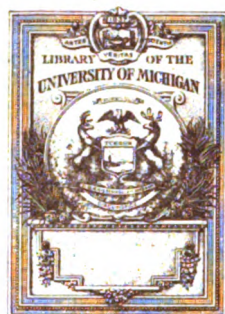


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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH
THE
GOSPEL

TO EVERY
CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)
343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

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2. To make a yearly contribution to the fund of the Society.

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"Catholic Missions" is issued every month.

Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

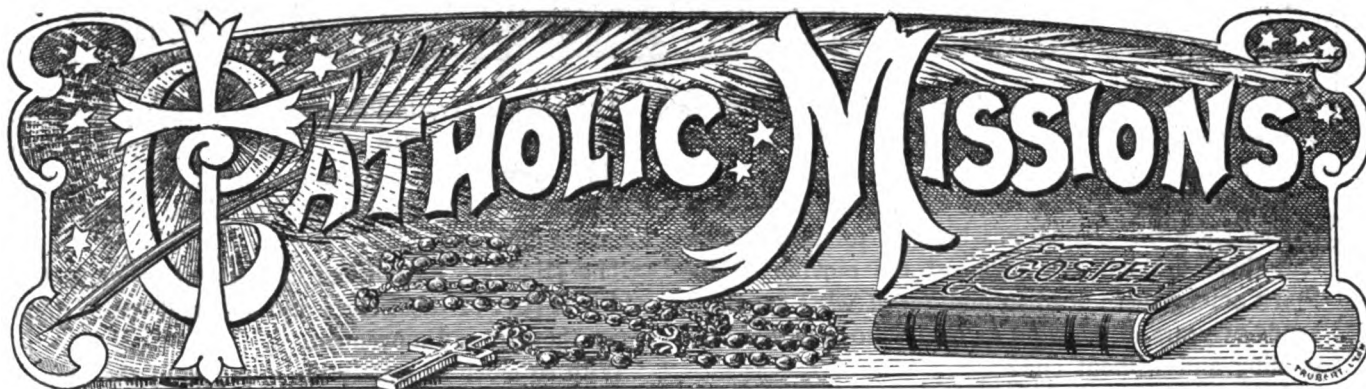
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August, October, December

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343 Lexington Avenue New York, N. Y.



VOL. XI

JANUARY 1917

No. 1

TEMPLES

Rev. W. G. Hood, E. F. M.

Although almost two thousand years have elapsed since the Saviour of Mankind was born upon earth, millions of people are still heathens and idolators. India's most magnificent temple is consecrated to a bull, and of her swarming hordes only a few are drawn to the bare poverty of the Christian house of worship.

THE temples of India are pictures in architecture such as no other part of the world possesses. Not the combined labor of the poor and the intellect of secluded monks have raised these immense piles of speaking stone, as may be said of European fanes. The wealth of rajahs, emperors and kings has been poured out in profusion to honor, not the One, True, Immortal God, but the devil himself conceived, here, as an angel of light.

Owing to the kindness of a friend I have been able to take a health-trip from Madras to Cape Comorin, a matter of five or six hundred miles by the route I chose.

Although I have been twenty-one years in India and longed to see the south of this country and particularly that part of it

Evangelized by the Great St. Francis Xavier

I was never privileged to do so until Providence sent the kindest of friends at a time I was very sick and needed a change.

I traveled through the beautiful native State of Travancore, and planted my feet on the last few yards of sand that terminates this huge country of three hundred and fifteen million souls, and gazed out across the mighty ocean.

My feelings were strangely stirred. I had passed amid multitudes of gentle, patient, intelligent people, so loveable that the heart goes out to them, but I had

seen in all the length of this most wonderful region only

Innumerable Temples Dedicated to Innumerable Gods

that enthral body and soul, and bind their devotees to them in chains of superstitious worship that cause the *one true God* to be forgotten.

Saints have spent their lives in this fertile land—



THE SON OF MAN HAD NOT WHERE TO LAY HIS HEAD

Thomas, the Apostle, and the gentle Xavier. Miracles have been wrought, yet the Church of God is almost where it started; little or no impression has been made on the hearts of these peoples and Satan is apparently as powerful as ever.

But one consoling thought crept into my brain as I meditated and marvelled on these things:

the missionary must not despair, since God gives the grace in His own good time and when He wills to those who are to become his own.

Yes, although nearly two thousand years have passed since the Gospel was brought to these shores, and there are but few signs of the moving of the Spirit among these heathen multitudes, what are thousands of years in the sight of God Who is without beginning and without end?

In His own time, then, He will draw hearts to Himself. So let the missionary struggle, courageously, unflinching along the path marked out for him.

To my mind the very slow progress of the Faith in India—particularly in southern India—is due to the temples.

The ceremonies conducted therein create an interest in the lives of the people who are devoted, heart and soul, to their religion. Just as a thoroughly Catholic country in Europe is dotted with magnificent churches, small chapels and wayside shrines, as every village has its parish church, through which the life blood pulsates, so in India from time immemorial mighty temples of wonderful architecture

Have Dominated the Land

and drawn to themselves multitudes, countless in numbers, from the remotest corners thereof.

The temple arrests the attention of every traveler. It is visibly the centre of village life, consecrated to birth, marriage and death and relinquished only when the gods see fit to bestow another phase of existence on their devotees.

The Hindus are drenched in a sea of religious life which is part of themselves and acts and reacts upon every thought and movement.

With so much to satisfy the cravings of the human heart for spiritual consolation, mixed, as the Hindu belief undoubtedly is, with superstitious fear of the gods, how difficult it is for an alien religion, that demands so much from the individual, to supplant the temple.

The temple festivals are not easy to give up; the relinquishment of dear pagan relatives — wife, brother, children, parents, to whom he is so naturally and deeply attached, is a hard task for the ignorant native. Among such people as these no wonder conversions are comparatively rare, and humanly speaking, almost impossible.

But the missionary is never a pessimist. If he were he would be overcome at the outset of his career. No! he toils on silently, hopefully, leaving all in the hands of the Master Who is his inspiration and his consoler and Who was born on earth but for one purpose—the salvation of all mankind!



WONDERFUL STRUCTURE ERECTED TO THE BULL OF TANJORE

"The spirit of sacrifice not only takes no pleasure in what is sought after by the world, but is ill at ease, and as if exiled, in the material enjoyment of an easy life in which everything comes abundantly, superabundantly, without costing anything more than the ordinary, trifling difficulties common to all mankind.

The spirit of sacrifice was, always and everywhere, the spirit of Our Lord. He it is Who impels us to wish to suffer with Him and for the same supreme purpose, the glory of God, His Divine Father, and the eternal salvation of poor souls."—Fr. Francais, C. H. C.

PIERRE CHANEL

A Missionary

Blessed Chanel was the first apostle to the island of Futuna, the first martyr of Oceanica and the first Marist Father to receive the honor of beatification.

"How great would be our pleasure if God would raise up numerous workers to share our labors and consolations. Do not let sacrifices detain you. The greater they are, the more fortunate you should consider yourself to be able to offer them to Him Who has done everything for you. May you, some day, give your lives for those who are now the object of your prayers."—Fr. Pierre Chanel.

IT was like David, from the midst of his flocks, that Our Lord called Pierre Louise Marie Chanel to become one of His great battalion of martyrs, for the lad was a shepherd, accustomed to tend his father's sheep on the hillsides near the little hamlet of Cuet, where he was born.

The occupation must have been a congenial one, for from his infancy the boy was noted for an angelic sweetness of disposition, combined with great sensitiveness and an abounding compassion for all living creatures.

His father was a farmer in humble circumstances, with seven other little ones to provide for, and it was, therefore, with great difficulty that Pierre, at the age of seven, was sent to the nearest village affording such opportunities

To Get Some Schooling

But the boy's active mind seemed to warrant the effort on the part of the parents, and he had not been long at his studies when his teacher, the curé, discovered the germs of a true vocation in his little pupil and offered to take charge of his education.

In this way Pierre was able to prepare himself for the Petit Seminary which he entered at the age of sixteen. It was about this time also, that he came upon some letters written by missionaries in far-off lands, and with the reading of them a great love for the forgotten children of God's vast universe sprang up in his ever-compassionate soul—a love that was destined never to leave him until the frowning land that was to claim him had taken him, bleeding, to its heart.

No word on the subject was spoken, however, by the modest youth. Born in a country hamlet, educated in a small village, it seemed not only his natural career, but his desire to follow in the footsteps of the good curé, to whom he owed so much, and end his life as he had begun it in the safe and sheltered seclusion of pastoral duties. Finishing his

preparatory studies, he entered the Grand Seminary at Brou, and was in due time ordained a priest. His first Mass was said in his native parish, after which he was named Vicar of Amberieux, and later sent as curé to Crozet, a village at the foot of the Jurd mountains, near Geneva.

It was in this poor parish, containing barely eight hundred souls that the rare qualities of the future martyr shone forth with especial distinctness. His parishioners, simple people of the mountains, found in him a veritable father, equally ready to relieve them in their bodily or spiritual ills and to share with them his last crust. He knew every little shepherd lad by name, and delighted to visit them in their rocky fastnesses and tell them of his own childhood days.

It has been said of him that he combined the characteristics of both St. Vincent de Paul and the Curé of Ars, and his life in the obscure Swiss village was indeed a close replica of the sainted Jean-Baptiste Vianney.

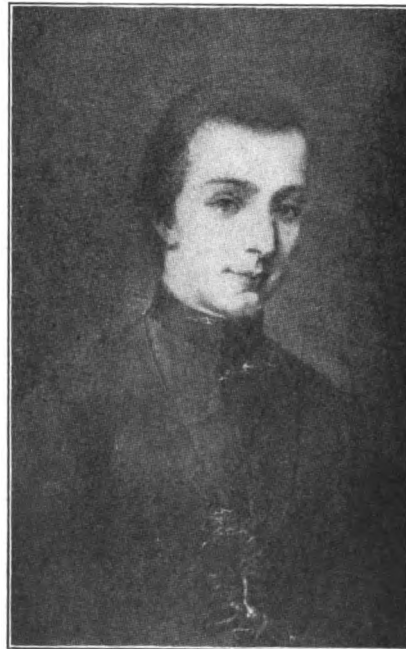
Following the example of St. Francis of Assisi, he made a vow never to refuse alms to a mendicant, and his love for the poor made it an easy matter to keep his vow. Once, when

Reproached for Having Given Money

to a person supposedly undeserving, he said: "I regret this on account of the truly needy, but, as for me, I have lost nothing in the sight of God."

His little dwelling was stripped of everything that he could give away, and he was often without suitable clothing. The sweetness of his spirit was reflected in his face, and none that met him failed to carry away an impression of surpassing goodness.

"His life," says his biographer, "was clear as the brook at its source. He was like a violet, hiding its blue coat under the moss." Yet this gentle curé, lost to the world as it seemed, was destined to become the first apostle of Futuna (an almost unknown land),



BLESSED CHANEL

the first martyr of Oceanica, the first Marist Father to receive the honor of beatification.

One would have thought that the deep interest he showed in the humble ones entrusted to his care, would have forced all thoughts of another field of labor from his mind; but this was not so. Always the need of those dwelling in darkness troubled his heart. Always the desire to help them became more and more pressing.

In 1836, then, after three years at Crozet, he decided to take steps to fulfill his ambition, and accordingly made arrangements

To Join the Society of Mary

His parishioners were heartbroken, but he would not listen to their appeals to remain among them.

Eager as he was for active missionary work he was not allowed to depart at once for the field afar. Instead he was appointed professor, and later superior of the Marist Seminary at Belley.

The Marists, as we know, are largely engaged in evangelizing the difficult natives of Oceanica. Scarcely a more hazardous field at that date could be imagined; but when, in 1836, the longed-for summons came the eager apostle's cup of joy seemed full. The martyr's palm, only, awaited him there, but whether this knowledge was kept from him, or whether he foretold his fate is not known. He departed joyously, and in the month of November, 1837, landed in Futuna.

To reach the hearts of such a savage people, cannibals at heart, was a herculean task. With all his ardor Fr. Chanel could make but few conversions, but he wrote hopefully, "I think it will not be long before my efforts are crowned with success."

After four years' labor, a dark cloud appeared on the horizon. The little island of Futuna was ruled by a petty sovereign, named Ninliki. This king had a son, who, yielding to the teaching of the missionary, became a Christian.

The conversion of his son exasperated the king beyond bounds. Yielding to the perfidious advice of his minister, Musumusu, he resolved to make war on the missionary's catechumens. At daybreak, on April 28, 1841, Musumusu gathered

Some of the Most Violent Enemies of Christianity

They surprised the catechumens while sleeping, wounded many of them, and then hastened to satisfy their hatred against Fr. Chanel, whom the pagans called the "inventer of the new religion."

Fr. Chanel was alone; for a few days he had not been able to go far from his abode, his feet being bruised and sore from the long distances he had to

walk over paths strewn with pointed pieces of coral.

He was aware, however, of the plots of his enemies, and when he saw Musumusu, at the door of his hut, accompanied by a crowd of savages he knew that his hour had come. He had taken many members from the band of the pagan Ninliki. Now Ninliki was going to destroy the hated Christian and rule supreme.

A parley between the priest and his visitors ensued, but the minister, Musumusu, was eager for the consummation of his errand. He shouted furiously to his followers.

"What are you waiting for? Why do you not kill this man?" A savage sprang forward and dealt the missionary a blow with a club, which he warded off with his arm, shattering that limb. Another blow struck his temple and he fell. Immediately the mob with spears and clubs fell upon the prostrate man and hacked and bruised him until he was seemingly dead. Then they rushed into the cottage to purloin his few, poor belongings.

But Fr. Chanel was still alive. Dragging himself to his knees

He Wiped the Blood from His Eyes

and raising them to heaven made the offering of his life to God for his dear Futuna and for his executioners.

A catechumen approached, and to him the martyr whispered, "Tell the Christians that my death is of great benefit both to them and to me."

Musumusu had not forgotten the missionary. Returning to gloat over a corpse he found a living man. Overcome with rage he seized an axe, threw himself on the gasping priest and split his skull. Fr. Chanel fell on his face and rendered his soul to his Maker.

Thus did the little shepherd of the Cuet slopes, thus did the gentle priest of the pastoral Swiss hamlet face the terrible savages of Futuna and brave death at their hands. But if he had lived among the hills, so also was his strength of the hills.

It is related that at the moment of Fr. Chanel's death, heaven manifested itself in a remarkable way. Though the air was still and the sky cloudless, a clap of thunder resounded and was heard all over the island. According to the Sacred Congregation of Rites, this was a divine voice reproaching the island of Futuna for its crime: *Deus ipse aere sereno, intonuit, omnemque insulam patrati criminis admonuisse visus est.*

It was even said that a luminous cross appeared in the sky and thereupon calm returned, the sun shone again, and a great stillness hovered over this island whose ground had just drunk the blood of a martyr.

"I will give Thee the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession."

THE SOCIETY OF THE AFRICAN MISSIONS OF LYONS

Rev. Dom Maternus, O. S. B.

The story of the foundation and existence of this Society is one of almost continual discouragement and loss. The founder himself met a premature death by fever on setting foot upon the spot that is called the "White Man's Grave." From 1859 to 1914 no less than three hundred and fourteen priests laid down their lives in a valiant effort to combat the deadly climatic conditions of Africa, as well as its paganism. Yet the Society not only still lives, but brings forth much fruit.

THE city of Lyons, situated at the confluence of the Rhône and the Saône stands out in the early Christian history of France as the "Holy City," as the cradle of the Christian Church and as the centre for spreading Christianity throughout France.

It was watered by the blood of its martyrs, beginning from S. S. Pothinus (177) and Irenæus (202), Fortunatus and Ferreolus, down to the missionary apostles, Bonnard, Néel, Bechet, etc., who were beheaded for their Faith in the course of the nineteenth century in Tongkin, in China, and sanctified by the virtues, lives and deaths of its saintly bishops and confessors, virgins and widows.

Two of the General Councils of the Catholic Church, the thirteenth and the fourteenth in 1245 and 1274,

Assembled Within the City Walls of Lyons

to safeguard the integrity of the Faith and to hand it down to the coming generations unchanged, unchanging and unchangeable. Amongst all the churches of Christendom the church of Lyons, by the initiative she has taken, by the example she has set, by the missionaries she has trained, by the alms she has given, has stood and is still standing in the forefront of the Catholic missionary movement for the extension of the kingdom of God on earth, for the propagation and the support of Catholic missionary work among the heathen by founding the world-embracing work or "*L'Oeuvre de la Propagation de la Foi*" and by supplying zealous and heroic missionaries from among her children.

Moreover the city of Lyons has given to the Church three important Missionary Societies: *The Society of Mary* (Marists) founded by Abbé Colin in 1816 and approved by Gregory XVI. in 1836, the *Little Brothers of Mary* founded in 1817 by the Venerable Marcellin Champagnat, and last, but not least, the *Society of the African Missions of Lyons* founded in 1856 by Bishop Melchior Marion de Brésillac.

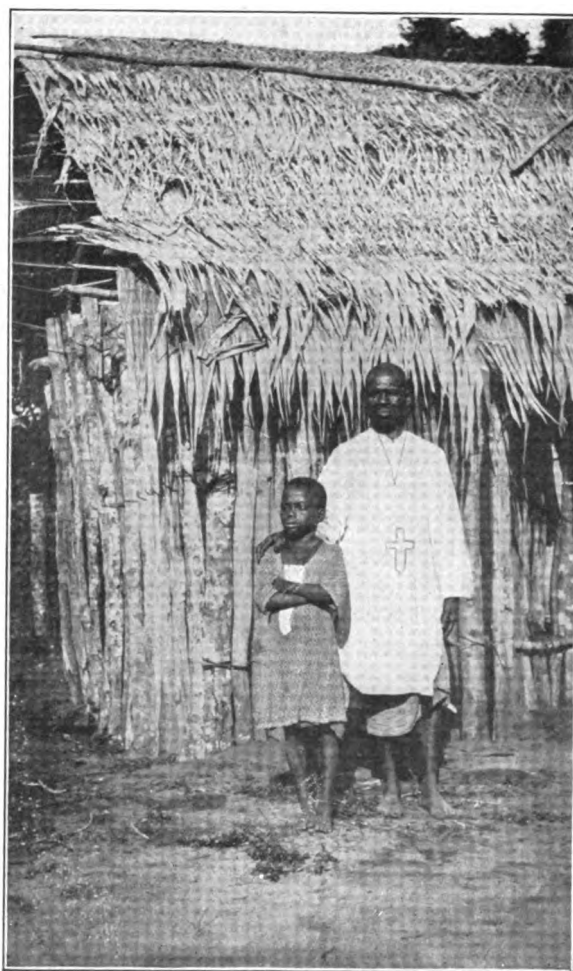
We have heard a great deal from 1876 to 1886 of the rivalry between European nations vieing with one another for colonial expansion in Eastern, Central and Western Africa, of purely philanthropic aims to establish a chain of stations across the Dark Continent which might serve as halting places and bases of supply for future travelers, merchants and explorers.

We have heard of adventurous voyages which were undertaken by Burton and Speke, Grant and Baker, Livingstone, Stanley and Cameron, etc., who have revolutionized the question of African exploration from Zanzibar and Bagamoyo on the East Coast to the Equatorial Lakes; and of Savorgnan de Brazza and others who shifted their enterprise from the shore of the Indian to that of the Atlantic Ocean; and again of others who tried to reach the same end by crossing the French Soudan and the Sahara.

All the endeavors of these commercial and geographical pioneers of Dark Africa have been described at great length. It is, however, very rare indeed that one hears

Of the Heroic Catholic Missionary Pioneers

and their work for Christian civilization which has been



GOOD CHRISTIANS OF NIGERIA

commenced and carried on by members of the Missionary Societies of the Holy Ghost, the White Fathers and the Seminary of Lyons and which is still pursued by them in both English and French colonies on the East and the West coasts, in Central Africa or in the Belgian Congo and especially in those parts of Western Africa which are known as the "*White Man's Grave*."

The present article will take the reader to the mission fields entrusted to the Society of the African Missionaries of Lyons in Dahomey and Benin, on the Ivory and the Gold Coasts, in Liberia and Nigeria, in the Nile Delta and among the Negroes in the United States. True, the history is not a story of brilliant and striking achievements, nor that of a consoling spectacle of thousands of converts, nor of heartrending scenes of violent persecutions and bloodshed, but the narrative of the simple life of missionaries whose work is hidden from the eyes of the world,

Who Toil Under the Burning Sun

and in the depths of impenetrable forests, who fight the battles for the kingdom of God against Fetishism and Mohammedanism, against Paganism and immorality, of missionaries who suffer without complaining, who fall without being mourned for, who die in the flower of their manhood only to be succeeded by others who are animated by the same heroic Christian spirit.

The African Missionary Society of Lyons was founded by Mgr. Melchior-Marie-Joseph Marion de Brésillac. He was born at Castelnau-dary in Languedoc, on December 2, 1813, of an ancient family which was ennobled during the sixteenth century. The greater part of his classical studies he made under the direction of his father and later on entered the seminary of Carcassonne to study rhetoric and philosophy under Abbé Arnal.

At the latter's request he remained here for two years as a professor, in the meanwhile attending the lectures of theology at the diocesan seminary. On December 22, 1838, he was ordained priest and was appointed assistant priest at the church of St. Michael, Castelnau-dary, his native place from January, 1839, to June, 1841. Yet in spite of all the attractions of parochial work, the material advantages of his position among his own people and a Christian sympathetic flock he felt himself called to a more active work. He applied to M. Langlois, then active Superior of the Seminary of *Les Missions Etrangères* at Paris for admission there, but Mgr. de Saint-Rome Gualy, Bishop of Carcassonne, refused him permission to leave the diocese till June 3, 1841.

Seven months afterwards, M. Langlois told him to hold himself ready for his departure into the mission-field of India, but the journey was delayed till April 12, 1842, and on July 24, Marion de Brésillac, now a member of the Seminary of Paris, landed in Pondichery, to work as a missionary and as a Bishop in India for twelve years.

Four years after his arrival in India he was appointed Titular Bishop of Prusa and Vicar Apostolic of the newly-erected Vicariate of Coimbatour in 1846. But the crucial questions of a native clergy and of the Malabar Rites, which in former years had been the cause of so much friction, had crept up once more.

Frightened at the Comparatively Small Success of His Work

among the Hindus and fearing that he might perhaps be the cause and a hindrance to the apostolic work, Mgr. Marion de Brésillac hastened back to Rome in 1854, to render an account of his Vicariate, its prospects and obstacles and, at the same time, to tender his resignation.

Fully convinced that the Holy See would accede to his request, he expressed his intention in a letter of January 6, 1855, of leaving France for good and of retiring to some hermitage in the Holy Land. Cardinal Frasoni, in the name of Pius IX., wrote to Mgr. de Brésillac on March 17th, stating the dissatisfaction of His Holiness at such an idea and informed him at the same time of his release from his burden and office as Vicar Apostolic.

But his reputation as an able, zealous and energetic missionary was so well established that in order to secure his services for the Church and her missions several proposals were made to him. Mgr. Luquet, one of the leading Vicars Apostolic in India, in a letter of September 11, 1855, wished him to accept the Vicariate Apostolic of Iceland; Mgr. Verolles, Bishop of Manchuria, proposed him as Vicar Apostolic for Japan; Père Léon des Avancherz, a Capuchin, requested him to help him in opening a mission in Somaliland (January, 1856), while Abbé Lebatut asked him to become the leader in a movement undertaken by a number of French priests who were anxious to restore the Augustinian Order in France (September, 1856).

Mgr. Marion de Brésillac, however, declined all these offers as he had conceived the plan of founding a Missionary Society, whose object was to be to come to the spiritual rescue of the benighted children of Cham in the Dark Continent whose deep misery and wretched condition he had witnessed with his own eyes on the West Coast of Africa on his return journey from India. In this idea he was strengthened by Monsieur Regis, a rich French merchant,

Who had Great Business Concerns in Dahomey

He laid his plans before Cardinal Frasoni and Mgr. Barnabo, of the Propaganda, who encouraged him in his enterprise.

On July 29, 1856, he bought a house from the Carmelite Nuns at Lyons, situated on the hill of Ste Foy les Lyon, and took possession of it on October 29th of the same year. Here he was joined by Abbés Augustin Planque on November 6th, Raymond on November 16th, Bresson, Riocreuse and others. Abbé Papetard, formerly an officer of the Chasseurs d'Afri-

que, who had been ordained priest in 1845, only affiliated himself to the Society and, by his petitioning help through France, Hungary, Germany, Spain and Italy, became, so to say, the breadwinner for the new Society.

Though the missionary priests were few and far between, Mgr. Marion de Brésillac wrote to Propaganda asking for a distinct mission field on the West Coast of Africa for his enterprising colleagues.

The strip of coastland situated along the Gulf of Guinea was, in former times, generally subdivided into

and Franciscans, Capuchins and Jesuits, sowing the seeds of Christianity.

But in her greed for material progress and political aggrandizement, Portugal soon forgot her spiritual mission, only to lose soon after her supremacy in the concert of nations; and, owing to the political changes and the religious opinions of its new Protestant masters, the Dutch and the English,

Catholic Missionary Work Came to a Temporary Standstill on the West Coast. The work was only resumed in

1842 when Propaganda erected the Vicariate of the "Two Guineas," with Mgr. Barron and his successor, Mgr. Bessicuse, whose jurisdiction then embraced the whole West Coast of the Dark Continent. In course of time, however, this vast field was divided and subdivided.

As it was stated above, Mgr. Marion de Brésillac had applied to Mgr. Barnabo, Secretary of the Propaganda, for a distinct mission field on the West Coast of Africa, which was then under the jurisdiction of Mgr. Bessicuse of Sene-



A NEAT STATION IN THE LIBERIA FREE STATE

four territories which received their names from the commercial commodities which they furnished to European merchants and adventurers from the fifteenth to the eighteenth centuries. These newly-discovered territories were called Grain or Pepper, Tooth or Ivory, Slave and Gold Coasts, and form to-day, from West to East, the colonies of French and Portuguese Guinea, of Sierra Leone and Liberia, of the Ivory and the Gold Coasts, of Togo and Dahomey, of Benin and Lagos, of Nigeria and Korhogo.

The fact, however, that the natives of the West Coast of Africa have gained so little from a Christian point of view during the four centuries they have been associated with the leading countries of Europe, which sought more the material advantages of commerce of the country than the spiritual advancement of its inhabitants, speaks volumes for the much advocated and advertised culture of European civilization.

True, Catholic Portugal, mindful of her position in the world in the fourteenth and fifteenth centuries, did not forget her spiritual mission and wherever she unfurled her banner there we are sure to find by its side the Cross, the fingerpost of true Christian civilization. We are, therefore, not astonished to find on the West Coast of Africa Portuguese missionaries, first secular priests who acted as chaplains to government officials and soldiers, and later on Dominicans

and Mgr. Kobés of Guinea, both of the Congregation of the Holy Ghost. Father Schwindenhammer, Superior General of the said Congregation, to whom Mgr. de Brésillac applied, willingly ceded a portion of the immense territory which had been entrusted to the care of his Congregation and at the request of Mgr. Kobés, Propaganda erected the Vicariate Apostolic of Sierra Leone, April 11, 1858.

This was handed over to the Missionaries of Lyons, with Mgr. Marion de Brésillac as Vicar Apostolic. On November 4, 1858, Frs. Reymond and Besson, accompanied by Brother Eugene, left Marseilles and landed at Freetown on January 13, 1859. The energetic founder and lover of souls, Mgr. de Brésillac, left the home administration of the Society in the hands of Fr. Planque, and accompanied by Fr. Riocreuse and Brother Gratien, followed his missionaries on March 25th and joined them at Freetown on May 4, 1859.

Unfortunately, however, on the arrival of the missionaries, Sierra Leone, notorious as a hotbed of fever, was visited by the scourge of "vomito negro," such as had not been witnessed for twenty-seven years, and nearly all the Europeans died off like flies. At the moment, the "*Dana*," with the Catholic Bishop on board, dropped her anchor, the fever was at its height. But in spite of all the remonstrances of Captain Bosse not to set his foot on land under the circumstances,

Mgr. Marion de Brésillac replied: "I am in my diocese, how can I be absent now when my ministry may be able to effect much good? Shall not my missionaries and I share the lot of our flock?"

This heroic act cost the lives of five missionaries. On June 2, 1859, Fr. Riocreuse died, and he was followed by Fr. Bresson on the 5th, and by Brother Gratien on the 18th. Fr. Reymond himself dying, administered to his dying Bishop, who passed away on June 25th, the last sacraments. And he was followed by Fr. Reymond two days later. Brother Eugene alone escaped death as he had been ordered back to Europe before.

The first band of the African missionaries of Lyons had laid down their lives, the great sacrifice had commenced and has been continued ever since; from 1859 to 1914 the *White Man's Grave* has demanded not less than three hundred and fourteen missionary lives from the Seminary of Lyons, apart from the hundreds who died of broken health at home. "On the desolate coast of Western Africa, the Catholic priesthood and the Society for African Missions had both fallen, struck by the same blow."

Humanly speaking, the work of Mgr. Marion de Brésillac and his Society were doomed as a hopeless failure, as the latter numbered only three priests and six aspirants in France. Fr. Planque into whose hands the founder had placed the destinies of the Society, though sorrowful at the severe losses, did not lose courage nor confidence. He went to Rome to interview Cardinal Barnabo and to consult him about the future of the Society and he placed himself and the few members at the disposal of Propaganda; "for, instead of being overwhelmed by

The Death of Their Founder and Their Elder Brothers

they were but inflamed with a new zeal to continue the glorious work."

Fr. Planque reconstituted the Society and for nearly fifty years—1859-1907—ruled its destinies; he had the privilege of seeing the Society growing, developing and flourishing. In 1870 the present Seminary was built in the Cours Gambetta (Lyons), and in course of time apostolic schools for the training of missionary aspirants were opened at Clermont-Ferrand (now at Keer in Holland), Nantes, Cork (Ireland), Chanley (Belgium) etc. The Constitutions were approved on November 1, 1890, and finally on August 23, 1900. And when his long and arduous career came to an end in 1907 he beheld the harvest which the Society was reaping in the missions of the *White Man's Grave*.

Humanly speaking the work and the missions of Mgr. Marion de Brésillac seemed to be buried with him in Sierra Leone, but rose to a new life in Dahomey, and the revived Society has manifested its vitality in spite of the renewed attacks by the pale hand of death on the young lives of the missionaries who have gone forth to work in the vineyard of their Divine Master.

At the outbreak of the war the Missionary Society of Lyons numbered three hundred and thirty members, *i. e.*, one hundred and eighty-two French, nearly one hundred Alsatians, twenty-five Irish, whilst the remaining are of Dutch, Swiss, Belgian, Italian and Spanish nationality.

After the fearful disaster which had befallen the first expedition to Western Africa, Fr. Planque placed himself and the remaining few members at the disposal of Cardinal Barnabo. On August 28, 1860, Propaganda erected the Prefecture of Dahomey which then embraced almost the whole of the coast land from Liberia to Cameroon.

On January 5, 1861, Frs. Borghero, Edde and Fernandez embarked at Toulon for their new field. Fr. Edde succumbed at Freetown, whilst the others landed at Whydah, in Dahomey, on April 18, 1861, and were joined by others in the following year. The French had established themselves in this centre of Fetishism and Mohammedanism and a stronghold of slave hunting and human sacrifices in 1851, 1868 and 1878.

But as this "kingdom of Satan" could not be subdued by peaceful methods, owing to the bloodthirsty tendencies of the tyrannical Behanzin, two military expeditions were undertaken by Captain Ferillon and General Dodds in 1870 and 1892. Dahomey became a French colony;

It Covers An Area of 38,000 Square Miles

and has a population of 880,000 souls. In 1870 the name was changed into that of Vicariate of Benin, or rather both formed but one Vicariate, from which a new Prefecture of Dahomey was formed in 1882 and made into a Vicariate on May 7, 1901.

Since the foundation of the mission field of Dahomey, the Society has lost not less than eighty priests and fifty Sisters by death. At the beginning of the war the Vicariate numbered 12,000 Catholics in eleven principal and nineteen outstations, thirty-four priests, twenty-two Sisters, thirty-nine catechists, sixteen schools and 2,700 pupils, nineteen churches and chapels. Owing to the withdrawal of some of the priests, six stations had to be closed by the end of 1915.

A little nucleus of Catholics in Benin was formed of freed black slaves who had been baptized in Brazil and after their emancipation had returned to their native home on the West Coast of Africa. One among them called "Padre" Antonio, a good Christian, acted as their lay apostle, instructed them, presided at the services, christened the children and kept the little flock together. He received the missionaries of Lyons with great joy on their arrival in Lagos in 1868, which was then a small village of mud huts of very little importance, but has since then become the most important centre of trade and navigation in the Gulf of Guinea.

The Vicariate of Benin comprises the colony of Lagos, the kingdoms of Porto Novo, Abeokuta and

Yoruba with a population which, according to very unreliable statistics, amounts to two or four million souls. Lagos is, from a missionary point of view, the most flourishing centre with three Catholic Churches, eight schools, etc. Yet the number of 8,500 Catholics in eight principal and six outstations, ten schools with some 3,000 pupils, twenty-eight priests and the same number of Sisters in this large district, seems hardly to be in harmony with the tremendous sacrifices the missionaries have made.

Among the various colonial settlements situated along the Gulf of Guinea, the "El Dorado" or the Gold Coast has played by far the most important part in both the commercial and the diplomatic world.

Crowned Heads and Commercial Adventurers

diplomats and politicians, slave traders and gold seekers vied with one another to obtain supreme power. Finally, however, England unfolded her flag in these parts and the El Dorado of Western Africa is now the famous colony of the Gold Coast which was re-constituted on July 24, 1874, and to which was added the territory of Ashanti in 1896-1901.

The colony to which nature has been most lavish in her gifts, covers an area of 74,000 square miles and has a population of 1,500,000 to 2,000,000 souls. The initiation of Catholic missionary enterprise in the colony is chiefly due to the urgent appeals of Sir James Marshall, K. C. S., who, in 1873, was appointed Chief Magistrate and, in 1879, Puisne Judge of the Supreme Court of the Gold Coast. On account of ill health he had to resign in 1882, and died in 1889. Intimately acquainted with the affairs of the colony he wrote articles in English Catholic Papers to interest Catholics in the West African missions, appealed to Catholic Missionary Societies to open the field and especially interested Pope Leo XIII. and Cardinals Simeoni, Jacobini and Newman on behalf of Catholic missionary work.

Leo XIII. thereupon detached the Gold Coast from the Vicariate of Benin-Dahomey, September 27, 1879, and entrusted the field to the missionaries of Lyons. Owing to extreme poverty, the small number of priests and the heavy death rate, Elmina remained, for nine years the only Catholic station in the colony. Frs. Granier and Albert opened Cape Coast Castle in 1889, Ulrich and Grobli Saltpond, 1891, and Fr. Wade that of Kitta, to which were added eight outstations.

In 1892 His Majesty's Commissioner wrote: "The Catholic missionaries are doing a noble work here.

Undismayed by malaria which too often carries off their most valued men, the priests are extending their missions throughout the colony with signal success, with rare energy, and they win the confidence of the fetish worshippers by their unselfishness, sympathy and untiring zeal."

The years 1894 and 1895, proved almost fatal on account of the heavy losses. In 1895, however, the Gold Coast was raised to the rank of a Prefecture, and on May 7, 1901, to that of a Vicariate. That the Catholic missions in the Gold Coast have made progress in spite of opposition and envy of their opponents, and in spite of poverty and heavy loss of precious lives, may be learned from the Report of December 17, 1915, published by Mgr. Hummel, according to which the Vicariate numbered 15,455 Catholics, 15,379 catechumens, one hundred and seven churches and chapels, eight principal and two hundred and four outstations, fifty-six schools with 3,490 pupils, twenty-two workshops and twenty-eight farms and school gardens.

The French colony of Côte d'Ivoire, covering an area of 120,000 square miles or half the size of France, is populated by two million inhabitants, who are either fishermen or hunters, farm laborers or cattle breeders. Yet the "Pearl of French colonies in Western Africa" is neither a paradise for merchants or missionaries, nor for tourists and colonists, owing to the unhealthy climate of the country, its venomous insects, the savage character of its natives, the prevailing diseases of



TAKING A SIESTA ON THE RIVER BANK

yellow and enteric fever and the variety of some seventy dialects.

Some portions were occupied in 1843 by Admiral Bouët-Willaumez and in 1887-1889 by Captain Binger in the name of France, and the whole was made a French colony in 1893. One of Captain Binger's first cares after his appointment as administrator of the colony was to secure the help of Catholic missionaries, and for this end applied to Father Planque on Janu-

ary 11, 1895. On June 28, 1895, the Ivory Coast was separated from the Gold Coast as an independent Prefecture with Fr. Martin Ray as its Superior. Owing to the latter's indisposition, Frs. Hamard and Bonhomme set out on board the "*Dahomey*" on October 7, 1895, and opened the first mission at Grand Bassam on December 28th. In less than four years the missionaries of Lyons opened seven stations, and in 1898 secured the help of the *Sisters of Our Lady of Apostles*.

With a good number of fervent neophytes and catechumens and well attended schools everything promised a prosperous future development, when yellow fever broke out and demanded the sacrifice of twelve priests, two Sisters and one Brother. Others, broken in health, had to return to Europe and the missions came to a temporary standstill.

Fr. Hamard, the newly-appointed Prefect, resumed the work in 1904; the old missions were rebuilt, new ones were added and new fields were opened in the Korogho district. Towards the end of 1914 a new movement towards Christianity began to set in, which was caused by a Negro, called Harris, who wandered about as a prophet, exhorting and threatening the people to renounce fetishism. But owing to the political anti-French agitation, the prophet and some of his followers were imprisoned; the good, however, he had done continued to flourish in the movement towards the Catholic religion, and many villages asked for missionaries and catechists.

As we have seen, the Korogho district was opened up to missionary enterprise under the administration of Fr. Hamard who, in 1903, sent Frs. Bedel and Méheust to explore the territory. In 1904, Frs. Fer and Méheust settled there, and were later on joined by Frs. Bedel and Maury. In November, 1911, Korogho was made a Prefecture.

Some of the emancipated Negro slaves had been repatriated by the American Colonization Society in 1818 and 1821 on the West Coast of Africa, near Cape Meusurado. This settlement was called Monrovia, in honor of Monroe, the President of the United States. A similar colony was tried by the American Catholics under the direction of Dr. Hall in 1831-33 near Cape Palmes and was called Maryland.

When in 1847 the emancipated Negroes constituted Monrovia as the independent Republic of Liberia, the Catholic colony was also incorporated in 1856. Previous to this, Bishop England of Charleston (United States), had applied to Propaganda for

Help for the Catholic Negroes

The Plenary Council of Baltimore, in 1833, proposed or rather offered the work to the Jesuit Province of America, but as no settlement could be made, Archbishop Kenrick of Philadelphia sent his Vicar Generals, Fr. Barron and Fr. Kelly to Liberia to study the question on the spot.

As the report was favorable, Gregory XVI. ap-

pointed Fr. Barron as Vicar Apostolic of the Two Guineas and Sierra Leone, and with four Irish priests and seven members of the Congregation of the Holy Ghost, commenced the work on November 29, 1843. But within a few weeks all the missionaries with the exception of Mgr. Barron and Fr. Bessieuse succumbed. The former returned to America in 1844.

The Negroes in Liberia were visited by the priests of the Congregation of the Holy Ghost from the neighboring Vicariate of Sierra Leone till 1903, when the Negro missions in Liberia were ceded to the Society of Mary of Blessed Grignon de Montford.

But two years later Fr. Sarre, the Prefect Apostolic, with his whole staff, had succumbed to the unhealthy climate, whereupon Propaganda entrusted the Prefecture of Liberia to the Irish province of the Society of the African Missionaries of Lyons with Fr. Kyne as Prefect in 1906. On his return to Ireland in 1910, he was succeeded by Fr. Ogé who, since 1890, had spent his life in the missions of West Africa.

In a recent letter he says: "Liberia is not exceptionally difficult; former efforts have failed, because they were confined to the Protestant Negroes in Monrovia. In those parts of the Republic where the natives are practically unaffected by its constitution there is a promising harvest ready for the reaper."

Since 1910 his administration had some wonderful success, owing to his charming personality, his reputation as an entertaining writer and a great linguist.

On June 14, 1898, a large and densely populated country was added to the British Empire which, since January 1, 1900, goes under the name of the Protectorate of Northern Nigeria which with its southern neighbor of the same name forms the largest British possession in the Western part of the Dark Continent—some 500,000 square miles, with twenty to thirty million inhabitants.

As in the Gold Coast, so in the Lower Niger the initiative to Catholic missionary enterprise is chiefly due to the urgent appeals of Sir James Marshall. On January 19, 1888, Sir James had been made Chief Justice of the new Niger territories and there

Encouraged the Catholic Missionaries in Their Up-hill Work

Southern or Lower Nigeria is entrusted to the Congregation of the Holy Ghost, whilst Upper or Northern Nigeria, now divided into two Prefectures (since 1911), is entrusted to the missionaries of Lyons, *i. e.*, Eastern Nigeria under the administration of Fr. Waller, Western Nigeria under Fr. Zappa.

From the West Coast of Africa we accompany the missionaries of Lyons to the land of Egypt, which they entered in 1877. Egypt is a Mohommedan country and the Christians—nearly one million—of different rites, Catholics and Non-Catholics, Orientals and European-Americans, do not represent the tenth part of the entire population. Consequently there is still a vast field left for missionary work.

Franciscans and Jesuits, Lazarists and the Fathers of the Soudan, etc., United Greek and Melchite, Armenian and Syrian, Chaldean and Moranite, and last but not least United Coptic priests, all work for one and the same divine Master. The Missionary Society of Lyons opened its first stations at Tintah and Zagazig. In 1885, Pope Leo XIII. detached from the jurisdiction of the Delegate at Alexandria, the Delta and made it over to the African Fathers of Lyons whose work has been blessed and crowned with success.

To their first stations were added others with schools and dispensaries at Zifsch, Mahalla el Kebir, Zeitoun and Shoubvat. In May, 1891, the Nile Delta was made a Prefecture and a Vicariate on September 17, 1909. Fr. Duret, who had administered the Delta since 1885, was made Vicar Apostolic in 1909, but resigned in 1914, when he was appointed Superior General of the Society of Lyons.

And, lastly, from the Dark Continent we follow the heroic sons of Mgr. Marion de Brésillac to the United States to see their work among the dark-skinned exiles there. Catholic missionary enterprise among the Negroes in the United States had been encouraged by Mgr. Carroll in 1791, Archbishops Whitfield of Balti-

more and Kenrick of Philadelphia. A new impetus to this benevolent work was given by Archbishop—later Cardinal—Gibbons, at whose request the Josephites—or a branch of the Mill Hill Society settled in America to devote themselves entirely to the evangelization of the Negroes in 1871.

They were followed by the Congregation of the Holy Ghost, the Society of the Divine Word of Steyl and, in 1906, by the Missionary Society of Lyons, who came to Georgia or South Savannah to take charge of the colored population—some 1,500,000 Negroes residing there.

On December 8, 1916, sixty years elapsed since Mgr. Marion de Brésillac inaugurated the Society or Seminary of the African Missions of Lyons with a mere handful of heroic helpers. The founder himself with four of his missionaries found

A Premature Death in the Land of the White Man's Grave

in 1859. Humanly speaking, all hope of a revival had gone. And yet it is just in this "failure" that we see the triumph, the reality and the vitality of the words of Christ fulfilled: "Unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die it bringeth forth much fruit."

Good Suggestion from a Student

A writer in *Lumina*, a magazine published by the students of St. Ignatius' College, Cleveland, Ohio, contributes an article on foreign missions called "America's Opportunity" that contains many good suggestions. He thinks that students can help the cause in their own way:

"Every one cannot be a foreign missionary and save souls by his own direct efforts. Still, he can help indirectly by giving spiritual and temporal aid. Spiritual assistance any one, even the poorest, can give; for it consists simply in praying for the success of the missions. Surely, there is no one so busy that he cannot take a few minutes every day to say an Our Father and a Hail Mary for them. That is the very least one can do. What a splendid opportunity is here for Catholic college students to help the missions with their prayers, and at the same time gain merit for themselves. College men who have every facility for daily communion ought to remember the missions. When they approach the Holy Table in the morning, let them offer their communion that the burden of some poor missionary may that day be made lighter, that he may be strengthened, encouraged and fired with renewed zeal."

"The Wise Men who saw the star of the Saviour in the East and followed it to Bethlehem were not of the chosen people. They were Gentiles, outsiders. Their visit was a sign that Jesus Christ was come as the Saviour not of the Jews alone, but of all men. Our missionaries recognize this fact and are doing their best to bring all men to a knowledge of the one true God. What are you doing to help them?"

Overheard at a Chinese Orphan Asylum

A pagan woman with a six months' old infant on her arm, presented herself at the wicket of the asylum.

"Please take my daughter," she cried to the Sister.

"How much do you want for her?" the Sister asked.

"Nothing. I only want to get rid of her," said the mother, hurriedly disembarassing herself of the child with dry eyes and apparently a light heart.

The nuns found the child in a perfectly healthy condition, and of really surpassing beauty.

A new guest arrived at the asylum. The portress said to the pagan woman:

"Our resources are so modest we cannot pay a high price for children."

"How much can you give? My child is three years old, and a very charming girl."

"Three dollars," the nun replied.

"She is yours," answered the mother promptly, accepting her money and turning away contentedly.

Enroll yourself in the "Propagation of the Faith," or apply for a Mite Box in which you may drop an occasional alms for the missions. This charity will help to make 1917 a blessed year for you.

"The Church in the missions is passing through a severe crisis; but the little bark of Peter has weathered many a storm through the centuries, so now we have no fear for the future."—Words of a missionary.

BEAUTIFUL EXPERIENCES OF CARDINAL LAVIGERIE'S SPIRITUAL DAUGHTERS

A White Sister

The White Fathers find zealous and valuable assistants in the Mission Sisters of Our Lady of Africa (White Sisters). These nuns devote themselves particularly to the instruction and training of women and young girls and to the nursing of the sick. What they have accomplished among the Kabylie people is interestingly told here, and the story shows that Mussulman children, especially, possess many beautiful traits of character.

THE cradle of our humble apostolate in the Kabylie country was at Ouadhia, to which post Cardinal Lavigerie, our founder, sent us in 1878.

Since that date the White Sisters have offered their assistance to the White Fathers in all branches of their ministration, laboring, of course, among the women and children. Our chief works of charity are orphan asylums for little Arab boys and girls, workshops for women, and dispensaries. We also go about the country teaching catechism.

In the beginning we encountered many difficulties, as the Mussulmans are far less receptive to Christianity than the Blacks. Now, even

These Hard-Headed Children of Islam

are beginning to regard us with favor, and we often have requests to explain the Divine Word to them.

Last year one of our pupils asked us for medicine for her dying grandmother. Sister Antonia at once went to see the sick woman, and finding her very ill, nursed her devotedly. The poor woman was overjoyed at the kindness she received and expressed a desire for spiritual purification.

"Not to-day," said she, "but very soon; I do not yet know enough about the commandments of God."

The Sister went home full of hope, recommending the sufferer to the Blessed Virgin.

The next day she found the invalid much weaker, but continued her instruction. The poor woman listened attentively, but in spite of her good intentions, the doctrine of the Koran remained mingled with Christian sentiments due, of course, to force of habit.

The third day grace triumphed, and the dying woman demanded baptism. After the waters of regeneration had bathed her forehead, she seemed suddenly illumined by the Holy Ghost. In spite of her

pain she repeated the invocations suggested by the Sister in a loud and joyous tone. Twenty-four hours later her soul returned peacefully to God.

At Taourirt we visited a young woman ill with consumption, who before her marriage to a Mohammedan fanatic, had lived in our asylum. Owing to her malady and complications at home, she had forgotten what little she knew of our religion.

The poor woman keenly regretted her early marriage, which was arranged by her mother, and at once consoled the Sister by saying fervently, "I shall live the remainder of my life like other Christians, and my children shall be well brought up."

The suffering creature was much pleased by our visits and voluntarily confided all her troubles to us. Half-forgotten truths returned to her memory, and she acknowledged the superiority of our Faith the



THE ARAB AND HIS COUNTRY ARE ALWAYS PICTURESQUE

more so as we were assiduous in our attentions while her Mussulman relatives had sadly neglected her during her long illness.

Yet though she desired baptism most ardently, she shrank from receiving out of fear of the bitter reproaches of her family.

"Do not be afraid," said one of our catechists to her. "I will take all the responsibility upon myself. Since I have been baptized, I can bear anything. I

can sleep without any supper, and can endure pain without a murmur. I feel always a joy in my heart, and am indeed an entirely changed being. Do not hesitate; if you should die, where would you go?"

The next day she became a child of God. From that hour, her face shone with a radiance that did not change as death approached.

Since the dark days of the war our children, wishing to do their share, have united in praying for peace,

Spontaneously Performing Acts of Mortification

and self-sacrifice in a spirit of sincere generosity. In these untutored souls, the least renunciation is of value.

One day while playing, one of our little pupils was knocked down by a companion. Red with anger, she picked up a stone and took aim at her enemy. Suddenly she stood transfixed, buried in thought, then cast the stone behind her, blushing again for shame at her violent desire for revenge.



HAPPY HOURS IN THE WORKROOM

Another girl has taken charge of a poor child, bathing and dressing her during the illness of her mother. The little one had been sadly neglected and appreciates the devotion of her quondam mamma.

There is an edifying spirit of emulation amongst our pupils, and more than once we have been obliged to check an ardor that threatened to overtax their strength.

We now possess six stations in the Kabylie country. The house of the Sisters at Taguemont-Azouz is situated on a plateau, facing Ouadhia. This village is located at the foot of a hill, between the mountain and a narrow valley, through which the river Beni-Mouda rolls impetuously after the snows of winter have melted. In summer only a little stream trickles down the scorching sands.

The mission comprises three villages, each visited by the Sisters. They are Taguemont-Azouz, Tizi-Hibel and Taourirt.

The first contains about two thousand souls. The men speak French; many are well-educated and hold government offices. The lower classes are fanatics, but a fervent band of Christians testify to the ministrations of the White Fathers and Sisters.

The family life of the Catholic portion of the community is most edifying. Catherine, a Christian matron, had assisted at Mass with great devotion on the birthday of her son. A Sister accosted her at the church door.

"You have been praying for little Gabriel. What did you ask of God for him?"

"I only said, O Lord, I would rather he would die than offend You."

Thus the sublime words of Blanche of Castile were

Repeated by the Humble Kabylie Woman

Good Christian mothers are the same in all countries and in all times.

Little Marie, aged eight, was told by a Mussulman to repeat the formula of Islam, "There is but one God and Mohammed is His prophet." She firmly refused. The enraged Arab threatened to cut her throat.

"Never mind," she answered. "I would rather die than say that."

Exasperated, he spat upon her. Without a murmur, the brave child walked away from him without uttering a complaint.

In our dispensaries the patients show themselves appreciative of the charity bestowed upon them, and

very often the care given to ailments of the body results in curing the deep-seated ills of the soul.

During the latter part of 1915 a terrible epidemic of typhus swept over Taguemont, and the Sisters were called on to sustain the terrified families in their affliction. Our devotion, under such trying conditions, was not unrewarded, and the Mussulmans now regard us with a distinctly friendly spirit. Wherever the scourge appeared a Sister was at once sent for.

"He is yours," the anxious mother would say, bending over the cradle of her stricken child. "Only cure him and he will become one of your Christians."

Thus, through the agency of a great misfortune, scorn gave place to confidence, and the Catholic nun was enabled to become what she wished to be—the friend of the family,

A Consoler in Time of Trouble

a confident in time of doubt, a nurse in time of sick-

ness. The affection and good will of Mussulman children finds expression in many ways. One day a little girl gathered a bunch of violets and presented them to the sacristan for the altar.

"Here, Sister," she said, "are some flowers, which I wish you to place in the hands of St. Joseph's little Jesus."

"And for what intention?" asked the Sister, according to the custom of Catholics.

"What do you mean by an 'intention,' Sister?" queried the child.

"Well, for instance, when you give the flowers to Jesus you can say, 'I offer You these violets, and I would like to have You give me something in return—perhaps the grace of being very obedient.' The grace you demand when making your gift is your 'intention.'"

"Well, I have two intentions: that my brother may become a Christian and that you may be a good Sister."

In one of the villages of our district, called Taourirt, the Sisters must exercise great prudence in their propaganda as they are yet little known and are regarded with some suspicion by part of the natives who are considered

The Most Fanatic of the Kabylie Country

That their influence, however, is being felt may be gathered from this incident.

The Sister who had started catechism instruction to a class of children absented herself for a period. On her return she decided to devote herself to caring for the sick. But her small pupils were at once up in arms.

"How is this?" they cried. "You began to talk of heaven and tell us beautiful stories about eternity. Now, after leaving us alone for a long time, you come back to the village and forget us."

The Sister calmed them by saying she would soon resume her "beautiful stories."

Beni Ismail is an almost wholly Christian village, but a small one, alas, since it possesses only twenty-five households. The mobilization of the naturalized men has retarded its growth for the present, but the women of this centre are a real comfort. They faithfully attend the work-room and bring up their children to be fervent Catholics.

One day little Laurence, aged three, was playing with his uncle, a Mussulman.

"Who is greater?" suddenly demanded the uncle, "Mohammed or Jesus?"

"Jesus is greater," instantly replied the boy.

"No, no; you are mistaken. Mohammed is the greater."

But the child would not yield. Then, taking some bonbons from his pocket, the uncle tempted his tiny adversary.

"Say that Mohammed is greater than Jesus and the sweets are yours."

The temptation was strong, but it lasted only a moment. Pushing the candy away the brave Christian



KABYLIE VILLAGE OF BENI-BOURLAH, OUADHIA

said in a louder tone than ever, "It is Jesus Who is greatest of all."

Perceiving that bribery was of no avail the wily Mussulman changed his tactics. He drew his knife from his sheath and howled ferociously, "If you say that I will kill you." Seizing his nephew's hand he made a movement as if to cut it off.

The boy trembled, but repeated his confession of faith. Then the uncle rushed toward Laurence's father who was approaching and pretended to cut off his head.

The Poor Little One Shrieked and Sobbed

but through the sobs came the words, "Jesus is greater than Mohammed." Thus did this staunch soul, at the age of three, assert the glory and power of the Most High.

A little girl named Emily was kept in bed by fever. The nun who visited her asked what she could do to give her pleasure.

"Bring Jesus to me, as I am sick," was the answer.

"But He is here," said the Sister, pointing to the crucifix in the room.

"Oh, I want to receive Him in Communion, so that I may keep Him in my heart."

Kabylie children are quick and intelligent. Those who become catechumens make every effort to master the science of religion and usually respond clearly to the questions put them by the missionary. Often, too, when the queries are somewhat out of the beaten

track; the answers are equally unexpected. As for example:

"Tell me," said the priest, "when did God create Adam and Eve?"

"Oh, Father, how can I tell? I was not in the world then."

"We learn that God is everywhere, even in hell. That is hard to understand; can you explain the mystery to me?"

"But Father, if you, who are so wise, do not understand, how do you expect me, a poor ignorant Kabylie to know?" By all of which we see that our small converts are not dull-witted.

Many of the men of his town are serving the flag in France. Recently Augustine, a baptized Christian received a letter from her husband at the front. It contained a commendation for bravery.

"Save this document," wrote the husband; "if I return to my country it will be useful for me, and if I die it will be a souvenir for our son and encourage him to be brave also."

A Christian family in the village of Menguellath deserves special mention. Stanislas and Stephanie are most faithful Catholics, but have been

Called on to Bear Much Sorrow

Of a family of four children, two dear little boys were taken to Heaven. An infant son and Marie, the girl, remained to comfort them.

At the outbreak of the war Marie was only five years old. Her father was called to the war and the little family was left desolate. Marie wept bitterly for a while; then she threw her arms round her mother's neck and tried to console her by saying that God would protect them and send the absent one home again.

As time went on the baby, Noël, began to decline and it became evident he would soon join his brothers. The faithful sister was again filled with sorrow, and knew not what to do to assuage the grief of her mother. She took upon herself the household duties and with her small arms swept the cottage, lighted the fire and made the *couscons*, so that the dying infant might have more care. But her efforts could not prolong the life of the child and soon it too passed away.

Marie was inconsolable. Six months later, her mother perceived her one evening sitting by herself in the corner of the courtyard crooning softly to herself, while tears streamed from her eyes.

Hard Work for the Priests in Dacca

The last two years have sadly afflicted the mission at Dacca, India. Explaining his present difficulties Fr. Boulay, C. S. C., says:

"Since the beginning of the war, we have lost by death our beloved Bishop, Mgr. Linneborn, four priests and one brother, and by repatriation or internment, one priest and one brother. No work has yet been abandoned in spite of the fact that no one has come to replace any of these, but you can imagine that each priest had to carry at least double his own burden.

"Ah, my dear Noël," she moaned, "my poor brother, you have gone to see the good Jesus and you have left me alone. I have no one to play with any more.

"When I go to see my cousin, Louise, she says, 'I have a little brother but you have none. Your brother is dead.'

"O my Noël! To see you there in the cemetery all alone, under a great stone.

Papa is at the War and Perhaps He will be Killed

mamma weeps all the time and I am not able to comfort her. How sad I am!"

As Easter approached and Marie heard of the happiness coming to the children who were to make their first Communion, she ran to her mother and begged to be allowed, also, to receive the Sacrament at that time.

"But you are too young," answered her mother. "You do not know what it means to receive Holy Communion."

"Yes, mamma, I know very well. In the little white host we receive Our Lord. And when He is in my heart I will pray for you and that papa may not be killed in the war and that He may send me another little brother, but one that will live."

The mother confided to the Superior of the mission the desire of this sweet and saintly child and her wish was fulfilled. Easter morning, clothed in a white robe, and with a radiant countenance Marie became the tabernacle of the dear Saviour Who so much loved little children when He was on earth.

To comfort her in her solitude Marie's mother has bought her a white lamb, which like the one in the story, follows its mistress wherever she goes—except to church. It is a pretty sight to see them together and to hear Marie's laugh once more ring out as she gambols with her gentle friend.

We must not leave the history of this remarkable child without stating that her prayers for her father have, in a way, been answered. While in battle he was badly wounded, and having obtained a leave of absence, has come home to be cared for, to the indescribable joy of Marie and her mother.

With such amiable characters as are frequently found among our Mussulman women and children, the propaganda of the White Sisters has many roses strewn among the thorns, and time will yet bring these picturesque people to the fold of Mother Church.

"With such strenuous work, there is always some one on the sick list, and the Rev. Father Administrator is at a loss to know how to manage with so few priests. Out of eleven residential stations, two only have their pastors, and for some time I will have to manage alone, as my assistant, Rev. Father Kearns, is ill since last June and had to go to the hills for a couple of months. This means the management of a school with eighty-five boarders and about twenty-five day scholars, and the administration of a parish of about six to seven hundred souls scattered in all directions."

THE MAKING OF A CHINESE NUN

Rev. J. M. Truarritzaga, O.F.M.

The roads by which Chinese girls reach Christianity are often devious and full of danger. But not only do many of the rescued and converted children become fervent Catholics, but a few of them choose the religious life. Sad, indeed, is the early history of Shensi's native nun, but a special Providence protected her and she is now safe among the Franciscan Missionaries of Mary.

AMONG the Franciscan Missionaries of Mary in Shensi, is a native Chinese Sister. Not long ago she told me the touching story of her life and the means taken by her Divine Master to lead her to the cloister. I am sure the tale is worth repeating for the benefit of those interested in foreign mission work and its development among pagan women.

"My memory," said this nun, "carries me back to the age of about four years. I was the only daughter of pagan parents. My father showed considerable affection for me, but my mother, on the contrary, seemed wholly lacking in the natural love of a parent.

"Over and over again I heard her say that I was a nuisance in the house, and that she had

Almost Decided to Kill Me

I never asked for a piece of bread or a drink of tea that a torrent of abuse was not heaped upon me.

"My mother was, in fact, an instrument of torture, for I felt she was quite capable of carrying out her threats. Nevertheless, I did not hate her, but bestowed upon her as much affection as she would permit."

This recital of our good Sister would be incomprehensible if we were not familiar with the attitude of parents in China toward female children. The social and moral status of women in the Celestial Empire is very low, and the advent of a girl baby brings sorrow and disgust to the family.

The pagan Chinese mother makes countless sacrifices to her gods that her children may belong to the all-powerful male sex and thus add a little to her own prestige. When the newborn proves to be a girl great is her humiliation and sad, indeed, is the reception accorded to the little stranger.

A Chinese writer has put these words into the mouth of a mother who has given

birth to a girl baby: "Poor little one, you are destined

To Suffer the Greatest Humiliation

and the most painful slavery as a child, as a girl and as a woman. Death alone, which releases you from the world, will bring you happiness." Such is the position of the woman in China!

Continuing her sad history the nun said:

"One day I fell asleep near my mother. I awoke to find myself in the arms of a stranger and being carried out of the house. We proceeded along unfamiliar roads and I soon began to scream with terror as I realized that I was leaving my home with this unknown person. The stranger tried to hush my outcry by telling me that I had been sold to him and that I was henceforth to live in his family.

"About midnight we arrived at my new home where two women and three boys awaited us. I had been designed as the future wife of one of the boys.

"At first this family treated me with sufficient kindness, but I was never happy and my discontent soon brought cruel treatment upon my head. Often I was beaten. Sometimes I was tied hand and foot and hung head downward. My sufferings were unspeakable."

The experience related by our friend, is the common one in most Chinese provinces, and especially in Shensi. As soon as possible the parents of a girl

Find a Purchaser for Her

and the family of the prospective husband adopts the child until she arrives at the age when the pagan form of marriage can take place.

Of course the poor Chinese maidens have no choice in their husbands; often they are little more than infants when the exchange is made, and their period of servitude begins.



GIRLS RESCUED BY THE FRANCISCAN MISSIONARIES OF MARY

It must be explained that Christian Chinese girls are not subjected to this custom. They enter their new home in full possession of their rights, and their status in the family is more on a level with that of their European sisters. They have not yet reached the point where they may always make a free choice of their life-partners, but that great privilege will doubtless come with time.

"As for me," continued the nun, "I wept continually, and mourned daily for my old home. I often thought of running away, but I did not know the district and feared to lose my way.

"One day I went with the two women to pick cotton in a field not far from the house. We had not been there long when the women, leaving me to do the work, went off to chat with some of their acquaintances. Suddenly the desire to escape

Became Too Strong to Resist

I began to run as fast as my two little feet would carry me, and never stopped until I was utterly overcome with fatigue.

"Soon night came on and I thought of the wolves and other dreadful beasts of prey that might be prowling near. Fear lent me new strength, and on I sped again, until at last the lights of a village appeared in the distance. I hurried toward them only to discover that the town lay on the other side of a river.

"I called out in the darkness but no one heard me. Near midnight I caught the sound of a horse's hoofs, and presently a man appeared on horseback. He stopped in surprise on seeing me, and asked where I had come from and what I was doing there alone.

"Quickly I told him of my plight—that I had traveled all day without eating and that I was now afraid to be devoured by wolves. The good man drew some bread and meat from his wallet and gave me a generous portion. Then he took off his cloak and wrapped it about me.

"'Have no more fear, little one,' said he, 'I live not far from here, and I will find you a good mother, and I myself will be your father.'

"I was not at all afraid of this new acquaintance and gladly accompanied him on his way. Daylight brought us to a large house, and my good friend on entering

Was Greeted with Great Affection

by the women present. 'See,' said he to them, 'I have brought you a little gift—a new daughter whom you must cherish, and of whom you must make a good Christian.'

"The women smiled and said they hoped I would be quite happy among them, and my benefactor departed, leaving me to become acquainted with my suddenly acquired friends.

"Of course it is needless to explain that my guardian was a Catholic missionary, and that the women were members of a religious order whose work it was to care for neglected Chinese children.

"Every three or four days the good priest came to see how I was getting on and I proudly displayed the progress I had made in learning something about the Christian religion. After a few months' study I received the sacrament of baptism.

"For four years I remained in this shelter, during which time I was perfectly happy. And why should I not have been? I had a kind mother, a dear father and many companions of my own age.

"Fr. Athanase, for that was the name of the missionary who had rescued me, had other children under his care, at least a hundred little girls whom he had snatched from the misery of their pagan surroundings, but I think he loved me better than any. Why this was so I do not know, for surely my merit was not greater than the others, but such seemed to be the case.

"Often I thought of my parents and I longed for their conversion

But They Would not Accept the Light

and died pagans. As for myself, I can never sufficiently thank the Divine Providence that led me to become not only a Christian but a religious in the Institute of the Franciscan Missionaries of Mary."

So ended the recital of this Chinese nun, and as director of the orphan asylum for several years, during which time I had opportunity to watch the development of the gentle child, I can attest to her unusual docility and generosity of spirit. She was an example to the other orphans and her religious devotion was most edifying.

The majority of the orphans were destined for matrimony, in which state, as pious wives and mothers, they would institute Christian families and help to propagate Catholicity in China.

But this little girl declared she would never marry; as a holy virgin she desired to remain in the orphan asylum and care for the children, or perform whatever tasks might be required of her by her superiors.

She has just taken the final vows of poverty, chastity, obedience, and let us pray that this new daughter of St. Francis, who tasted such a bitter cup of sorrow in her childhood days may find the peace that is accorded to those who choose the higher life, and become a model for many of her sisters.

"As we kneel around the Crib of the Infant Saviour, let us not forget to say a fervent prayer for the missionary priests and Sisters in distant lands."

SATAN'S HOLD ON THE FIJI ISLANDS

Rev. J. De Marzan, S. M.

Some horrible pagan cults still linger in the Fiji Islands, notably that called the "Religion of Hell." When will the missions obtain men and money enough to overcome the powers of darkness that are so loth to give up their strongholds!

THE station of Lomary is situated upon the southwestern coast of Viti-levu, the largest of the Fiji Islands. It comprises the provinces of Seruc and West Colo.

The tribes that people these two provinces have a distinct dialect, many words of which have roots similar to the language of the tribes in southern Madagascar.

At East Lomary there is a wide district to cover, the most remote village being seventy miles away from the central post.

The Journeys Entailed are Very Fatiguing

Our seven hundred and fifty Catholics being scattered over such a great extent of land, but the other difficulties we encounter are far more painful than those involved by hard traveling through jungle and brush.

The demon seemed to be quiescent in this country up to the last three years. His reign had formerly been more powerful in this spot than in any other of the Fiji Islands, but the natives had begun to advance spiritually when a new impulse revived the old pagan spirit. An individual from Nadi founded a coöperative Company which he claimed would bring riches and prosperity to the Fijians in a short space of time.

In order to facilitate his operations, he asserted that all white men would soon be forced to leave the Islands as he would

Effect Their Complete Ruin

He influenced his compatriots by appealing to their ancient, evil prejudices.

Among the Fiji superstitions is a faith in two gods, twin brothers, who possess extraordinary wisdom. Vexed by another god they decided to desert the Fijians and transfer their allegiance to the white men. Thus the Fijians were doomed to ignorance until the return of these two genii.

When the country was up-

set by the adjurations of the charlatan, whose name was Apolosi, it was announced that the spirits had suddenly fled from the white men to Apolosi, inspiring him to found the new Company.

From mountains to coast, an explosion of joy went up. The ancient superstitious practices were revived in all their horror; even I was forbidden to preach during the period when apparitions and manifestations of the twin brothers were so prevalent.

But Apolosi, delirious with his success in duping the natives, ended by offending the government. Having refused to obey a mandate, he was sent to prison for eight months. Thus was the impostor punished, yet his doctrine, with all its pernicious influence, continued to bear fruit.

White men, even Catholic priests, are looked upon by most of the natives as persons who have come to Fiji to earn a living, strangers in whom it is not necessary to believe. The missionaries, therefore, find it hard to overcome some pagan practices, most dangerous to religion.

From 1885 to 1892 a secret society, the "*Kai Nakauvadra*" flourished in the Fiji Islands. It was named for a mountain which was

Supposed to Have Been the Cradle of the Race

During certain ceremonials the spirit of their ancestors took possession of the devotees of this cult, the name of which means "proprietor of the mountain."

Each initiated member possessed his own individual spirit and responded to the name of his own ancestor. While thus "possessed" he was insensible to pain from blows upon his body, could prescribe remedies for the sick, and compose and sing new chants. He even pretended to see objects and people at great distances.

The members of this sect no longer boast of insensibility of the body, but what



ONE OF THE FINEST

has lingered with them and which is a serious matter, is their ambition to cure the sick and invent new songs and dances.

In all the southwestern villages, there are doctors on every side who claim to effect marvelous cures. So-called composers are also numerous, who devote their time to the invention of wild dances and songs. Religion has been seriously affected, as all these worthies urge their clients to practice magic in excess. Many children and young men shun the priest, so infatuated are they with this diversion.

In old times we counted the number absent from prayer; now we count those present. The only remedy is to keep the young Fijians in school till they are about twenty years old. It is difficult to find means to do this, as the young men require hearty food, and leave if it is not forthcoming.

Finally, there is a cult which is the despair of the missionary. It is the "Talatala ni Eli" or the "Religion of Hell." The creed of these unhappy "Apostles of Hell" is not complicated. They believe in the existence of

A Hell Which Must Be Populated

so they fit themselves for this abode by unlimited dissipation. Their midnight orgies are repulsive in the extreme, and those who are drawn into this circle

usually abandon all their former pious exercises. Rarely, if ever, do they return to us in a penitential spirit.

The Fijians of the west have become very depraved by this diabolical religion, only the young men who remain in our schools till they enter homes of their own, escape ruin.

If our resources would permit us to open more schools, they would be an efficacious remedy for such evils. It is also necessary to teach the parents to force their children to remain in our schools long enough to obtain a thorough Christian education. Only in this way can we lay the foundation for a virtuous and sober existence.

However, we are not discouraged, for we know it is not easy to dislodge Satan. If he is cast out, he returns with seven other demons. I must add that we have our consolations, for instance, the conversion of a large tribe at Qaliyalatire, the district belonging to the station of Ba.

I made two trips through the mountains which lie near this post. For eleven months I examined the various stations, and found both men and money sadly lacking, though the spirit is good.

Let us hope that the Divine Heart will bring peace to the world, and then send us new workers, ready to battle with the powers of darkness.

To Be or Not to Be

That is the question which the poor Bishop of Swatow puts to himself after twenty-seven years of work in China, without, during that period, having seen his motherland again.

He was a very happy man two years ago, when still a simple missionary in a Chinese village, the theatre of his apostolic labors for twenty-five years. But then was created the Mission of Swatow, of which he was appointed Bishop, and his happiness vanished.

There are 32,000 Christians in Swatow, and that is a comfort to him, but there are also twenty-three missionaries, six native priests and fourteen seminarists to provide for which means some anxiety.

Every missionary receives each year, from the Propagation of the Faith, the wholly insufficient sum of \$125.00, the Bishop, double that sum.

There remain to provide for native priests, seminarists, and all the needs of a mission.

How can that be done in a new and penniless mission? THAT IS THE QUESTION.

The Bishop, who is Mgr. Rayssac, is at his wit's end and has recourse to us.

Let some person who reads this send an offering according to his means. He will receive the blessings of the Bishop, and, what is better, the blessings of God Who said, "Come, ye blessed of My Father, possess the kingdom prepared for you; for I was hungry and you gave Me to eat."

Modern Tunis

The missionaries working in the northern part of Africa are treated to many interesting sights in the historic cities of that district. The Lazarists have recently opened a new house at Tunis, and Fr. Durand, C. M., gives his first impressions:

"Tunis, which, as a dependency of Carthage, dates back to the first centuries, is to-day a large city of 250,000 inhabitants, of whom 50,000 are Jews and 60,000 Europeans. It comprises two cities, built side by side, but presenting a striking contrast: the Moorish and the European city. The latter is outside the ramparts and encloses the port. It already possesses all the improvements and beauties of a great modern city: monuments, large hotels, wide streets, avenues, squares.

"The Moorish city, confined within the ramparts, attracted my attention by its white buildings with latticed windows and doors adorned with arabesque ornamentations; the high cupolas of the mosques which no infidel has ever entered; the minarets from which the muezzins summon the believers to prayer; the narrow, crooked streets teeming with a strange, multi-colored population. I stared in amazement at the Moorish cafés, before which on wide sidewalks were seated, in Oriental style, the many sluggish drinkers of coffee, the only beverage tolerated by the followers of the Prophet."

*Throned in His Mother's arms,
Christ rests in slumber sweet;
Except at God's right hand,
For Him no higher seat.
—Charles L. O'Donnell, C. S. C.*

GOLDSEEKERS AND GOLDSMITHS IN MADRAS

Rev. A. Merkes, P. F. M.

The widespread use of gold ornaments and the consequent large number of goldsmiths have given rise in India to a new variety of goldseekers, who find their treasure in city drains. Infinite patience is required to secure a small amount of the precious dust. The process is described by Fr. Merkes.

I ADMIT that the subject of this letter is a little unusual, but perhaps it will be welcome as a change.

The missionary's spiritual gold mines are the villages and the poor huts of the natives, where many a soul of infinite value is rescued from the gloomy depths of paganism and infidelity. I have written several letters about these spiritual treasures and I trust you will allow me just for once to speak about material gold. It would not be difficult to make a very striking comparison between the missionary's toil and the work of these Madras gold-seekers, but the point is so obvious that I need not draw attention to it.

The Jalagadugu form a caste of gold-finders, who search for gold in drains and in the sweepings of goldsmiths' shops. In the city of Madras gold-washers are everywhere to be found working in the foul side drains in front of jewellers' shops. The title "Jalagadugu" is derived from jala, water, and gadugu, to wash.

This industry was begun by the Oddars (tank-digger caste), and was practically monopolized by them till a few years ago when other castes, mostly of the lower orders, stepped in. The Oddars now form

A Population of Several Thousands in the City

their chief occupation being conservancy cooly work.

The process of gold-washing is carried out by women and the aged at home, and by men in their spare hours. The ashes, sweepings, and refuse from the goldsmiths' shops are collected on payment of a sum ranging from one rupee to ten rupees per mensem, and are brought in baskets to a convenient place alongside their huts, where they are stored for a variable time.

The drain slits from streets where there are a large number of jewellers' shops are similarly collected and left undisturbed for a few days or several months, and this storing

away for a time is said to be necessary to facilitate the extraction of the gold, as any immediate attempt to wash the stuff results in great loss in the quantity obtained.

From the heap as much as can be taken on an ordinary spade is put into a boat-shaped tub open at one end, placed close to the heap, and so arranged that the waste water from the tub flows away from the heap behind, and collects in a shallow pool in front.

The water from the pool is collected in a small chatty (earthen vessel), and poured over the heap in the tub, which is continually stirred with the other hand. All the lighter stuff in this way

Flows Out of the Tub

and all the hard stones are every now and then picked out and thrown away.

This process goes on until about a couple of handfuls of dark sand, etc., are left in the tub. To this a small quantity of mercury is added, briskly rubbed

for a minute or two, and the process of washing goes on, considerable care being taken to see that no particle of mercury escapes, until at last the mercury, with a great many particles of metallic dust attached, is collected in a small chatty—often a broken piece of a pot.

The mercury, with metallic particles in it, is well washed with clean water, and put into a tiny bag formed of two layers of a piece of rag. The mass is then gently pressed until all the mercury falls into a chatty below, leaving a small flattened mass of dark substance in the bag, which is carefully collected, and kept in another dry chatty.

The washing process is repeated until enough of the dark substance—about a third of a teaspoonful—is collected. This substance is then mixed with powdered common salt and brick-dust, put into a broken piece of a pot, and covered



HINDU DEITY ENSCONCED AT THE FOOT OF A HUGE TREE

with another piece. The whole is placed in a large earthen vessel, with cow-dung cakes well packed above and below. A blazing fire is soon produced, and kept up till the mass is melted.

This mass is carefully removed, and again melted with borax in a hole made in a piece of charcoal, by blowing through a reed or hollow bamboo, until the gold separates from the mass. The fire is suddenly quenched, and the piece of gold is separated and removed. I need not add, that this class of gold-finders are poor people.

It will have struck you already, that judging from the above, there must be very many goldsmiths' shops in Madras. And this is in reality the case. Usually the goldsmith plies his trade on a very small scale, and his workshop, as a rule, is

No More a Small Thatched Shed

Even in country places we find the village goldsmith, whilst there is most likely no village blacksmith.

At Nellore a goldsmith has his workshop just at the entrance to the Sister's garden. He makes to order, every day, golden and silver ornaments for the villagers. Indian jewellery is seldom bought ready made in the shop, it is generally made to order. The golden coin of the realm is to a large extent used for this purpose and the Government does not find it easy to provide India sufficiently with sovereigns.

A couple of months ago the natives gladly gave sixteen rupees for a sovereign, whilst the standard value is only fifteen rupees. Rich native women often wear necklaces of thirty or forty gold coins, and sometimes small children are covered with gold. But we must return to the goldsmith.

Whilst the goldsmith is at work, the constituent or a trustworthy member of the family sits by his side the whole day long and takes the unfinished jewellery home every evening to prevent the goldsmith from mixing anything with the gold. I am afraid, how-

ever, that this vigilance is not always successful, for the goldsmith's fingers are quick and he is not always scrupulously honest.

"The goldsmith will steal a quarter of the gold even from his mother," says the Indian proverb; and another is not more complimentary: "Stolen gold may be either with the goldsmith or in his firepot." Another curious proverb runs: "If the ear of the cow of a Kammalan (goldsmith) is cut and examined, some wax will be found in it." Referring to the Kammalan's habit of

Substituting Sealing-Wax for Gold and Thus Cheating People

"The goldsmith has a thousand persons to answer." This is in reference to the delay in finishing a job, owing to his taking more orders than he can accomplish in a given time.

Artisans in gold usually bring up their children to the same pursuits. It might have been supposed, that the hereditary influence in the course of generations would have tended to produce great excellence, but it has not done so. Ordinary native work in gold is coarse and rough, and the designs are of the stereotyped form.

Some of these designs are ingenious, but the ordinary work for native customers is often noticeable for a want of finish. The wearers of jewellery in India look more for intrinsic value of an article, than to excellence of the design or workmanship.

Men as well as women wear earrings, bracelets and other ornaments, but female vanity is, of course, greater in this respect.

Some details about Indian jewellery would be interesting and I intend describing it on a further occasion. In the meantime I most earnestly ask you to pray for the people of my mission, that one day, like the gold of Egypt, their material treasures may shine God's churches here on earth and their souls in heaven for all eternity.

Only a Drop in the Bucket

"The Depressed Classes" are rightly named in India, for it would be hard to find a people plunged lower in the social scale and subjected to more aversion from their fellow-creatures. If their feelings are as depressed as their status they surely deserve our compassion.

Fr. Raphael is one of the missionaries who labors among the Pariahs. His address is Acharapakam, Madras. He recently received a stipend from America, but after expressing thanks he adds:

"My wretched condition is not ended with your remittance. My parish, with its manger-like chapel, the ill-paid catechists, poverty-stricken Christians of the depressed class of India, the repair of parish schools and my own living are to be managed with a scanty allowance of a sum from the mission which amounts to only six and a half dollars a month.

Faith in St. Joseph

St. Joseph must receive many petitions from priests and nuns in the mission countries. Always a watchful guardian of the home he is especially sought by those responsible for the filling of many little mouths. Fr. Wachter of Borneo, who received an offering from the United States, shows how his faith was rewarded:

"I was so grateful to good St. Joseph that I just knelt down and thanked him on the spot. You see the Sisters had been asking me would it be possible to open our two schools after the harvest was over, and as we have to feed the children I didn't really see where the money was coming from. The letter from America was the answer to my doubts. Now, for a time at least, I won't have to send the little ones away when they come to my door, their few belongings tied in their handkerchiefs."

MY NEW FIELD

Rev. S. Cotta

Fr. Cotta, of Alnavar, India, describing his "new field," gives us the impression that it is one we would not choose voluntarily for an abode. But missionaries are able to rise above the things that terrify ordinary mortals.

I AM in a fine land, where nature is wild in a magnificent way. Around me are tablelands, good and fertile, while nearby are long ranges of mountains and hills called Ghats. Here and there are forests, Government property, where teakwood abounds, a home for wild animals, who now and again pay their visits to our cattle.

At the foot of the mountains are the farms where rice, wheat and corn are raised. If I have told you the bright side of life in this country, let me tell you also of its horrors.

When the monsoon begins, then it pours for days together. The fields are flooded, making the roads impassible.

With the rain comes thunder and lightning, and we know that death may be near. In the midst of all this confusion there sometimes echoes

The Roaring of the Indian Tiger

the man-eater, and mingled with his growls is the cry of his human victim.

I am living on the borders of two districts, that is Dharmar and Belgaum, hence under two different Government officials. The place being rather malarial, it is not densely populated; but there are twenty villages near me, with a population of about ten thousand; of these nine hundred are Christians who can be divided into two classes, the stripes and stars.

The stripes comprise all sorts of castes, Brahmins, Chadrias, Sudras and Mahars. The stars are my Negroes called Sidis. The former (stripes) are very

decided in their religious ideas, so there is not much hope of converting them. For the present I am working among the Negroes, or Sidis, who form a link between Africa and India.

I am puzzled, historians as well, as to their origin; but it seems probable that they are

Descended from African Slaves

whom the Portuguese brought to Goa, and this place being only about fifty miles from the Portuguese frontier, they came over to British India to enjoy a free life.

The Sidis are scattered in several villages, never founding a town of their own. They build a few houses at the foot of a mountain, to which they flee when in danger.

Their occupation is wood-cutting, but lately they have begun to cultivate farms. My first experience with them was rather exciting. I often walked about their huts, but they abandoned them and fled to the mountains; gradually, I made friends with them and learned their fondness for hunting. I then presented them with a gun and made up a hunting-party, intending to combine the slaughter of wild animals with the salvation of souls.

By this means I have secured ten negro families; it is my ardent desire to get a school, a catechist, and a lot of sugar-cane to entice the Sidi children to come to me. They are very fond of sugar-cane and will not be able to resist the lure.

*There are those who hark and watch,
Waiting by their camels fleet;
Gold have they, myrrh, frankincense,
For a great Birth meet.*

*Adventurous eyes the heavens scan,
Darkness falls—the Star, the Star!
Tents are struck, and from afar,
Caspar, Melchior, Balthazar,
Ride the Kings in caravan.*

—Charles L. O'Donnell, C. S. C.

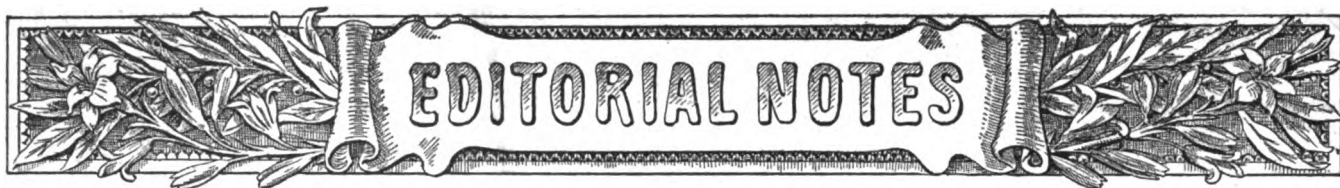
*Lift up thine eyes and see the whitening fields,
The harvest rich awaiting loving hands
To garner in not grain but precious souls
In far off mission lands.*

*Didst understand their value or didst know
The tears, the toil, the blood their ransom cost
From Bethlehem to Golgotha, couldst thou bear
The thought that even one dear soul be lost?*

*Then pray the Heavenly Master to inspire
More fervent souls with love of holy fame,
Who, severing ties of kindred, home and friends,
Will spread abroad the glory of His name?*

—Sister M. B.

*Even now nine hundred millions of men and women
have never heard that a Saviour was born to them!
Will you help to send the good tidings?*



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PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor

J. G. MENARD, Assistant Editor

CATHOLIC MISSIONS wishes its readers every blessing for the year of 1917. Conditions have not improved in the mission world, and Americans are still asked to extend a helping hand to the Church in the Field Afar. It is hoped that those persons who have been blessed with an unusual abundance of this world's goods during the past twelve months will share their prosperity with the apostles who are so heroically struggling with overwhelming tasks. Few, now, in number, our missionaries need every encouragement to sustain them until better days shall dawn.

It is a mistake to think that giving to the foreign missions is only a charity done to others. Those who benefit most are the givers themselves. The Magi, by bringing their earthly treasures to Jesus, carried back with them heavenly treasures in exchange.

* * *

MGR. O'REILLEY, Bishop of Baker City, Oregon, has addressed a stirring letter to his people, asking them to rouse to an interest in foreign missions, and appointing a special Sunday for a collection to be given to the Society for the Propagation of the Faith. Bishop O'Reilley states that his diocese has not yet wholly emerged from missionary conditions itself, but notwithstanding this fact it ought to be able to do a little towards supporting the Church in its time of stress.

"As long," he says, "as the missionaries shall be not angels but men, subject to the same needs of food, clothing and shelter as ourselves, so long also shall there be an intimate connection between the conversion of heathens and financial contributions."

WE are accustomed to look upon lepers as objects of profound pity and deserving of all our charity. Often we make sacrifices to enable those in charge of them to ease their sad condition. But we must not think that these poor creatures are devoid of interest in the outer world or that they are lacking in fine feeling. An example of their generosity has just been offered by Fr. Maxime, M. S. H., who states that during the past year the Catholic lepers of Molokai, have contributed the sum of \$686.25 to the Society for the Propagation of the Faith. We know not by what heroic means they gathered together this goodly amount, but we feel sure that most pleasing in the sight of the Christ Child, is this gift from the despised ones of whom He was to prove the first Friend.

* * *

A PAGAN father in China states that before their baptism as Christians his daughters used to run about the streets evenings visiting their friends and seeking amusement. Since their conversion they are completely changed. After supper they get out their catechisms and religious books and gather round a little altar they have erected to read them. They have also undertaken the conversion of their father, and he is getting such an understanding of the new doctrine that he will soon be able to receive baptism himself.

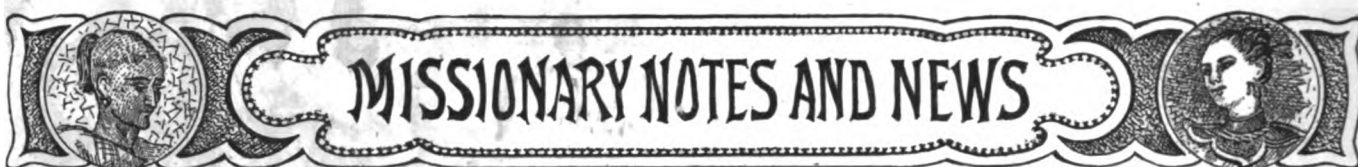
Marked changes in manner, deportment and appearances are to be found everywhere in the mission world after conversion. Photographs show the wonderful improvement brought about by the influence of the sacraments; even the expression is altered as if the soul had found an abiding place.

* * *

MOST Catholics subscribe to a number of magazines and papers which they are in the habit of throwing away after or without reading. The priests in the missions are eager for such aids to their work.

Suggestion for
the New Year

For the past six years a certain lady has been sending literature to the missions, and the report comes that a number of conversions have followed the reading of the booklets. In this simple manner, those who have not the means to give money offerings may have a share in our great apostolic work. Get the address of two or three missionaries and forward your left-over reading matter to them.



AMERICA

NEW YORK The feast of the patron of the Society for the Propagation of the Faith was celebrated on Sunday, December 10th, at the Cathedral with a Vesper service at 4 o'clock. His Eminence, Cardinal Farley, presided on the throne and gave the Papal Benediction at the close. The preacher of the occasion was the Rev. Joseph F. Boehles, assistant director of the diocese of New York.

The death is recorded in **CANADA** Montreal of a Grey Nun, Sister Leblanc, who had spent twenty-five years in the missions of the Northwest, as cook. During that long period she was buried in the most trying obscurity, and it speaks volumes for the spirit that animates our missionary nuns that she was able to endure the life.

News does not travel very fast in the northern latitudes. About once a year the bulletin reaches Fr. Charlevoix, who lives in a spot where the thermometer gets down to 56 degrees below zero. He received in one batch all the messages from the outer world containing news of the great European war that had then been going on twelve months. Needless to say, he experienced a shock. But war or no war, he must still seek out the Eskimos and try to plant the Faith among them.

PHILIPPINE ISLANDS Ex-Governor Walsh of Massachusetts seems to have come back from the Far East well inoculated with the missionary spirit. He brought with him two Filipino young men, and, while on the Pacific liner, secured four other Asiatic students, three of whom he has directed to Catholic institutions of learning.

Since then, he has visited the American Foreign Mission Seminary at Maryknoll, where he addressed the students on the great need of English-speaking priests in the Far East.

Those who have helped the Philippine missions have a share in this letter written by Dr. M. Nisters:

"Our bishop has just made a report of the work done in the province of Suriago since his last visit in 1913 and finds the prospect very encouraging. Making a tour of the province, especially of the minor stations, he found either a wholly new church, a church so restored that it possesses a perfectly new appear-

ance, or a foundation that promises a sturdy edifice. Very often also appeared a new presbytery or a new school building, showing that religion has a fresh impetus in this district and that the natives will have an opportunity to improve mentally and morally."

EUROPE

FRANCE M. Charles Hamel, President of the Central Council of the Propagation of the Faith, of Paris, is dead. M. Hamel had reached the great age of ninety-three years. Throughout his long life, though remaining a lay person, he devoted his ability to the works of the Church, being a prominent member of many charitable and educational societies. He became a member of the Central Council of the S. P. F., in 1876, and its president in 1885, which position he held until his death. His wisdom and experience were of great benefit to the Society. The funeral of this venerable friend of the missions took place from the Church of St. Sulpice, Mass being said by the Archbishop of Paris.

HOLLAND Urging the necessity of helping our foreign missions, the *Western Watchman* says:

"A professor at the Mission College of Roosendaal in Holland, who remembers when priests for home needs were scarce in his own country, is quoted as saying: 'To-day we have so many vocations to the priesthood and the religious life that we are supplying England, across the Channel, and your country, on the other side of the Atlantic. Tell American Catholics that if they do their duty by the Foreign Missions they need never be afraid of a diminished supply of priests for the work of the Church at home.'"

ASIA

CHINA Bishop Munagorris, Vicar Apostolic of Central Tonkin, reports a rich harvest of baptisms for the past year, due, alas! to the terrible famine existing in that country. Not less than 10,662 dying children were baptized; dying, of course, of starvation. He says:

"We were able to rescue 4,260 abandoned infants, and if we had had more money we could have saved hundreds of others."

Fr. Henri Sepieter, a Lazarist, of Hoi-pou, North Kiang Si, says nothing can affect a missionary more than to go into a

village formerly pagan and find it has become Christian. Satan has been driven out, and the reign of Divine Truth has begun. His apostolic heart rejoices at the work he has been able to accomplish.

In one of the centres near Hoi-pou there was a large pagoda filled with idols and symbols. Convinced of the error of their ways, the entire community asked to be instructed in the Faith. They burned the pagoda, destroyed the idols and got rid of every vestige of superstition. Surely the joy of Heaven must be great at such a time.

EAST INDIES His Holiness, Pope Benedict XV., has appointed Rev. Pierre Fumasoni-Biondi titular Archbishop of Dioclesia and Apostolic Delegate to the East Indies, replacing Mgr. Ladislav Zaleski.

AFRICA

SIERRA LEONE Some very forceful words come from Bishop O'Gorman, C. S. Sp., Sierra Leone:

"Just now we need help more than ever. Things are dearer than they have ever been. It's a problem for us how to get food.

"I heard only yesterday that in Wogamba the Fathers had no meat for six weeks, no eggs and hardly a vegetable you would care to eat.

"Brother Bertin wrote from Gerihun that up there they can't get a drop of milk, and he has been quite ill with stomach trouble. I was in Papehuna a fortnight ago, and found Fr. Baranski sleeping in the rabbit house and Fr. Sexton had his bed roofed with corrugated iron and slept in his rain coat.

"Rice is twelve times its ordinary price and hard to get at that, but if these privations are useful to the souls of our poor people and our own, they are worth it."

LOANGO Fr. Le Scao, C. S. Sp., of Loango, is wondering if Providence will not soon decide that he has had tribulation enough. First a fire destroyed most of the natives' huts, leaving them homeless; next a leopard appeared in the village putting them in a panic; then an epidemic broke out in the mission school, of which several died, the parents of many others taking them away; from nearly a hundred the school fell to fifty. Finally the Vicar was called away by his superiors and Fr. Le Scao was left with only a black Brother to conduct the work of the post.

JAN 27 1917

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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH
THE
GOSPEL

TO EVERY
CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)
343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the Annals of the Propagation of the Faith.

Spiritual Favors Granted to Associates

MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

IMPORTANT SPIRITUAL PRIVILEGES have been granted by the Church to priests helping the work by their influence or personal alms. A pamphlet giving a comprehensive explanation of these favors will be sent free to priests on application.

Annals of the Propagation of the Faith

the official organ of the Society is published every other month in various languages, and forwarded gratis to all Perpetual and Special Members; also to all Bands of ten Associates.

Address all remittances of alms, and all requests for information concerning the missions, to the Diocesan or Parochial Director of the Society, where it is established, or to the General Director for the United States, the Right Rev. Mgr. Joseph Freri, 343 Lexington Avenue, New York City.

"Catholic Missions" is issued every month.

Subscription
Price:

United States, One Dollar a
Year.

Foreign Countries, One Dol-
lar and Twenty-five Cents a
Year.

Payable in Advance

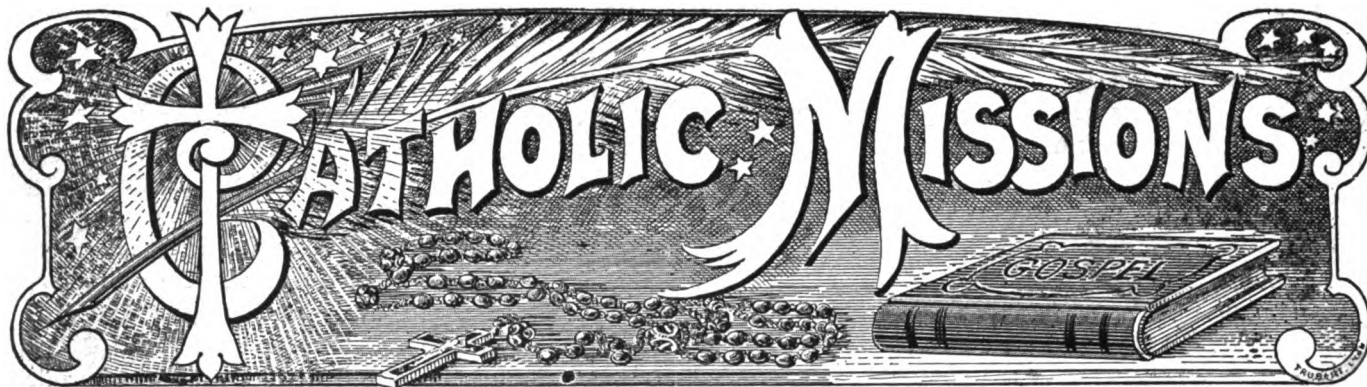
**"Annals of the Propagation
of the Faith"**

IS ISSUED EVERY OTHER MONTH

February, April, June,
August, October, December

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343 Lexington Avenue
New York, N. Y.



UP AND DOWN THE CONGO

Rev. J. Rémy, C. S. Sp.

The phrase, "up and down the Congo," is used advisedly, for this great river flows from its source in middle Africa almost directly north, then turns abruptly and flows south again, emptying into the Atlantic Ocean near Leopoldville. It passes through both French and Belgian territory and Fr. Rémy, during the course of his trip along its navigable length, noted the almost unbroken line of missions that stretches across Central Africa.

I WAS requested, during the past year, to make a visitation of our missions in North Katanga. This prefecture lies in the Belgian Upper Congo, upon the left bank of the Lomami River, a tributary of the Congo River. On the first day of January I set sail from Leopoldville, the largest port of the Belgian Congo, on this long and possibly hazardous journey. At the outset it had nothing new to offer as I had often passed that way on former apostolic excursions.

But from the point where the mouth of the Oubanghi River empties into the Congo, near the equatorial line,

I was Treated to a Fine View

of what our various missionary congregations are doing for the natives of this section of Africa. Numerous churches, reared to the glory of the true God, dotted the banks of the mighty stream, and one may now make the authoritative statement, that from the Eastern coast of Africa to the Western coast there is one unbroken line of Catholic missions, in which the children of darkness are slowly but surely being gathered into the Christian fold.

One of the largest churches noticed was at Cequilhatville, where the Trappist Monks have an imposing edifice with two towers mounting towards the sky. Farther on appeared a convent of the Franciscan Sisters of Mary, and another fine church erected by the Scheut Fathers.

A surprising sight was that of a large manufactory which gave evidence of conducting a flourishing busi-

ness. I learned that it belonged to an English firm engaged in the making of soap. It came to the Congo region to secure palm oil and gives employment to about twenty-five hundred Blacks. This progressive industry

Is Working a Marvelous Change

in the habits and manners of the negroes, and is helping to modernize them in a most remarkable manner.



CATHEDRAL AT STANLEYVILLE

After twelve days sailing we reached Bumba, which fifteen years ago marked the end of navigation for large steamers. In order to go on to Stanleyville, it was then necessary to take small boats able to avoid the dangerous rocks which blocked the current. Now numerous beacon lights, buoys and other improvements permit ordinary steamers to reach Stanleyville.

The missionaries of Scheut also evangelize Bumba, and although their foundation is only two years old, it is in a prosperous condition.

On the fourteenth of the month we arrived at the important post of Basoko, which presents a picturesque appearance on account of the ancient fortifications, built to keep out the invading Arabs. This district is in the hands of the Fathers of the Sacred Heart, who have a beautiful mission, which includes a Convent of Franciscan Sisters. Their fine church is not yet completed on account of the disastrous war times.

From this point on to Stanleyville the population was so dense

That the Huts Formed an Unbroken Line Along the River

The natives appeared to be in a savage state. The women wore their primitive, abbreviated costumes, and of the men, some wore European trousers, others European hats or waistcoats, but no one was yet the happy possessor of a complete European costume.

Stanleyville is the capital of the eastern province, and is situated at the foot of the first rapid that obstructs the current of the Congo. In Europe Stanleyville would be considered a modest city, but in Africa, with its hundred and fifty permanent white residents, not to speak of the black population, it is considered of great importance. Moreover, its present governor has utilized all the natural beauty of the spot to the utmost and good roads, trees, flowers and neat residences make it quite an oasis in the African wilderness.

Not the least important erections here are the mission buildings of the Sacred Heart Fathers, and their really fine church, built of brick and cement, is quite remarkable for Africa.

Along the river, near Stanleyville, are the permanent camps of Lokeles,

A Tribe Still Quite Primitive in Dress and Habits

They are chiefly engaged in fishing, and men, women and children may be seen piled into their native boats, plying their trade. These craft are fitted with a low roof and form a habitation as well as a means of transportation, but how they find means to eat and sleep in such crowded quarters is a mystery to the European.

When not engaged in fishing, the Lokeles may be

seen in the streets of Stanleyville, trying to dispose of their fish. They are an inaccessible people, and the missionaries have in vain tried to hold them long enough to fix in their minds a desire for knowledge. They are very clever at fishing, however, and have located their fisheries at some of the most turbulent rapids of the Congo, showing not only skill but great bravery.

The sight of the beautiful falls near Stanleyville is one of surpassing beauty. The great river at this point is divided by a mighty cleft of rock which sends the white waters rushing and roaring down the stream in majestic volume.

Near Stanleyville is the settlement of another very interesting tribe called the Arabises. Some twenty years ago a number of Arabs came to this part of Africa for the purpose of stealing slaves. When the

Congo Free State wished to take possession of its territory it found these Arabs ensconced in the district and made war upon them. Though giving battle the Arabs knew that the advent of the European meant the end of their power and they gradually gave way before the enemy and disappeared.

There remained, however,

A Race of Mixed Negro and Arab Blood

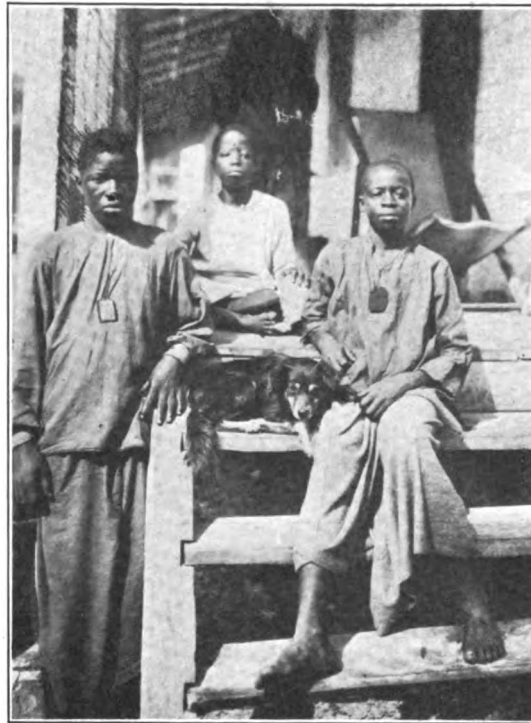
formed by intermarrying of the two peoples during the years of Arab rule. They adopted Arab customs and religion in a large manner and called themselves Arabises.

Contact with the Arabs have given them a higher civilization than the ordinary Black; their houses show

considerable architectural design, and are isolated from their negro neighbors. The cultivation of rice gives them a comfortable means of existence; their chief defects seem to be the practice of polygamy and a desire to hold slaves. Several thousands of Arabises dwell near Stanleyville, but as yet our apostles have started no propaganda among them.

In order better to comprehend the length of my voyage and the means of locomotion at my disposal, it is necessary to cast a glance at the map of the Belgian Congo. Leopoldville, my starting point, lies four degrees south latitude. From there the Congo River mounts to two degrees north latitude and then descends again almost directly south.

From Stanleyville, the Congo takes the name of Lualaba. Passing Kabalo, it is called Kamalundu. As far as Stanleyville one enjoys the comfort of the



NEW RECRUITS

steamboats, belonging to the Company of the Great Lakes, which Company has performed a magnificent work in enabling travelers to cross the greater part of Africa in ease and comfort.

Where the river is not navigable, railways are being built, and while this vehicle is intended for the advance of civilization it also means the advance of religion.

One of the plagues of this region, and of all Africa, is the white ants. Many settlements are actually destroyed by them. Every means has been taken to arrest their progress but without success. They devour everything before them, but wood is their special preference. Their hills are often much higher than the houses.

At Ponthierville the Fathers of the Sacred Heart conduct a mission that is still at a formative stage. At present the priests are serving their flag and one priest, born in Holland, and now sixty-eight years old, is conducting all the work of the mission.

Kindu is a picturesque centre and here I found the first mission consecrated to the Holy Ghost. It was founded by Fr. Callervort, who has since been made prefect apostolic. He found a district almost deserted on account of the depredations of the Arabs, now it is thickly populated.

The Holy Ghost Fathers were called here by the Great Lakes Railway Company

To Administer Religion to Their Employees

many of whom refused to work without it. These workmen were the nucleus of the mission. Here, again, the mission force is reduced to a single priest and one lay brother.

The next important stopping-place was Kongola; on the way we passed the home of the famous Tippe Tip, celebrated in his day as a great slave dealer. Near Kongola is the principal mission of the prefecture, also the residence of the prefect. Surrounded with brick walls, over which the steeple of the church towers heavenward, the mission looks like a veritable oasis in the desert.

Beyond this point the scenery is very beautiful, the country being a paradise for beautiful birds. Great tracts of papyrus sweep down to the river and even into it, ending by preventing all communication with it. Numerous lakes dot the green landscape in which fish abound, furnishing the chief food of the vast population.

We reached Kabalo on the twenty-second of February and there prepared for the last stage of our long voyage—the journey by train to Lake Tanganika,

through a region which still possesses the spell of the unknown. We were pursued by the dangerous tsetse flies, who tried to enter the cars to ply their fatal trade, but no one was bitten.

Soon we saw the Lukuga, a beautiful river, but so choked with rocks as to make it impassable. Were it navigable one could go from the Congo to Lake Tanganika without having recourse to land travel.

But progress even by train is not without its diffi-



A DIP IN THE CONGO

culties in this wild region. At the start large, regular engines and cars make up the train; soon, however, the streams become wilder, the bridges are of lighter wooden construction and a change must be made. The heavy engines are replaced by small ones, the train is divided in three parts and in a cautious manner the route is pursued.

Sometimes the water comes up to the floor of the cars, sometimes the road-bed is rocky and dangerous, but ever the traveler proceeds toward the great Tanganika, whose beautiful shores hold so much of the unknown, and whose waters in the severe African storms can be wild as the ocean.

Just now the lake bears a war-like appearance, for many troops are camped there. Upon arriving we were greeted by a White Father, who is almoner for the soldiers and who also says Mass for the Christians. He was not a little surprised to see a Holy Ghost missionary so far from his regular field, but in Africa one may be always prepared for the unexpected.

We, also, were obliged to pay our respects to the commanding officers, for everything is now conducted on a military basis, and strict watch is kept against surprises from the enemy.

The wonderful journey we had made through the very heart of Africa, the marks of civilization and religion everywhere so prominent caused us to reflect deeply on the progress our Faith has made in this country during the last twenty-five years.

Representatives from numerous missionary orders for men and women beautify its centres with their

works of education and charity. If the explorers have sought to wrest its last secrets from this baffling land, if engineers have sounded the depths of its hidden lakes and lonely mountains, if the military have penetrated its solitudes to hold its riches for emperors and kings, so also have the missionaries made their difficult pilgrimages wherever the white man could exist, seeking not wealth, nor power, nor knowledge, but the souls of the ignorant savages—souls which they wish to prepare for the glories of Heaven.

A Little Money for Many Needs

Fr. L. Coiffard, P. F. M., of the Sevatow mission, is the happy possessor of the vast sum of two hundred dollars, but he has so many demands for it that he does not know just where to put it. The Chapel needs a new roof—or, better, needs to be rebuilt—so does the presbytery. Then he would like to erect a school and engage catechists to instruct a number of would-be-converts, especially the women.

In China it is not usual for women to study; and, as a matter of fact, they have very little time, with their many duties. So it takes a long time to bring them to the point where they can receive baptism and First Communion. The teacher must be supported all this time, and rice is getting dearer day by day. If spent in this direction, the two hundred dollars will soon melt.

How, then, to choose among so many pressing needs? A little help is what Fr. Coiffard really wants, and then he will be able to make rapid progress among a people thoroughly well disposed.

The Outlook in China

Bishop Rayssac, of Swatow, reports that one of his priests was attacked by a brigand a short time ago and left for dead. Happily the bullets with which the assassin had attempted the life of the missionary were extracted and he will in time recover. Mgr. Rayssac thinks the future of China looks dark with revolution always in the air. The present government is weak and the military generals hold the balance of power. They choose their own soldiers, and as a proverb of the country says: "An honest man never becomes a soldier; it is easy to guess of what material the soldiers are made."

With twenty-eight missionaries, of which six are native, for 33,000 Christians scattered over a vast district, Bishop Rayssac longs for the day when he can build a seminary for the education of Chinese priests. One of his European assistants, Fr. Guillaumé, is seventy-two years old and has been forty-four years in the missions without a break. Notwithstanding his age he, alone, cares for more than a thousand Christians living far apart.

Yes, civilization with its advantages and disadvantages for the native, has come to Africa to stay. Henceforth, too, nothing can stop the march of Christianity. The missionaries will die at their task—terrific heat, fever, sleeping sickness will decimate their forces, but evangelization will proceed with sure steps. Why? Because the salvation of this people is decreed by the Most High and He knows how to fulfill His designs.

Alas, the Poor Hindu

From Bengal, India, Fr. J. J. Hennessy sends a picture of life as he sees it among the poor Hindus:

"Our Catholics are the poorest of the poor. The converts come from the lowest strata of Hindu society. I gave the last Sacraments not long ago to a sick man, at a place about thirty-six miles from here. To get to him I had to go through mud and water. His house consisted of four posts in the water; some bamboo sticks were placed crosswise to support a few torn blankets. For overhead covering he had such a little platform as a fisherman might erect near a running stream to keep off the sun's rays. I had to stand in the mud alongside his 'home.' There was no question of using lights, as the wind was blowing. I had to hold the pix, etc., in my hand lest they would fall through the platform into the water beneath. After doing what I could for him spiritually, I gave him some temporal assistance, bestowing upon him all I had—sixteen cents."

The "Star of the Sea" their Protectress

It is necessary to know something about boats and navigation in order to be a missionary in Tahiti. Even this knowledge, however, does not safeguard them against constant catastrophe. The Vicariate is composed of hundreds of islands scattered in the Pacific over an area about the size of France. The priests journey from one to the other of these in various styles of craft and bearing various cargoes.

Fr. Gustave Nouride, M. S. H., says of his intrepid companions:

"Not a year passes without several of our missionaries being thrown into the sea and placed in great danger of their lives. The winds are sudden and fierce, they catch the sail of our little boats and there is a shipwreck. However, the 'Star of the Sea' visibly protects them, and though shipwrecks are numerous and the danger great, yet for nearly two hundred years not a single missionary of the Vicariate has remained at the bottom of the sea."

"We at home are apt to lose sight of the important fact that the salvation of souls depends quite as much upon the prayers and alms of the home workers as upon the zealous activity of those in the field afar. What could these do without support? Their hands would be tied. It is we who furnish them the material by means of which souls are won to Christ and the devil is cheated of his coveted prey."

THE SOCIETY OF MARY AND THEIR MISSIONS

Rev. Dom. Maternus Spitz, O. S. B.

A hundred years have passed since a newly-ordained priest, Fr. Jean-Claude-Marie Colin, conceived the idea of founding the Marist Society. No sooner was the Society firmly established than the Propaganda entrusted to it the evangelization of the islands of Oceanica, one of the most difficult mission territories in the world. The blood of the young apostles was freely shed upon its soil. Of seventeen priests sent to the Solomon Islands in seven years four were killed and nine died of fever. Yet here, as elsewhere, the intrepid soldiers of the cross persevered and many of the murderers of the priests became later fervent Christians.

DEPLORABLE, indeed, must have been the state the Catholic Church in France had fallen into in consequence of the religious upheaval caused by the French Revolution in 1791.

But no sooner had the waves and the storms subsided when the sparks which had been glimmering beneath the ruins and ashes for over twenty years, began to burst forth into flames of religious fervor, enthusiasm and enterprise, and a new period began to dawn upon the eldest daughter of the Church—a revival of Catholic faith and practice began to set in.

The confessors of faith returned from their exiles in Catholic Spain, Italy and Belgium, in Protestant England, Holland and Germany, where they had found a hospitable shelter, and commenced to rebuild what their godless countrymen had destroyed whilst the devoted sons of martyrs and confessors began to refill the wide gaps which had been caused in the ranks of the clergy by martyrdom or death in consequence of poverty, persecution and hardships.

Filled with true patriotism for their native land and filled by the love of God and His Church for the salvation of souls

They put the Hand to the Plow in spite of many disadvantages. Not satisfied with their individual and personal work and energy, many of them banded themselves together into diocesan organizations or missionary societies to go forth among the neglected poor in country districts to revive Catholic life and practice.

And once their primary object—the revival of the Catholic faith in France—had been obtained, these priests placed themselves at the disposal of the Vicar of Christ and volunteered to preach the Gospel to those who were still sitting in

the shadow of death and unbelief in heathen lands. Thus the Catholic revival at home gave a new impetus to the Catholic Apostolate in general, and France became once more the prime mover and the principal leader in the mission field of the Catholic Church in the nineteenth century.

Among the priests who were born during the "Reign of Terror" and whose families had suffered persecution and martyrdom we find three in particular with a providential mission, who were called upon "to work not only for the sanctification of others by missions to the faithful at home," but also to become God's chosen instruments in the mission field abroad.

They became the founders of three Missionary Societies in the first quarter of the nineteenth century, whose members have done pioneer work in the Apostolate of the Church. The mere mention of their names: Abbés Coudrin, de Mazenod and Colin will remind the reader of the Congregation of the Sacred Hearts of Jesus and Mary, commonly called the Picpus Society, founded in 1805, and of their work in Eastern Polynesia; of the Oblates of Mary Immaculate, 1816, and their missionary enterprise in North-western Canada, Ceylon and South Africa, and finally of the Society of Mary or "Marists" and their missions in Central and Western Oceania.

Jean-Claude-Marie Colin was born on August 7, 1790, at St. Bonnet-le-Troncy, in the diocese of Lyons of a well-to-do and highly-esteemed family. The persecution in those terrible days of the French Revolution

Exercised a Great Influence

over his earlier training as both father and mother fell as victims to the hatred of the enemies of the Church.



CEMETERY EFFECTS IN THE SOLOMON ISLANDS

From his earliest infancy, young Colin was conspicuous by his great piety, delicate conscience and ardent love towards the Holy Eucharist and expressed a desire for the apostolic ministry. At the

Age of Fourteen He Entered the Little Seminary of St. Jodard

and later on that of Alix and Verrières, where his tender devotion to Mary, his quick intelligence, sensitive heart and vivid imagination caused him to be looked upon as a privileged child and was numbered amongst the best scholars.

At the age of twenty-three he entered the clerical Seminary of St. Irenée at Lyons (1813), where in June, 1815, he was ordained deacon together with Abbé Jean Marie Vianney, the well-known Curé d'Ars and Abbé Champagnat, the founder of the Marist Brothers. On June 22, 1816, Abbé Colin was ordained priest by Bishop Dubourg of New Orleans, United States.

During the three years he passed in the seminary at Lyons, Abbé Colin had entertained and manifested the project of founding a Religious Congregation under the name of "Society of Mary," and a similar idea was shared by another student of theology, named Courveille. Twelve fellow-seminarists who had taken up the plan were inscribed "as future Marists" and went in a body to the shrine of Notre Dame de Fourviere to consecrate themselves to Our Blessed Lady, and to renew their resolution to become Marists as soon as circumstances would permit.

This plan, however, had to be postponed, as the diocesan authorities not approving the scheme dispersed them throughout the diocese of Lyons. Fr. Jean Claude-Marie Colin was made assistant priest to his brother, Pierre Colin, parish priest of Cerdon. Yet in the midst of his parochial duties, Abbé Colin did not lose sight of the project which was to be the great work of his life. As curate he worked out the Constitutions of the new Society, and in 1819 submitted them to the ecclesiastical authorities, who received them with great reserve. Scarcity of priests in the diocese, lack of resources and the needs of the Church in France in general were the objections raised against the new foundation.

On the other hand, however, Abbé Colin found sympathy and encouragement from Bishops Simon of Grenoble, Bigex of Pignerol, Bonald of Puy, who advised him to submit the

Constitutions to Mgr. Macchi

the Papal Nuncio in Paris, and to Mgr. de Quelen, Archbishop of Paris, 1822. Two letters, which at the request of Bishop Bigex he had written to Pius VII. in 1819 and 1821, remained unanswered.

In the meantime an important change had taken place, as the parish of Cerdon had been transferred from the diocese of Lyons to the re-erected diocese of Belley, and Abbé Colin became a subject of Mgr.

Devie, its first resident Bishop. The latter was to play an important rôle in the formation of the Society of Mary, although for ten years he was the greatest obstacle in so far as he prevented the expansion beyond his own diocese. During an interview Bishop Devie allowed Abbé Colin to choose from among the clergy some companions who were willing to join him. His choice fell on Abbés Déclas, Jallon and on his brother, Pierre Colin, who together with two coadjutor brothers, Eugene and Anselm, may be considered as the foundation stones of the Society of Mary, 1824.

The object of the Society is given in the words of Abbé Colin: "To work for their own sanctification, for the sanctification of others by giving missions to the faithful as well as to the infidels in whatever part of the world it would please the Vicar of Christ to send them, for the instruction of the youth in science and virtue." To fulfill their new duties the two brothers Colin were released from their parish at Cerdon, and the Bishop allotted to the members the Little Seminary of Belley as their residence, June 22, 1825. They soon afterwards commenced their field of labor by giving Home Missions in various places of the diocese. To show his appreciation for the work done in the diocese, Mgr. Devie appointed Abbé Colin much against his wish Superior of the Little Seminary of Belley.

At the time when Abbé Colin entered with his Marists upon the new work in the diocese of Belley, Abbé Champagnat, parish priest at Lavalla, in the diocese of Lyons,

One of "The Future Twelve Marists of 1816"

had started a similar work in the diocese of Lyons by founding the Little Brothers of Mary. Both Colin and Champagnat desired the union of the two groups. For that purpose they met with their companion at Belley, October, 1830, and chose Abbé Colin as their Central, Abbé Champagnat as their Provincial Superior. But Bishop Devie opposed the scheme for several years.

He looked upon the foundation of Abbé Colin as a nursery of diocesan missionaries, of professors for his seminary and for auxiliary priests of his flock. The Bishop wanted to make it a diocesan institution, whilst Abbé Colin and his companions wanted to make it a Religious Society and to place themselves at the disposal of the Church in general. On the advice of Cardinal Macchi, Abbé Colin, furnished with documents from the Bishops of Belley and Lyons, and accompanied by Frs. Bourdin and Chanel set out for Rome on August 29, 1833, to put his plan before Gregory XVI.

After an audience on September 28th, the Pope referred the Constitutions to four Cardinals. Whilst the reasons for and against the approbation of the Society of Mary were under discussion, Propaganda asked Mgr. de Pins, Archbishop of Lyons whether

his diocese always so fruitful in apostolic vocations, could spare some of its priests for a distant and

Arduous Missionary Work in Western Oceania

On the advice of Abbé Cholleton, Vicar General of the diocese and protector of the Society of Mary, the Archbishop proposed the new Society and at the same time expressed the desire that the Holy See would grant its canonical approbation to the same. Gregory XVI. accepted the offer of their work in the mission and by the Brief: "*Omnium gentium salus*," dated April 9, 1836, gave his solemn sanction and the right to elect a Superior General.

Thereupon a general reunion of the Society was convoked for the twenty-fourth of September, 1836. Ten members of each house of Lyons and Belley unanimously chose Abbé Claude Colin as their Superior General, and all the members pronounced afterwards the formula of their vows as members of the Society of Mary, whilst Bishop Pompalier, the Superior of the future missions in Western Oceania, only made a simple promise of his engagements as Missionary Superior. Thus after strenuous work and prayers, anxieties and mortifications of twenty years (1816 to 1836), the Society of Mary was solemnly inaugurated with the sanction of both the Bishops and the Pope. Abbé Colin, its founder, continued to govern its destinies for eighteen years (1836 to 1854), during which he displayed

An Extraordinary Zeal and Activity

One of his first cares was the transfer of the mother house and the novitiate from Belley to Lyons, it being more central and furnishing more missionary vocations. At Lyons were also the headquarters of the Association of the Propagation of the Faith, whose concurrence would be indispensable for the missions in Oceania. In 1850, the first European house, outside France, was started in London and the Society began to spread far and wide. In 1854, Abbé Colin resigned his office as Superior General and retired to N. D. de la Neylière, where he spent the remaining twenty-one years of his life in prayer, study and in revising the Constitutions.

Abbé Colin died on November 1, 1875, and the cause of his beatification was commenced on Decem-

ber 1, 1908. In 1854, Fr. Favre succeeded him as Superior General. In 1910, the Society of Mary consisted of five provinces and numerous missions in Oceania and numbered about 1,000 members of whom two hundred were engaged in the mission field. The Society of Mary is since 1905 governed by the present Superior General, Père Jean Raffin.

As has been shown above, the Propaganda asked Mgr. de Pins in 1835 whether the Archdiocese of Lyons could supply some priests for missionary work in Oceania or the Pacific Islands which at that time, from a religious point of view, were an object of grave anxiety to the Holy See. Explorers and merchants, some indifferent to any form of religion,

others, combining proselytism with commercial and political enterprise, pushed their ways to the different island groups and established themselves in many places.

Owing to the political and religious upheaval at the close of the eighteenth and in the beginning of the nineteenth century, the Catholic Church had hardly been able to do anything in the mission field and, in consequence, the extensive field of Oceania fell to a great extent into the hands of the various Protestant denominations of England and America. And when, at last, the Catholic missionaries did arrive

Hatred, Bigotry, Calumny and Persecution were Displayed Against Them

in the worst form. It was on July 7, 1827, that two priests, Frs. Abraham Armand and Patrick Short, of the Society of the Sacred Hearts (Picpus), accompanied by three Brothers,

landed in Honolulu, the capital of the Sandwich or Hawaiian group, under the leadership of Fr. Bachelot. The Methodists, however, seeing the Catholic progress caused them to be expelled.

The missionaries returned in spite of persecution, stood firm and held their ground. Thereupon Propaganda detached the islands of the Pacific Ocean, which had hitherto been under the jurisdiction of the Prefect Apostolic of Mauritius, and in 1833 erected the Vicariate Apostolic of Oceania and intrusted it to the Picpus Society. As the latter was, however, unable to cope with such a large field, the Propaganda appealed for help to Lyons, whose Archbishop, Mgr. de Pins, on the recommendation of Fr. Cholleton, his Vicar General, proposed the Marists. The



A FIJIAN CLUB CONTEST

Propaganda, therefore, divided the Vicariate of Oceania into two and handed the Eastern Vicariate to the Picpus and the Western to the Marist Society.

One can easily imagine the anxieties felt by Abbé Colin at such a proposal. His companions had up to that time been engaged only in giving missions in country places, and now they were confronted with work in heathen lands. But seeing in the offer the will of God, he readily accepted it. And thus the year 1836, notable in the annals of the Society of Mary as the year of its papal approbation, of the election of the first Superior General and the first profession of its members, was also remarkable for the departure of the first expedition of Marist missionaries.

The newly-erected Vicariate of Western Oceania in those days extended from North to South for a distance of nine hundred miles, and from East to West some 2,500 miles, comprising New Zealand and half the Polynesian groups of New Caledonia, Sanwa, Fiji, the Solomon Islands, the New Hebrides, Wallis, Futuna and Tonga, some 1,200 islands. In course of time Western Oceania was again subdivided into the Vicariate of Melanesia (1844-89), Mikronesia (1844-97) and Central Oceania (1842). From this latter Vicariate were separated those of New Caledonia (1847), of the Navigator or Samoan Islands (1851), the Fiji Islands (1863), the Solomon group (1897-98) and the New Hebrides (1901) which, together with the Maori missions in the Wellington diocese of New Zealand, make up the vast mission field of the Society of Mary.

Nor was the field in those days a paradise. It required no ordinary faith and courage for the missionaries to undertake the civilization and Christianizing of the natives of New Caledonia, the New Hebrides and those of the Solomon Islands, who were looked upon as the grossest and

Most Ferocious of All the Cannibals of Polynesia

In other islands it was the annoyance and persecution displayed by Protestant ministers, or the antipathy of the natives under the influence of white immigrants and adventurers, or the oppressive heat and the humid atmosphere of a tropical or semi-tropical climate, the very hotbed of fever, and at last but not least the extreme poverty of the islanders not so much on account of the sterility of the soil or the unskilled labor of the natives, but as a result of their laziness, which impeded the progress.

Late in December, 1836, the first Marist missionaries destined for Oceania, embarked at Havre, Bishop Pompallier and four priests, Frs. Chanel, Bret, Bataillon and Servant, and three brothers, Joseph Xavier Luzu, Marie Nizier and Michael. After one year's journey, they came in sight of the Tonga Archipelago and after a fruitless attempt to establish themselves at Vavao they landed on Wallis Island, November 1, 1837. Here Fr. Bataillon remained with Brother Joseph. Fr. Chanel with

Brother Nizier settled on Futuna Island, whilst Bishop Pompallier with Fr. Servant and Brother Michael directed their course towards New Zealand. Fr. Bret had died on the journey. Thus three missionary centres were opened by the Marists.

Progress, however, was slow. After four years of missionary labor the island of Wallis was converted by Frs. Bataillon and Chevron more by charitable services which they rendered to the natives during an epidemic disease than by anything else. Among the converts were King Lavelua and his daughter, the future Queen Amelia, who has been styled "the mother of the missionaries." Indeed, the Wallis Islanders presented an image of the primitive church—a lively faith, an ardent charity and extreme delicacy of conscience and an insatiable eagerness for the word of God.

The conversion of Wallis required four years of prayer, of labors and privations. The conquest of Futuna was more costly still. For years all the labors were devoid of results. But as soon as the gentle and saintly apostle

Fr. Chanel was Struck Down by the Weapons of the Enemies of Religion

in 1841, the conversion of the island was an accomplished fact, and among the converts were the murderers themselves who became fervent Christians.

Tonga Island, under the dictatorship of the Rev. Shirley Baker, a Wesleyan preacher, had closed its doors against Catholic missionaries for some years, till Fr. Chevron on July 2, 1842, broke down the barriers. On some of the other islands the Marists had a hard time to settle down, yet in the end the perseverance of Frs. Grange, Calinon, Breton and Castagnier won the field.

To strengthen the little band of missionaries Abbé Colin sent, in 1839, six more priests and several brothers, and these were followed by eighteen others in 1840 and so forth, year after year. During the nineteen years of his administration the founder sent out not less than one hundred and seventeen missionaries, *i. e.*, seventy-four priests and forty-three brothers. When we reflect that the Society of Mary had, practically speaking, only been founded in 1836, we cannot but wonder at the great number of vocations and admire the generosity of the founder who sent so many of them into the missions.

In 1842, Abbé Colin, having obtained information about the natives and the extent of the mission field in Oceania, recommended to the Propaganda a division and the erection of new vicariates in order to commence the work of God in other parts which were at considerable distances from each other. The proposal was favorably received, and the Propaganda erected the Vicariate of Central Oceania in 1842, with Mgr. Bataillon, the Apostle of Wallis, as its first Bishop over Wallis, Futuna and Tonga, over New Caledonia, Samoa and Fiji.

After his death in 1877, he was succeeded by Mgr. Elloy (+1879), Lamaze, Olier and Blanc. At the same time Bishop Pompallier of New Zealand obtained in Mgr. Viard a coadjutor. When in 1848, New Zealand was divided into two Vicariates, Mgr. Viard became Bishop of Wellington and Mgr. Pompallier of Auckland.

New Caledonia, after New Zealand and New Guinea, the largest island in the Pacific, was discovered in 1774 by Captain Cook. But for the space of seventy years no European set foot on its soil on account of the cannibal tendencies of the treacherous, bloodthirsty and revengeful inhabitants. But Catholic missionaries broke down the barriers. On December 21, 1843, the French vessel, *Bucephalus*, landed at Port Balad Mgr. Douarre, coadjutor to Bishop Pompallier, who was accompanied by Frs. Rougeyron and Viard and two brothers. Deprived of almost all resources in a hostile country, defenceless in the midst of a barbarous people addicted to cannibalism, the only resource of these Marist missionaries was in the help of God

And of His Blessed Mother

Expelled three times, they returned again and again in 1849, 1851 and 1883. And their ministry was not altogether fruitless though progress was slow. Gradually the missionaries, foremost Bishop Douarre, Frs. Montraouzier and Rougeyron succeeded in winning over the natives by force of their example, their prayers, patience and self-sacrifice, no less than by the beauty and sublimity of their teaching (1853). The death of Bishop Douarre who in helping the plague-stricken, contracted the illness himself and died a victim of charity in 1853.

In 1864 New Caledonia was made a French penal colony for French convicts or liberés, "who certainly did not contribute anything to the conversion or spiritual and moral progress of the natives." However, the Marists have continued their work of charity and self-sacrifice under the successors of Mgr. Douarre (1843-53), i. e., Bishops Rougeyron (1853-73), Vitte and Fraysse and Chanrion (1905). "Looking at the beautiful churches and schools, convents and colleges erected by the missionaries and their converts my mind went back with horror to the time when they had to deal with cannibals, the most cruel and crafty."

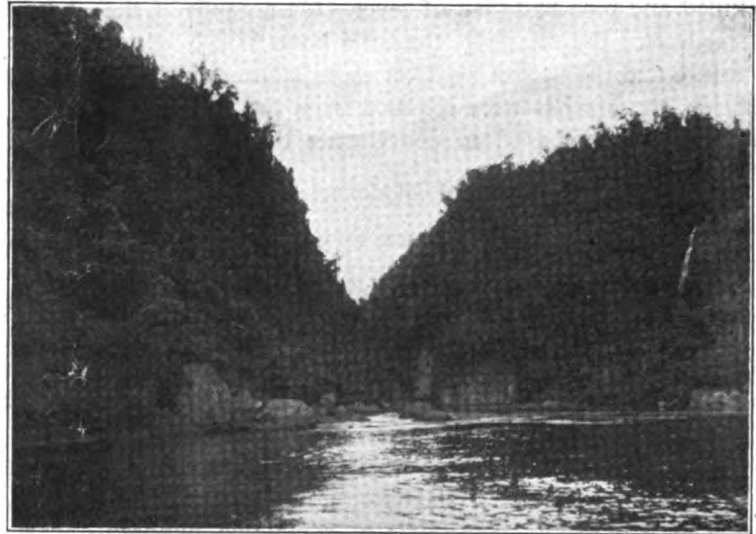
The New Hebrides, in appearance an earthly paradise, are in reality a hotbed of fever, which is almost as fatal to the missionary as the cruel ferocity of the natives who are in general a set of lazy cannibals and

The Least Civilized of All Polynesia

When, in 1847, New Caledonia was made a Vicariate

Apostolic, the New Hebrides were also included in it. In 1848 two Marists, Frs. Grange and Rougeyron, paid their first visit to the island of Aneytum, and in the following year they were joined by Bishop Douarre. Their stay, however, was a short one.

At the request of Monsieur Le Boucher, Ex-Governor of New Caledonia, and Mr. Higginson, then President of the "Société des Nouvelles Hebrides," Mgr. Fraysse of New Caledonia sent, on January 18,



SCENERY IN PICTURESQUE NAMOSI

1887, five Marist missionaries to resume apostolic work on the island group. In spite of poverty, sacrifice, fever and sickness; in spite of Protestant opposition and in the midst of immense difficulties the missionaries were able to open new stations year after year. As the best hopes were entertained for the future development of this infant mission Propaganda separated the New Hebrides from the jurisdiction of the Vicar Apostolic of Caledonia on February 9, 1901, made it a Prefecture and finally on March 22, 1904, raised the same to the rank of a Vicariate with Mgr. Doucevé as its first Bishop.

Explorers and tourists, travelers and missionaries have praised the beauty and fertility of the Solomon Islands, but they all agree that the inhabitants themselves are thievish, revengeful, double-tongued and surpass all the inhabitants of Melanesia in their passion for human flesh. On account of this cannibalism there was for many years but little intercourse between them and the rest of the world, and Protestant missionaries who had taken possession of other parts of the Pacific Ocean were conspicuous by their absence.

The Catholic missionaries and foremost the Marists were to take the lead and open the door. Fr. John Epalle, who for four years had worked among the Maoris in New Zealand, was appointed Vicar Apostolic of Melanesia in 1844, left Europe with seven Marist priests and six brothers to open the Catholic mission in the island group on December 16, 1845. But Bishop Epalle, the first apostle and martyr of the

Solomon Islands, died on December 19, 1845, in consequence of wounds received on the island of St. Isabel, whilst the rest returned to St. Christovel, only to become victims of the malignant fever. Two priests and a brother, who followed to take their places, were killed and eaten, whilst Bishop Collomb, the successor of Epall, died of fever and exhaustion, persecutions and privations, July 16, 1848.

Out of seventeen priests the Marists had sent out to the Solomon Islands in seven years, four had been killed and nine had died of fever. On account of the sterility of the missions, the little hope of a brighter future and the urgent needs of more laborers in other fields, the Marists were released from the heavy burden and commanded to concentrate their forces on

The Already Established Missions in Other Fields

The Solomon Islands were then intrusted to the Foreign Missions of Milan, 1852 to 1881, and from 1881 to 1897, to the Missionaries of the Sacred Heart of Issoudun. In 1897, Propaganda asked the Marists to resume their work in the Solomon Islands which were divided into the Northern and Southern Prefectures, with Frs. Forestier and Bertreux as Prefects Apostolic. The latter was made Vicar Apostolic of the Southern Solomon Islands on June 2, 1912.

The Fiji group, consisting of some two hundred and fifty islands, of which only about eighty are inhabited, is the finest and most valuable group in the South Sea Isles. When the Catholic missionaries arrived there in 1844, the Fijian population amounted to 200,000 natives; in 1911 the group was inhabited by 140,000 people of whom 86,000 were natives, 40,000 Indian coolies and the rest Europeans, Half-castes, Polynesians, etc.

In 1825, the Wesleyan Methodists had entered this mission field, and all along they have been and still are the most implacable foes of Catholic missionary work, which commenced in 1844 by Bishop Bataillon, then Vicar Apostolic of Central Oceanica. Yet imagination can barely conceive any more than the pen can describe the daily privations, imminent dangers and awful persecutions to which the early missionaries were exposed. When not threatened with death, they had to face the filthy abuse of the natives, their thieving habits, constant treachery and loathsome diseases.

Yet there were souls to be saved, and the Marists, mindful of the example of their Divine Master and of His command to teach all nations, remained.

God Visibly Blessed Their Efforts

Up to the year, 1863, the Fijian missions were included in the Vicariate of Central Oceanica under Bishop Bataillon. On March 10, 1863, they were made a Prefecture, which was raised to a Vicariate on May 5, 1887, with Mgr. Vidal as its first Bishop. Since the arrival of this devoted Bishop the Catholic missions in the Fiji Islands has made good progress,

for the little flock has increased to 12,000 Catholics, in the midst of 30,000 pagans, 40,000 Buddhists and some 60,000 non-Catholics.

Two years after the foundation of the missions of Fiji, the foundations were also laid in the Samoan or Navigator Islands, which have rightly been called the Pearls of the South Sea, on account of their fertility and entrancing beauty, and whose inhabitants are the gentlest and best skilled of the whole Polynesian race. Bishop Bataillon had for a considerable time entertained a thought of visiting the Samoan group and to open a new field there.

Two Marist priests, Frs. Roudaire and Violette, who, in August, 1845, tried to land on one of the islands were expelled. On September 29, 1845, they landed at Apia and found great hospitality from Mr. Williams, formerly a great opponent of the Catholics, and from the native chief, Mataafa I. In the following year Bishop Bataillon brought four more priests and opened three stations. By 1851 the missions had made such good progress that Samoa was made a Vicariate but remained under the jurisdiction of Central Oceanica. Bishop Broyer was appointed the first Vicar Apostolic of the Navigator Islands, 1896.

The real Catholic Apostle of Samoa was Bishop Elloy, who through his ardent zeal and condescending charity soon won the hearts of the natives of Savaii, Upolu and Tutuila. In Kings Mataafa I. and II. he found the chief supporters of the missions. King Joseph Mataafa II., the last hero king of Samoa, honored by Pius IX., Leo XIII. and Pius X., had on three occasions to sacrifice his crown and to suffer calumnies and exile owing to his Catholic faith.

And His Religious Convictions

Soon after his consecration Bishop Broyer wrote: "The Catholic Church is now firmly rooted in the Samoan group. The poisonous calumnies which have circulated in former days by our Protestant adversaries have to-day lost all their attractions and the natives have learned to esteem the Catholic missionaries on account of their self-sacrificing spirit. The Marists have now gained the highest esteem from the colonial government and from the Protestant ministers.

On January 10, 1838, Bishop Pompalier accompanied by Fr. Servant, landed in the Bay of Hokianga, near the future Auckland city, and soon some fifty Irish Catholic settlers as well as pagan Maoris flocked round them. In 1839 and 1840 the two missionaries were joined by five others, and the Bishop was thus enabled to extend his work. In 1841 there were one thousand Maori converts; three years later the number had increased to 5,000. "The propagation of the Catholic religion in New Zealand is one of the most remarkable incidents in the modern history of the Church; commencing in 1839 she has made such progress in less than four years, that she has far surpassed the Protestant missionaries and Missionary Societies.

MAKING CATHOLICS OF THE HAITIAN NATIVES

Rev. Charles Gay, C. S. Sp.

The island of Haiti, upon which are located the Black Republic of Haiti and the Mulatto Republic of Santo Domingo, is one of the four of the Greater Antilles and the second in area and population. It is the only island in the West Indies besides Cuba that is independent. It got its name from a Carib word meaning "mountainous" or "high land." Columbus, who established the first settlement in the New World on its northern coast, renamed the island, calling it Hispaniola. The remains of Columbus, according to good authority, still remain in the Cathedral at San Domingo.

I AM now five hours' horseback ride from Port au Prince, in the heart of the "mornes" or mountains. In the bosom of silence and solitude I am writing these lines.

It is an admirable place for meditation and contemplation. Nature here would also serve as a fitting setting for a wonderful work of art. The chapel, whose sacristy serves at the same time for a presbytery, is situated upon the crest of a mountain which in turn is dominated by other mountains. It is like a jewel set in a diadem.

I have four or five of these "precious stones" in my care. The inhabitants, two or three thousand in number, are scattered throughout the district to its remotest confines.

There are No Villages

simly groups of houses, often only two or three together, whose occupants cultivate the land in common.

The houses are usually built upon the summit or slopes of the mountains wherever the land is fertile. Desgourdes, one of my posts, is an example of this manner of locating settlements.

After the defeat and abandonment of the colonies by European powers, the property passed into the hands of the natives who divided them into lots, called "gardens." Each son, when he marries, has one, upon which he builds a house. As all of the mountain land is not arable, it is necessary for some of the families to seek homes in the valleys.

The section which is called Desgourdes contains thirty-seven families; some dwell on the heights, some on the mountain-side, others at the foot of the "mornes," in ravines.

The Climate Varies According to the Altitude

The district is very picturesque, but extremely diffi-

cult to travel through. The priests' labor is a hundred-fold more exhausting on this account.

These details will give some idea of my isolation and solitude. Very few natives attend Mass in the morning or Benediction in the evening.

Nevertheless the Haitians are a Very Interesting Race

Perhaps it would please my readers to learn a bit more of the conditions of our ministry here.

First, I shall describe the clergy: They are usually secular priests from France, Brittany furnishing the largest quota. A few religious orders also have houses here, of which my own is one.

The hierarchy resembles that of France—an Archbishop and two co-adjutors. The large cities and principal centres are divided into parishes, according to the population. A parish priest resides in each centre; he takes charge of the outlying districts that usually possess chapels or halls in which to say Mass.



COUNTRY LIFE IN THE WEST INDIES

A sacristan assists the pastor in the business of the parish, instructs classes and leads the prayers when the priest is absent.

And now, if you desire to get an idea of our duties from a religious point of view, follow me as I minister to my flock on an apostolic journey.

My first and most important labor at the station in question is the preparation of twenty persons for

first communion. Many applicants for baptism, also present themselves each day. This is a complicated affair in Haiti, owing to the difficulty of teaching the relatives, the god-father and mother, the necessary religious and legal formalities.

Besides these baptisms, I have many catechism lessons to give and confessions to hear. Domestic matters, such as my kitchen itinerary and general housekeeping details also require attention.



TRAVELING THROUGH THE UNDERBRUSH

Directly after dinner I read my breviary, as it is the only hour in the day I can call my own.

When I start home after the celebration of Holy Mass at six o'clock in the morning, my first communion class always wish to accompany me, although a long distance lies between the chapel and my residence.

This is a more important fact than would at first appear, as the Haitian temperament is reserved and usually cold. The souls of these neophytes, therefore, must be deeply moved before they exhibit such affection.

Among my first communion scholars this year were five young men about eighteen or twenty years old, a man of sixty years and a boy of twelve. There were also mothers of thirty, forty and fifty years, and young girls from twelve to twenty years old. They cannot tell their exact age, and one has to reckon more or less vaguely, according to the physical development.

I will ask, for instance, "How old are you?"

"I do not know exactly. I was born after the small-pox epidemic."

Their dates are reckoned by important national events, more or less contemporaneous, with the principal occurrences of their lives.

One frequently hears: "I was born under President Boyer."

President Boyer governed this province about twenty-five years, I should judge, so it is necessary

to ask: "At the beginning, middle or end of his term?"

The reply to this question may be: "Don't know, Father."

You can judge the character of the Christian spirit of the Haitians by the advanced age of some of these converts. I say "Christian," and not religious. They are not religious always, being burdened with a mass of superstition that greatly hampers their progress in the spiritual life.

If you consider how small a percentage of the population become converted, you can judge the character of these natives.

To prepare the Christians for first communion is a rigorous business. The priest must not relax his vigilance an instant until the happy event is an accomplished fact.

The retreat, which prepares the aspirants, lasts eight days during which time they are on no pretext whatever allowed to return to their homes. They are

lodged in two houses, one for women and one for men, and a strict rule is maintained in each. The houses are only the simple native structures with earth floors upon which the community sleep on mats, each one providing his or her own mat.

Chairs are unknown and during the catechism lesson the pupils sit cross-legged on their mats in a semi-circle and repeat, parrot-like, the words of the priest. It is by endless repetition that he must fix the great truths of religion in these obtuse minds and how hopeless, at times, seems the task, when the connection between question and answer shows that the pupil has not in the least comprehended the meaning of his teacher. The lesson is something like this:

Priest: "There is but one God."

Everybody: "There is but one God."

Priest: "You must adore Him alone."

Everybody: "You must adore Him alone."

And so on, over and over again, until seemingly everyone has digested the morsel. When speaking the lesson becomes too tiresome, the teacher sets the class to chanting it.

The manner of feeding the imprisoned guests resembles that of the first days of the Church. That which one brings is placed upon the table and all serve themselves therefrom. Many reside too far from the mission to allow of food being brought by their relatives. These share the provisions of their friends until such time as they can repay the hospitality.

It is extremely amusing to see how this program is carried out. A very sincere good-will prevails and

No Discussions or Quarrels Mar the Repasts

Both sexes are mingled during the day, and if correction or reproving is needed it is given and received in a delightful manner. Certainly no one can find fault with the disposition of these embryotic Catholics.

The only difficulty proceeds from a dull wit, which even the Haitians themselves admit they possess. They do not know how to read or write; they have never attended school and they cannot connect answers with questions, even after their long rote lessons.

"What does it mean to have a good intention?" queries the priest.

"To commit sin," comes the answer; and thereupon the teacher spends an hour explaining that a good intention is a resolution not to commit sin.

Fixing the idea in a few short words he has everyone repeat the sentence over and over again. Satisfied at last, that even the dumbest intelligence must have grasped his meaning, and filled with joy that he has accomplished a good morning's work he has a Hail Mary sung and gives the signal for recreation.

Two hours later the class again convenes. With a light heart the master propounds the great question: "What does it mean to have a good intention?"

"A great disobedience to the law of God."

"A mortal sin."

"A venial sin."

"The sign of the cross."

Then silence, absolute and solemn, for the priest, by this time, is beyond the power of speech.

Poor creatures! Only a ferment of ideas remain in their craniums after the long and arduous hours in the catechism class. The questions are there, the answers are there, but rarely do they come into intimate connection.

What is the missionary to do? He has no recourse but to leave these poor children to kind Providence.

They Possess Good Will and Kind Hearts

and are deeply grieved when reproached with ignor-

ance. So, then, must good will take the place of deeper erudition.

Perfect contrition and imperfect contrition proved entirely beyond them. Hours of explanation produced only this: "There are two kinds of contrition: contrition that is made and contrition that is not made."

Yet strangely enough men, women and children are able to make an admirable confession, showing sin-



THE FINEST CAR IN THE LAND

cere regret for their sins. Not less edifying is the first communion, and to judge from the tears that fill their eyes and their devout attitude, the sacrament carries a deep meaning to their simple souls.

Our brave first communicants dress neatly for the occasion and after the manner of European countries where the means permit. As a rule, the result is satisfactory, but occasionally some details would cause a critical observer to smile. As for instance, when a young lad, who knows that he must not approach the Holy Table barefooted, appears dragging the shoes of his father—huge, turned up at the toes and causing imminent risk of a fall at each step.

But what more can the missionary ask than a desire to live up to the occasion! The negro of Haiti is never well off in this world's goods, and the past year has been disastrous on account of a terrific cyclone that ruined the harvest.

These details give some idea of the character of the work allotted to the apostle in the mountain country of Port au Prince. If the exercise of his ministry calls for great amount of patience and zeal, it is rewarded by results that make him forget his fatigue and privation.

"Awaken, O Lord, among them, who have long enjoyed the blessings of religion, a greater zeal for mission work, a greater love of souls."

POLITICS IN SOUTHERN CHINA

A Missionary

Many political changes have taken place during the last few years in China, but most of the abuses still remain, and the Mandarin is far from being abolished. The dreams of the ideal republic have not yet been realized and will be only when western ideas are more freely accepted.

AFTER the numerous upheavals that have taken place in China, many thoughtful persons are meditating upon the effects of the changes of government and are asking if the progress defined in the programme of emancipation has been realized.

I am not familiar with China as a whole. I can speak authoritatively only of the southern districts.

The governors are still drawn from the powerful mandarins, although since the revolution the "*lettrés*" or men of letters come a close second. Next may be classed the merchants,

Who Have Established a Sort of Trust

thus wielding a certain power over the mandarins themselves.

The masses and the soldiers form the governed class. The former have the right to appeal to their "fathers," and "mothers," the mandarins, who, however, are oppressing the people ruthlessly since the emperor was deposed.

The soldiers form a class apart; they submit to their generals, though their discipline is far from the European idea of military excellence.

They Obey When They Wish

ousting any officer who seems too severe. Their mutinies and their flights to the mountains account for the numerous bands of brigands who infest those regions.

Mandarins are and have always been unjust and rapacious. Nothing so far has enlightened their minds or broken the crust of their indifference to the progress of the outer world.

The grand maxims preached during the revolution shook their equanimity for a moment and they were in suspense as to their position for a time; but they manœuvred so adroitly, that emancipation from a king does not mean freedom from

the tyranny of the nobles.

The Promises of the Revolution are not yet Fulfilled

deeds have not succeeded words. The mandarins begrudge the people life itself, and are more exempt from punishment today than in former times.

Peasants complain bitterly in their letters. "Nine mandarins out of ten are bad," one writes.

China makes little progress because this class stubbornly oppose it. Europeans can bring little to civilize this nation, while barred by this wall of prejudice.

"Till now the lords have hated as they wished and taken their ease boldly. If Europeans could once teach them modern ideas they would be forced to become honest men;" a quotation from a writer who has studied China with an open mind.

Who will perform this beneficent work? Who can voice the sentiments of the people and start anew? Some say the learned men, some, the mandarins themselves.

Law is administered in a curious way. Each mandarin has a "*Se-Ye*" or secretary; great lords have several. This man is the veritable shadow of his master,

And Dictates All His Acts

He is consulted before every decision, and woe to the client who fails to propitiate this satellite first.

Merit and justice have no part in the decisions of the ruling power; great sums are bestowed in the deals among petitioners. Mandarins sell their favors. Consequently they are wealthy.

Their duties are too numerous to enumerate. They are judges and the guilty are still punished by the bastinado, whipping on the feet, the cage, or suspension by the thumbs.

Trials have extraordinary sequels at times.

An assassin was condemned to death, but by



ONE OF CHINA'S GRAND OLD MEN—FR. HWANG, SECULAR PRIEST AND WRITER

payment of two hundred dollars to the judge, escaped. That worthy then offered sixty dollars for his capture to turn suspicion from himself, being quite satisfied with the rest of the money. The sister-in-law of the murderer promptly gave him up, to the disgust of the mandarin, who at once released the criminal. This time the accusers killed the murderer themselves.

They cast the corpse into a ravine, and fearing some



A MANDARIN'S DAUGHTER

witnesses of the crime, they ran to the judge demanding four hundred dollars as the bribe for keeping the affair quiet. This was at once paid, with the understanding that the man was to be declared drowned by the coroner.

But they had not counted upon the wounds upon the body of the dead man. The honest coroner brought in the wrong verdict, so the much-harassed mandarin sentenced him to a thousand strokes on the feet

For Seeing Things That Did Not Exist

The unhappy coroner abjured his decision and the affair was closed.

I could recite many other revolting cases of the travesty of justice in China.

An old mandarin who had lost a high position retired to the country and devoted himself to the cultivation of rice. His son was nominated for the position in the course of time, and the peasants found themselves in a dilemma. The old mandarin took advantage of the situation to demand a good sum for allowing a rival to take his place, and the son demanded the expenses of his campaign; thus the poor men were doubly taxed!

The mandarin engineer is another myth in China

since the revolution. The advice of the *Se-Ye* is not very valuable in this field, so no one bothers about inspecting roads or bridges as the journeys would be long and tiresome and expensive in all kinds of weather. So there are no new roads being constructed. We follow paths which alter at every flood and cross bridges of bamboo or tree-trunks as best we may.

We have mandarin teachers. They are a trifle more useful than their brethren.

China has many schools, especially primary, wherein writing and etiquette are taught.

Many villages now possess secondary and high schools which increase in number each year, adding to their curriculum elements of European science. There are universities in the capitals of certain provinces from which professional men receive a degree; but these institutions are badly hampered by restrictions which seem ridiculous to a European.

Many large schools are inefficient because of the incapacity to pay salaries to proper professors. There are plenty of teachers of the Chinese language, but the question is, how are foreign languages and European sciences to be taught?

The Mandarins are in a Cruel Dilemma

They must learn and accept the tongues and tenets of civilization, or rest content with the present state of national ignorance which will soon mortify even them.

They have sought meanwhile to turn aside from the only sensible solution of the question by sending student occurred in a large city of Kwang-Si. The mandate the Japanese but not the Europeans.

In the month of April, 1915, a characteristic incident occurred in a large city of Kwang-Si. The mandarins, at the request of the director of the Normal School, had installed as Professor of Science, a man who had been highly recommended by a Japanese committee.

He discoursed in a brilliant manner upon the principles of chemistry and physics, regretting only the lack of apparatus with which to illustrate his lectures.

The enthusiastic Principal of the school obtained a sum of money from the mandarins, and purchased a cabinet of paraphernalia. The new instruments sparkled in their cases, and the pupils gazed with delight upon the array, awaiting the day announced for the experiments with impatience.

The Professor was ill, alas; on that date, as well as later, the second day appointed. The boys were rather curious, by this time, as to the nature of his disease which seemed likely to be prolonged. Several called upon their master. The delegates were received politely by the family of the Professor, but they retired without seeing him.

Insomnia, it was stated, had weakened the sick man, who was at that moment reposing. The time was ill-chosen for a visit, but later he would be enchanted to see his pupils. He appreciated their devotion.



A GIRL OF THE MIDDLE CLASS

The director of the school was soon called upon to hear the confession of the poor Professor, who admitted his ignorance of the instruments and his dread of accidents because of mishandling. He asked for advice, as his dignity and reputation were at stake.

To avoid scandal and detection, he was advised to return to his home and remain in seclusion, "ill" again.

The Principal then Took Charge of the Class

himself, carefully ignoring the new outfit, and confining himself to experiments with water, soda and acids.

But the pupils were familiar with such tests, and murmured rebelliously.

The director was only waiting for this, and harangued them virtuously: "You are proud and heartless. You neither appreciate my devotion today, nor pity your poor, sick teacher. My experiments do not please you? Very well! I shall lock up the new machines. You shall not have a single experiment under me or under any instructor."

The absent Professor soon recovered his health and returned to school. Nothing more was said about experiments.

In Need of Comfort

Fr. L. Sacré, P. F. M., of Vellore, diocese of Pondicherry, India, says that his director at Paris Seminary used to say: "If a day ever comes when you feel utterly abandoned, remember that God still remains and that you belong to Him." Fr. Faber also said: "They are rich who possess God, but they are richest who possess *only* God."

As the spiritual father of numerous orphans, Fr. Sacré needs to remember all these helpful remarks, for he has little else at present to comfort him. It is a sad sight to see hungry faces around one, and to know that you have nothing with which to satisfy that hunger. Hard, too, is it to turn away the destitute children who surround the mission because, like the family in Bethlehem, there is no room for them. Let the New Year bring good cheer to Fr. Sacré, and let it show him that he possesses a few good friends in a far-away land.

An Explanation

The September number of CATHOLIC MISSIONS contained an article entitled "Extracts From Hindu Mythology," which was made up of selections from a contribution to *Anthropos*, a magazine pub-

lished some years ago and now discontinued. The article was attributed to Right Rev. L. C. Casartelli, Bishop of Salford, England, who now desires to state that it was a translation from the Portuguese and that certain irregularities in the spelling of proper names, explained in the footnotes of the original publication, were omitted in CATHOLIC MISSIONS. Mgr. Casartelli wishes it made clear that the article in question was not an original contribution to our publication.

Our Helps Reaches the African Jungle

Africa is now reaching a crisis as far as its missions are concerned. The bishops and priests send out only one story—that of present want and threatened destitution. Every little help we send is increased a thousand-fold in value when it reaches the wilds of the Dark Continent.

Right Rev. Joseph Heintz, a Redemptorist, Prefect Apostolic of Matadi, with residence at Tumba, says:

"Coming home from a long trip through the jungle I found a gift from America awaiting me, intended for the support of my catechists. How it cheered my weary spirit! The catechists are our only hope; of late we have not been able to pay them, and they are really suffering for the means to live. Help us to keep these good men in the service of the Church until our priests return."

"The true sign of a genuine disciple of Jesus Christ is an active zeal for the propagation of His Kingdom in this world."

IT HAPPENED IN MADRAS

Rev. W. G. Hood, E. F. M.

That the age of miracles is not passed is shown by the experience of some good nuns in India whose faith in the power of prayer was amply rewarded. The other incident related by Fr. Hood is a striking example of the admonition, "If thy right eye scandalize thee, pluck it out."

I CULL the following from "Capital," the well-known Calcutta Weekly. It is too good a story not to find a place in the Journal missionaries love.

Our good nuns by their simplicity and charitable lives have won all hearts, so that "miracles" do sometimes occur to relieve their necessities. Would that some of us priests could deserve to have our wants supplied in similar fashion!

"In Lower Circular Road there is a noble charity, truly Catholic in its essence and ministration. The devoted women who act like angels of mercy are loved and respected by all classes. Well they have a bus, and until recently it was drawn by a respectable horse long in the tooth, but sturdy on his pins. He took it into his head recently to die in the odor that some of us priests could deserve to have our wants supplied in similar fashion!

The Sisters Had No Money to Buy Another Horse

so they prayed for one, and lo and behold one fine morning they saw a fine animal in their yard cropping the succulent grass on the well-kept lawn.

"It was surely sent by Providence, and they wisely decided not to look the gift-horse in the mouth. On the contrary they coaxed him into the stable, and then wheedled him into the shafts, and, *mirabile dictu*, he drew the bus as if to the manner born.

"About a week later a well-known owner of race horses turned up at the convent to see the Mother Superior. He was received with graceful welcome.

"'But, Madame,' he exclaimed impatiently, 'you are driving one of my best race-horses in your bus.'

"'No,' she answered, 'it is a horse God sent us in answer to our prayer. We found it in our compound.'

"The owner was struck dumb by this easy assurance, but when he heard the whole story of the miracle.

he laughed, but not unpleasantly. The horse had evidently strayed over from its stables, which are not a thousand miles from the convent, and the nuns had performed the real miracle of putting into the shafts and making a reliable roadster of an animal which had not known a harness before.

"Our sportsman claimed his racer, but to his intense credit he made the nuns a present of a good harness-horse in its place. Who will now say that the days of miracles are past, or that the prayers of the simple and pure are inefficacious?"

* * * * *

In a remote village, away from the turmoil and roar of the city, lived a peaceful Hindu family. How happy the members were! The simple life was enough for them. Before sunrise the house was astir; up curled the blue smoke from the domestic hearth; the good wife and her daughters, two, were preparing the morning meal, while the lads and their father were busy outside the cottage rounding up the bullocks ere setting off for the long day in the fields. Ploughing and sowing aplenty had to be done before

the bountiful rains set in and assured them of a rich harvest. But joy filled their hearts and their hard labor counted as nothing compared to the happiness of their home won from the fruits of their toil.

But soon a shadow fell athwart the threshold. The peace of the household disappeared never to return. The father, Rangasawmy, had, unfortunately, a terrible temper, and one day it broke loose upon the devoted head of his wife as never before in the whole of their life together.

Something Had Gone Wrong in the Domestic Arrangements

and Rangasawmy showered undeserved abuse upon his wife—torrents of bitter, scathing words issued from his mouth like molten liquid fire from a red, glowing



PHOTOGRAPH SENT BY FR. WESTROPP, FORMERLY AMONG THE AMERICAN INDIANS

furnace and seemed to scorch to death the poor offending wife, for she fell into a swoon from which, alas! she never recovered—such was the violence of the attack.

The torrent of abuse ceased to flow; the river of deadly words suddenly dried up and Rangasawmy fell at the side of his prostrate wife and called on his gods to bring back to life the spouse he dearly loved, notwithstanding his fearfully bitter temper. The wailing of the children pierces through the yet almost silent village, bringing the neighbors to the door to witness the havoc just wrought on a once happy family. Alas! nothing could restore the inanimate form to the joy of living. The frail spirit had broken its bonds of clay to wander abroad seeking rest.

Suddenly Rangasawmy rushed out of his house in the direction of the village temple. Wild-eyed

and almost distraught he bounded into the presence of the presiding deity, bewailing his sinful excesses of temper and their disastrous result. What could he do to atone for his sin? What sacrifice did the goddess demand to propitiate her outraged sense of dignity.

"What, my tongue!" cried out Rangasawmy, thinking that the deity had really spoken. "Willingly, indeed, I make the sacrifice. Most fitting it is that I cut off the offending member that has robbed me of my wife and rendered my house desolate and deprived my children of the best of mothers."

In accents of unutterable sorrow he wailed forth his sin, sought forgiveness, and then, without the slightest hesitation, with a sharp pruning knife severed the offending tongue from its roots and laid the bleeding member in front of the grinning idol. Kali had dictated the deed and Rangasawmy could not but obey!

Generous Words of an American Bishop

Another priest was made ready for apostolic labors at Maryknoll recently. He came from Des Moines and was ordained by his Bishop, Right Rev. Austin Dowling. After the ceremony the Bishop said:

"This young priest represents the first fruits of our little diocese. We have many things to do in our part of the country. We have great needs and much anxiety as to the future. We are but 34,000 Catholics in the midst of 525,000 Protestants, and our position calls for sacrifice, courage, patience, and, above all, the grace of God. We need especially young priests, and as yet there are not many vocations that have originated in our diocese. It is a sacrifice, then, for us to give up this worthy young man, that he may go abroad to fulfil his vocation to the foreign missions. Yet I have most cheerfully and most willingly given him up and today I complete the sacrifice by assisting at his ordination.

"The beginning of the foreign mission movement should be a sacrifice from the whole American Church. The work is not diocesan, it is not provincial. Great and glorious, it concerns all the dioceses of the country, and it is a witness and a challenge to the spirit of sacrifice in our young men. This new priest shall be a prayer for us. May God bless his life and the lives of his companions."

"How I wish that every alms given to the missionary were accompanied by a fervent prayer! A penny by itself can accomplish just a penny's worth of good, but a penny given with an earnest prayer that the missionary priest or nun may succeed in the work undertaken can work wonders."—Sister Calgani, of China.

His Bitter Experiences

Bishop M. Guillemé, White Father, Vicar Apostolic of Nyassa, is the author of the following brief but forcible contribution to our mission literature:

"During my thirty-three years' stay in the centre of Africa I have had many painful experiences.

"A witness of the horrors of the slave trade when merciless traffickers in human flesh invaded the district and seized men, women and children for a terrible captivity; made prisoner, myself, by the same traders for having interfered in behalf of the wretched creatures; deprived for two years, during a certain stress, of any communication with the outside world; obliged to make wooden shoes, not to go barefooted; to take tin from the mission roof and make plates of it; to pass the night in the top of a tree, to escape being devoured by wild beasts; twice shipwrecked in Lake Tanganyika, from which I was saved once with a broken arm—having passed through all these hardships, I can truthfully say that never have I found my situation so painful as now. Formerly it was my person alone that was in danger; now I see an important Christian centre, which I have fostered with endless care, in danger of complete annihilation.

"However, I still have faith that my Master will not permit works undertaken entirely for His glory to perish. This faith alone can sustain me in the crisis that threatens the whole mission world as well as my corner of it."

"What is the history of the Catholic Church but a record of charity? See her Missionaries going forth into the wilds of paganism to convert the world. What but the Spirit of Charity urges them to their apostolate?"

"That Faith will show its divine character in proportion to its vitality is evident in its increasing spread and ever-growing conquest of souls. In fact, creeds that no longer aim at propagating themselves are to all intents and purposes moribund, even as those who profess them are spiritually dead."—Father Paulo Manna.

AFFLICTED TONKIN

Right Rev. A. Eloy, P. F. M.

Appeals have been made for the distressed missions of Tonkin that have suffered from both floods and droughts for the past two years. Famine and disease follow in a natural sequence, but more baptisms have been registered than ever before.

THE year which has just ended has been a period of great calamity for the mission of southern Tonkin. Famine has desolated the country for more than twelve months. In May, 1915, the harvests were almost entirely destroyed in our district.

The fields wherein rice had been growing for ten months were ravaged by a typhoon and the generous crop was spoiled. However, my people did not despair; perhaps another May would find teeming rice fields gleaming in the sun. But a drought of six months' duration blighted hopes of the farmers for a season of plenty.

The drought was followed by a flood, and soon letters began to pour in from the distressed missionaries. Here is one which may serve to show their sad condition:

"For several days we were entirely isolated by appalling inundations—so appalling as to beggar description.

Frightful Winds Blew Without a Pause

for twenty-four hours. Rain fell—rain? A cloudburst would be the proper term to describe the volume of water that swelled all the streams with astonishing rapidity.

"The winter harvest vanished utterly. It promised to be exceptionally fine, but May, 1916, found us again destitute.

"We face famine, actual famine. The waters subsided, but the dreadful aftermath has begun. Women and children are flocking to the missions by hundreds, urged by hunger. The country about is bare; the men can do no more for their starving families. The precious cattle, the buffaloes all have been swept away by the floods.

"Countless houses were ruined, but the loss of the animals is the most serious of all. This seems a fantastic statement, but lack of cattle, as a food and as a help in planting the rice is really the most ominous feature of the flood. We have no resources, no means of buying more.

We Shall Suffer for Many Years to Come

Another priest writes in his annual report:

"Famine, with its train of miseries, has been the sad portion of my mountaineers this year.

"Crowds of mendicants are flocking in from the neighboring districts and even from the coast. They are drawn to my poor parish because of its former reputation for prosperity.

"But here, as elsewhere, famine has clutched us in its grim embrace, with all its attendant horrors. My Christians have never witnessed such a calamity, and really seem to suffer more than the inhabitants of the other provinces. They roam over the mountains day by day, devouring bulbs, roots and plants whether edible or not. Anything to keep from perishing of hunger.

"Strangers appear, seeking relief, many are as wild as veritable bandits. They rob the markets by day, and at night they steal oxen and buffaloes, even entering houses in search of rice or money. I cannot enumerate the daring attacks of these infamous robbers.

"The harvest of May 1916 has been destroyed; the small amount of rice kept for seed was speedily de-



LEPERS OF TONKIN

vooured so the autumn will be miserable as the spring. If the December crop fails, what will become of us? I fear that misery and horrors of all sorts will be our portion."

I perceive that my quotations are getting long; I only ask space for a few lines from another account describing the great mortality in some districts.

"Famine," so the letter runs, "has been general

in our neighborhood for many months, and we must suffer till December at least, for the spring harvest is ruined on account of the drought of six month's duration. "Many Christians and pagans have died of privation. In one parish which has a Catholic population of two thousand souls, two hundred have died. Desolation reigns supreme. Robberies are too frequent to attract attention. Property owners no longer inspire respect."

These words give some idea of the widespread misery into which our poor mission of Southern Tonkin is plunged at present.

Cholera added horror to the situation. Many villages were afflicted, and many victims died daily. When the cold season came the plague ceased entirely. But the first warm spell of spring brought the terrible epidemic in its train—more violent than ever, in fact.

The missionaries and native priests worked with admirable zeal and devotion. Many of them were rendered ill by the confinement in the poisonous air of the sickroom, but by God's mercy only one died.

In spite of our great physical distress the year has been one of spiritual consolation.

More Adults Have Been Baptized Than Even Before

We were able to register seven hundred and sixty names of grown persons.

One Fr. baptized three hundred and thirty-two in his district. He writes: "If I had a staff of assistants and more resources I could treble my conversions. But as I am forced to regulate my posts in proportion to my material, I choose the brightest of my pupils and give them my closest attention.

"I locate a village where there are many Chris-

tians and endeavor to make other conversions there. I try to separate the catechumens from the pagans, and instal them on their own land, for I have found by experience that it is the best means of ensuring their perseverance.

"Next year will probably be as fruitful as last. One hundred and fifty persons were baptised. Others are studying. I intend to establish two new posts near home, as two hundred pagans have demanded instruction. I tremble at the thought of commencing this work; while I may be able to furnish the catechists, where shall I find means to support them?"

There are many important conversions in adjacent districts. May divine Providence deign to grant us the wherewithal to nourish these lambs of our flock!

The Holy Childhood Society is flourishing, as we realize by the numbers of boys and girls baptized. The Sisters are devoted to

The Little Charges Confided to Their Care

The harvest of souls, at least, has been abundant during this miserable period. Three thousand seven hundred and forty-two infants were baptized before death—far more than were recorded during normal years.

Thus it will be seen that in spite of all the tribulations, great and small, that have been heaped upon us, the ministry of the native and foreign clergy has produced most consoling fruit. We thank Divine Providence with all our heart for mingling joy with our sorrow.

Before closing let me recommend the Tonkin mission to your fervent prayers, as the poor country of Annam is almost always in some distress.

Terrible Cyclone in India

A cyclone of unprecedented violence has swept over southern India, and Bishop E. Joseph, of the Pondicherry diocese, has sent out a call for relief.

Fr. T. Gavan Duffy, having received several letters from the district, gives us some extracts from them, which are subjoined.

"St. Patrick's School, Vellantangal, is no more.

"St. Anthony's Chapel, Sattiamangalam, and the two smaller chapels of the Vellantangal District, have been razed to the ground. One of them was put up in 1916; its walls were of brick, a foot and a half thick, but they were thrown down by the force of the wind.

"All the neighboring districts are in the same condition. Some churches have been blotted out altogether, others have only had their roofs torn off. Wherever the church remains standing, the people are all living in it.

"Thousands of native huts have been blown away by the wind or carried off by the swollen streams.

"At least a thousand bodies have been found forty-eight hours after the cyclone. One of our missionaries reports that a little child from one of his schools was lifted up bodily by the wind and carried into a torrent and drowned.

"This year's crops are entirely ruined; and there is very little hope for next year's crop for the reason that so many of the reservoirs which store the water for irrigation have burst their dams; the damage is so extensive that there is no possibility of sufficient repairs in a year's time, particularly during the financial stress of war time.

"Apart from the thin and wiry cocoa-nut trees, there is hardly a tree left between the Ponnar and Palear Rivers—an area of at least ten thousand square miles.

"By the Providence of God, none of the personnel of the mission lost their lives, though there were many thrilling escapes. Our native seminarians had barely left their dormitory when the roof was torn off and the wall fell on the staircase by which they had gone down to the vestry of their chapel, which seemed the safest room.

"Apart from the coming famine, there is considerable likelihood of plague and other diseases on account of the great number of sheep and cattle drowned; in many cases the rivers will have left these carcasses high and dry among the prickly pears, where no one can reach them, but whence they can very well spread sickness.

"May the Holy Will of God be blessed in all things. May this visitation bring about the conversion of pagans and of sinners, to whom Almighty God has been pleased to reveal His power in this way."

THE PAPAL SEMINARY AT KANDY

Thomas Pothakamury

One of the students of the Papal Seminary at Kandy calls attention to the present condition of this valuable institution for the training of native Indian youths for the priesthood. In 1918 it will observe its silver anniversary, but the outlook for a proper celebration of the event is a little gloomy.

READERS of the CATHOLIC MISSIONS are already aware of the existence of the Papal Seminary at Kandy, established for the training of the native clergy of India and Ceylon. According to the intentions of its founder, Leo XIII., it was to be the nursery for the future missionaries of India.

The creation of an indigenous clergy for the evangelization of their own country has ever been in keeping with the traditional practices of the Catholic Church. The conversion of the teeming millions of India's population, largely depends on

A Body of Zealous and Holy Missionaries

and Europe cannot be expected to meet regularly and adequately all the wants of the growing Christian community in India and at the same time to supply missionaries for the fulfillment of Our Lord's injunction: "Go ye into the whole world and teach all nations."

The Sovereign Pontiff, therefore, conceived the grand project of establishing a national college for the formation of the native clergy and intrusted the task to His Excellency, Mgr. Zaleski, who has since then manifested the liveliest interest in the welfare of this institution, and for whom the establishment of an efficient body of indigenous priests in these parts has been a work of predilection.

The seminary was founded in April, 1893, and its direction was committed to the care of the Jesuit Fathers of the Belgian Province. The good already accomplished by many of its former pupils and the universal satisfaction given by them to their respectful Ordinaries goes far to prove, that the hopes of Leo XIII. and of His Excellency, Mgr. Zaleski, have been realized.

The existence of a general institution like this, and the support of its many inmates—about one hundred in normal times—involves an enormous outlay of money. The sacred Congregation of the Propaganda

defrays annually for the maintenance of only a limited number of students. Any further admissions always

Depend on the Charity of the Faithful

Since the commencement of this disastrous war, all resources in money from Catholic Belgium, which was responsible for a goodly portion of the Seminary's yearly budget have been entirely cut off.

The financial position of the seminary has been still more aggravated, since the intervention of Italy. The exchange has fallen very low and the money dispatched from Rome comes to us with a considerable discount. The upkeep of the Papal Seminary in its full strength is of supreme importance, for the furtherance of the interests of the Church in India, especially at this time, when so many of the missionaries laboring in these parts, have been either repatriated or ordered to the front.

The Silver Jubilee of the Seminary is close at



MOST REV. L. M. ZALESKI, APOSTOLIC DELEGATE TO INDIA, WITH THE BISHOP OF PALLA AND STUDENTS AND TEACHERS OF THE SEMINARY

hand; it will be celebrated in April, 1918. His Excellency, Mgr. Zaleski, who himself will observe the twenty-fifth anniversary of his appointment as Delegate Apostolic to the East Indies in March, 1917, would like to seize this opportunity to supply a most urgent need for the efficiency of the Seminary. Is it not a great drawback, that a general ecclesiastical college should be deprived of a suitable building for Divine Service and thus prevent the students from

having an adequate and instructive idea of the liturgy and ceremonial of the Church?

At present, two class rooms, one in the "philosophers," and the other in the "theologians," quarters answer the purpose of a Church. It is indeed a deplorable anomaly, that in the same home the community should be divided into two parts for Divine Service. The chapels now in use afford accommodation only for about fifty each.

The Foundations for a Church

were laid a score of years ago, but owing to lack of funds and other deterrent causes, they have remained in the same state.

Moreover, the refectory of the students is overcrowded; imagine a hundred students at table in a room of 25 by 45 feet in these hot countries. In fact, we make use of a room, which was originally meant for the staff of this institution. In addition, the "auditorium" or lecture hall for the students of theology, is insufficient and cannot accommodate all the students. The erection of a two-storied building, the ground-floor of which will hold the refectory and a hall for the "theologians" and the superstructure a chapel, will solve the problem satisfactory.

The realization of this object will besides enable the authorities to receive more candidates for the priesthood, as soon as normal conditions will permit our benefactors to assist us again; there will be accommodation for at least twenty students more in the existing buildings. Already in several dioceses, the respective bishops have issued appeals for financial assistance, to supply the deficiencies conditioned by the present colonial struggle of the nations. Hence, we do not cherish very sanguine hopes from these quarters.

Moreover, in several parts of India, the people, instead of helping the priests, rely on their pastors for

help. Neither can the former pupils of the Seminary be expected to do much for their "Alma Mater" in her crying need.

They Gave Proofs of Their Generosity

but they are not rich; many of them came forward with a few rupees from the slender pittance meted out to them to help the Seminary out of its difficulties.

The Papal Seminary is the future hope of India, especially in these abnormal times. When all resources in men have been cut off from Europe, and likewise all provisions, the shortage will be serious for many years to come.

Special prayers are offered for the benefactors of this institution, whether they be living or dead. Every Sunday, the students offer Holy Communion for them, and on week days by turns. In addition, the rosary is daily offered for their intention. When we insist on the urgent need of a church for them, and on week days by turns. In feeling of the bishops and other distinguished prelates, that had an occasion of paying a visit to this institution. What more glorious cause can there be for the benefactors of the missions, than assisting the construction of a church, where the future clergy of India will learn to celebrate the divine mysteries in a holy and becoming manner!

Every year a band of recruits are sent from this general institution, to labor in the vineyard of Our Lord. Last year twenty-three priests were ordained, and this year fifteen will be ready for ordination in December. The construction of a church, as we have already observed, will enable us to receive and train a greater number of students. It is not an expensive church that is contemplated, though we would certainly not scruple to do God the honor of a magnificent temple, if we were given the means; but only a chapel, which will allow us, at least, to perform the church services in a decent manner.

"Truly it was a holy passion of love for God and souls that caused the immortal St. Francis Xavier, in a sublime outburst of apostolic zeal to say: 'Let us go, Xavier. Since thy God is everywhere, it behooves us to see that He is everywhere known and adored. What a reproof it would be for thee if the Author of thy being were praised in every corner of the world by insensible creatures while those to whom He has given reason and knowledge did not know Him?'"

"A new year is opening before us. What a blessed period it would be were every Catholic to resolve to do his best towards bringing at least one soul into the Church. In our own country this is not always an easy task. In many cases it means years of patient effort and persevering prayer. But in foreign lands it is different. By merely contributing our mite to the support of orphanages conducted by missionary Sisters we are the means of purchasing heaven and eternal salvation for many a little soul."

"If I can only succeed in securing some one who will help me to keep my work from failure until after the European priests come back from the war, I am sure that I can then depend on them. I can only pray God to reward them. I can give nothing but my thanks and promise of prayers."—Fr. Joseph Ouang, of Ping-hu, China.



Catholic Missions

PUBLISHED EVERY MONTH BY
THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

SOME time ago we received the visit of a zealous missionary in the Far East, well known to us and to many American friends of the missions. To our great amazement one of the first things he said was:

Under a False Impression "I have never received anything from the Propagation of the Faith." We could hardly believe our ears remembering

what we and several Directors of our Society in the United States had done for the worthy missionary and his companions. In fact, we were able to show him that the money to pay for their transportation when they were sent to these distant fields of labor in 1905 had been collected in our offices; that such was also the case when a few years later the Superior of the Congregation sent more men to the same field and we collected \$5,000.00 for the purpose; that furthermore we had forwarded thousands of Mass Intentions for those same missionaries during the last ten years.

After reading our reports relating to those remittances the good missionary was utterly puzzled and somewhat confused. He acknowledged having received the aforesaid sums from the Superior of his Society, who had never taken the trouble to tell him that they were coming from the American Branch of the Propagation of the Faith; hence his first remark which he retracted at once, offering us instead his most heartfelt thanks.

We mention this incident with a view of guarding our benefactors against the assertions of certain missionaries, written or spoken, and made in perfect good faith; that they are not receiving anything from the Propagation of the Faith. Our Society places its allocations at the disposal of the Right Reverend Bishops, Vicars Apostolic and Superiors of missions, who distribute them according to their judgment among the men under their care, and they may forget to mention that the provider of those alms is the Propagation of the Faith.

* * *

OUR attention has been called to a letter published in the December 16, 1916, number of *America*, which had escaped our attention for the very good

reason that we were out of the country at the time.

Collections for the Missions

The letter, signed J. T. D., Barabos, Wisconsin, complains that no step has been taken "to organize a nation-wide system for receiving alms or collecting funds for the relief of present distress and the rehabilitation at an early date of discontinued work."

It is not surprising, perhaps, that the writer is unacquainted with the Society for the Propagation of the Faith, especially if he is not a wide reader of Catholic publications. May we ask *America* to send him our address or let us have his that we may acquaint him with our efforts in behalf of the cause he advocates.

* * *

FR. LACOMBE, "the Black-robe Voyageur," is dead. He was the best known and the oldest of the Oblate missionaries of the great region of the West, being almost ninety at the time of his death and having labored for nearly seventy years among the natives of a remote and desolate region.

The Passing of Fr. Lacombe

He was born February, 28 1827, in the Province of Quebec. Ordained to the priesthood in 1849, he set out seven weeks later for the missions. From then onward he was identified with the pioneer work of that country and was greatly beloved by its dark-skinned children to whom he was known as "The Man-of-the-Beautiful-Soul," and "The Man-of-the-Good-Heart." He saw the missionary outposts established by him develop into episcopal sees, and as soon as new hands came to till the soil and watch over the flock he took the road again and helped to push the outposts of civilization to still wilder spots. For many years he has been able to look upon the fruit gathered from the good seed he planted and his name will long be remembered and revered.

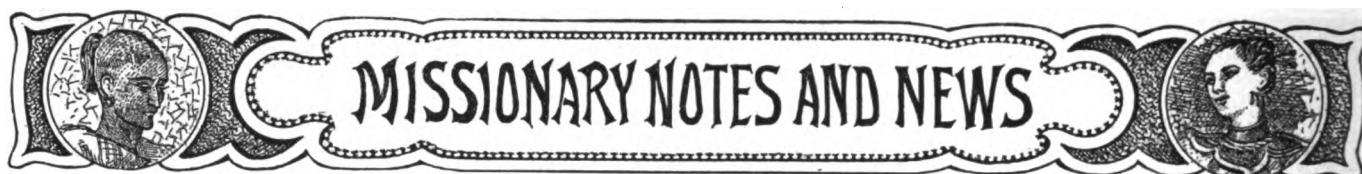
* * *

WE regret to announce that, through an oversight of our printer, there are a few mistakes in a certain number of copies of our Calendar for 1917.

The fish, which indicates that abstinence should be observed, is missing on one Friday, March 2d, and three Ember Days: March 3d, June 2d and September 22d.

Correcting a Mistake

Correction was made as soon as the errors were noticed, but not before a certain number of Calendars had been mailed to our benefactors. We pray those who received an imperfect copy to accept our excuses, and we advise them to correct their Calendar by drawing a line with a red pencil through the aforesaid dates.



AMERICA

ALASKA The Very Rev. P. J. Crimont, S. J., of Juneau, Alaska, has other troubles than poverty to impede progress. He says:

"We are very appreciative of the Society's valuable aid to Alaska. The activity of the Sects in the territory is very great, and it throws its efforts in many channels—for instance, the missionary at Nome is spreading infamous literature against the Church, trying to corrupt the minds of the Eskimos, and to down our grand work there. The powers of evil are strong, but stronger is He, Who is with us, to bless our toil."

The Mackenzie mission has
CANADA been called on to bear a heavy trial. Two of its priests, as we know, Fr. Rouvière and Fr. Roux fell victims to the Eskimos two years ago. A third missionary, Fr. Leblanc, who worked with Fr. Turquetil, at Chesterfield Inlet, has come to an untimely end. Still a young man, he had been only four years in the North, but the terrible isolation among the Eskimos told heavily on his strength and on his mental faculties.

To restore his health, Mgr. Charlebois, recalled him to Le Pas. He reached Port Nelson where storms impeded his further progress. Here the afflicted missionary disappeared and it is thought that he fell or jumped into the sea. Fr. Turquetil remains alone with a lay brother at Chesterfield Inlet and his loss in the devoted helper who assisted him in founding the post is a severe one.

PHILIPPINE ISLANDS Rev. Carlos De Smet is enthusiastic about his work among the men of Tagudin, Philippine Islands.

He sends a long letter telling how greatly American offerings have helped along the various enterprises, and adds:

"The old men are gathered in the Apostleship of Prayer, and seventy were present at the last monthly meeting. The young are not neglected, as they are the hope of the future. They belong to the Society of Saint Louis, the name of our sodality for young men here at Tagudin. Every Sunday they meet after High Mass to receive their religious instruction, of which many of them are badly in need, as there is no religious instruction in the public school. They are allowed, also, to present their difficulties. There are now one hundred and five members and candidates, eighty-five of whom are pledged to monthly Communion. They are not yet ripe for more frequent Communion, but with the help of God we foster the hope they soon will be. We attract them by Eng-

lish literature we receive regularly from some benefactors in the States and are thinking about a clubhouse in which they could meet their friends and have honest games and sound reading. That is the way we plan to deal with our youth, in order to divert them from the bad influences which are, unfortunately, too frequent in our poor country."

The Franciscan Missionaries of Mary have two schools in the diocese of Lipa, P. I., which are recommended by the Government, but which receive no help from it. The Sisters also care for a limited number of orphans.

EUROPE

The new President of the
FRANCE Central Council of the Society for the Propagation of the Faith at Paris is M. de la Jaille; the nomination has been confirmed by the Holy Father. M. de la Jaille is a vice-admiral (retired) of the French navy, and well acquainted with the missions, having traveled all over the world for nearly forty years.

ASIA

The Franciscan Order has
CHINA charge of ten Vicariates in China. The last of these was erected in 1911 by His Holiness Pope Pius X., in the Province of Shensi. This Vicariate, which is adjacent to Mongolia, covers a very mountainous territory, which is extremely cold and, for the most part, unfertile. It comprises about 3,000,000 inhabitants, amongst whom, when the Vicariate was erected, there were only 2,300 Christians. There are at present thirteen Catholic missionaries laboring there under the direction of Mgr. Celestine Ibanez, the Vicar Apostolic.

Owing to the fact of its having been established on the eve of the outbreak of the European war, this newest of the Franciscan missions has been founded in a poverty which must specially endear it to the heart of St. Francis.

The directors of the Botanical
JAPAN Gardens at Tokyo have decided to erect a monument to the late distinguished botanist. Fr. Urbin Faurie, P. F. M. Fr. Faurie came to Japan as a missionary in 1873. He developed great interest in botany, and later traveled alone, over the greater part of the country making rare collections. He slept under a tree or a crag, and neither wild savages nor poisonous snakes had terrors for him, when plants were in sight. The monument will be erected on the island of Formosa where some of his most valuable work was done.

"To live in daily contact with
INDIA lepers, tending their dreadful sores and breathing the foul atmosphere that must surround such sufferers demands a heroism more than ordinary. Human nature must at times revolt, and then only powerful grace enables the worker to resume the awful task."

In this way Fr. J. B. Michotte, who often writes to us about the asylum at Kumbakonam, begins his letter, but he has still sadder news to tell:

"Two of our Sisters have become infected with the dreadful malady. Accustomed to follow the stages of leprosy step by step in the asylum, they can remain in no doubt about their fate. They have contracted leprosy and must henceforth live among their charges.

"Under these circumstances the only comfort the nuns find is in the presence of the Blessed Sacrament. At Kumbakonam there is no Exposition, but as the Franciscan Sisters at the Burmah leper asylum have this constant comfort, our two nuns are going there for a time. May the Divine Presence console these noble women and give them strength to bear their affliction!"

AFRICA

A revolution is taking place
ABYSSINIA in the Ethiopian Empire, and aside from its political aspect, it may seriously affect the work of the missionaries.

Abyssinia—the ancient Ethiopia, boasts a Christianity older than that of Europe. Though divided by schisms from the Church, its natives have of late shown a leaning toward the True Faith and the Catholic missionaries have made many converts.

The famous King Menelik was a staunch supporter of the Christians, and upon handing over the throne to his successor, Lidj Yassou, enjoined him under pain of a terrible curse to protect them, as they also were to obey him. But the young ruler had no sooner entered upon his reign than he embraced Islamism and joined the most fanatical bands for the persecution of the Christians and for this he was deposed. He is lurking in the desert and gathering about him a horde of Mussulmans and further trouble may be expected from him.

BOOK NOTICE

The Mass: Every Day in the Year. The Roman Missal translated and arranged by Edward A. Pace, D. D., and John J. Wynne, S. J. Published by The Home Press, 22 East 41st Street, New York.

MAR 1 1917
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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PUBLISHED BY THE

Society for the
Propagation of the Faith

(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.



The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the *Annals of the Propagation of the Faith*.

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MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

IMPORTANT SPIRITUAL PRIVILEGES have been granted by the Church to priests helping the work by their influence or personal alms. A pamphlet giving a comprehensive explanation of these favors will be sent free to priests on application.

Annals of the Propagation of the Faith

the official organ of the Society is published every other month in various languages, and forwarded gratis to all Perpetual and Special Members; also to all Bands of ten Associates.

Address all remittances of alms, and all requests for information concerning the missions, to the Diocesan or Parochial Director of the Society, where it is established, or to the General Director for the United States, the Right Rev. Mgr. Joseph Freri, 343 Lexington Avenue, New York City.

"Catholic Missions" is issued every month.

Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

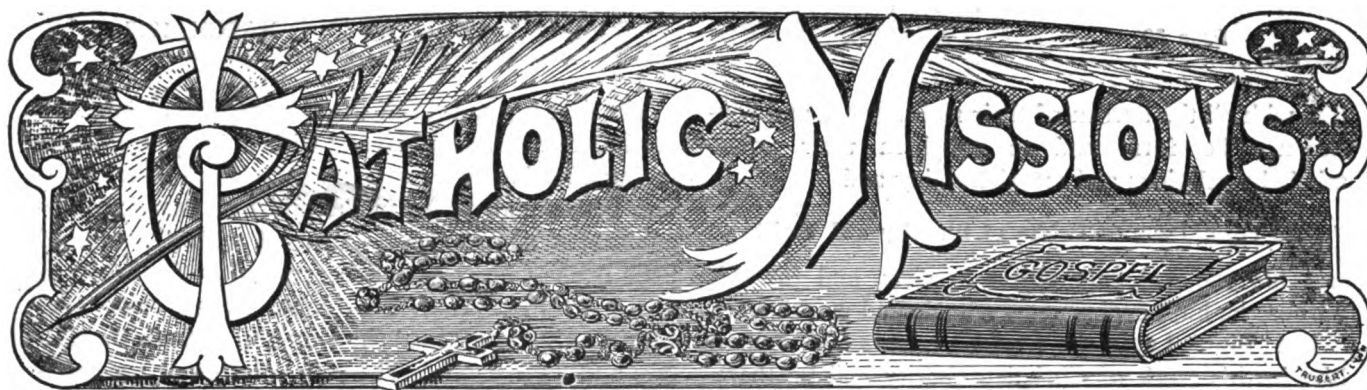
"Annals of the Propagation of the Faith"

IS ISSUED EVERY OTHER MONTH

February, April, June,
August, October, December

Subscription Price, One Dollar Per Year

Address: National Office of Propagation of the Faith
343 Lexington Avenue
New York, N. Y.



VOL. XI

MARCH 1917

No. 3

THE MISSIONARY SISTERS OF OUR LADY OF AFRICA

Rev. Dom. Maternus Spitz, O. S. B.

"According to the latest statistics the Congregation of The Missionary Sisters of Our Lady of Africa numbers between five hundred and six hundred Sisters scattered in fifty-nine houses; i. e., five in Europe, one in Canada, two in Algiers, six in Kabylia, six in Tunisia, five in the Sahara, four in the Soudan, nineteen in Nyanza and eleven in Tanganyika. When all the Annals referring to the works of the White Sisters are collected and sifted, then only will the world know and realize what a paramount factor they have been and still are for the Christian civilization of the Dark Continent, and especially for the amelioration of the Negro and Arab women."

IN Mgr. Lavigerie (1825-1892), Bishop of Nancy, Archbishop of Algiers, Apostolic Delegate of the Sahara, Primate of Northern Africa and finally Cardinal of the Holy Roman Church, Divine Providence raised a man mighty in word and deed, who by waging an unflinching war against Fetishism, Cannibalism, Mohammedanism and the Slave Trade was destined to bring about a tremendous change in the moral, social and religious life of Northern and Equatorial Africa.

After the death of Mgr. Pavy (1866), Bishop of Algiers, the vacant See, which was by no means one of worldly advantage, was offered to Mgr. Lavigerie, then Bishop of Nancy. He accepted the offer in the expectation of being able to propagate the Christian faith in the French Province of Algeria and

To Work Among the Arabs

The French Government had indeed counselled prudence and discretion in dealing with the natives and had

even laid down severe restrictions so as to prevent any excitement among the Mohammedan population.

Mgr. Lavigerie, however, was determined to break through the barriers of the severe restrictions in matters of religion. After the lapse of six

months from his solemn entrance into Algiers, August 16, 1867, all the obstacles to his missionary work among the Arabs were removed as it were by a direct intervention of Divine Providence. The dreadful outbreak of typhus and of a famine which, in 1867 and 1868, devastated the Province of Algeria became the

Harvest Season of Christian Charity

as some eighteen hundred children, bereft of their parents and relations and left a prey to starvation, were collected by the "Venerable "Grandpapa Monseigneur" and his clergy.

Some were reclaimed by friends and distant relations, yet over one thousand boys and girls were left to



"JOSEPH TOOK THE CHILD AND HIS MOTHER BY NIGHT AND RETIRED INTO EGYPT"

him with all the burden of their maintenance and education. To form and to enlighten their young minds by religious and moral training and

To Form Them to Habits of Industry and Thrift

was his one and only object in view, and for this purpose he built orphanages, schools and workhouses.

But Mgr. Lavigerie needed helpers to support him in this work of Christian charity and he therefore founded the well-known Missionary Society of Our Lady of Africa, better known as Les Pères Blancs or White Fathers. The work which they have achieved in Northern Africa, in the Sahara, in the French Soudan and in Equatorial Africa has been fully described elsewhere.

Little, however, is known by the general public of the share the White Sisters or the Missionary Sisters of Our Lady of Africa have and have had in the evangelization of Africa. As the Archdiocese of Algiers did not possess a religious community of Sisters who could devote themselves exclusively to the poor Arab orphan girls rescued from death of both body and soul, Mgr. Lavigerie resolved in 1869 to found a Congregation of Missionary Sisters. No one realized more vividly than he did the need for women's coöperation in the mission field, especially in that of Africa. Without their aid how could the truths of religion be brought to the knowledge of the closely guarded women of the Mohammedan villages or even to the savage and ignorant negro women of the interior? No true conversions could be hoped for until schools were established and the confidence of the children was won, until the Christian ideal was introduced in some measure at least within the home sphere of the people. Men alone cannot effect this. For often women are welcomed where men would be repulsed, often they can break down barriers of prejudice that until their advent appeared insuperable.

Cardinal Lavigerie acknowledged all this in a letter written in 1866: "Although it will always remain necessary for the White Fathers to sow the seed first, the influence of the Sisters has proved more potent than that of the priests themselves." But where could he get these Sisters or the aspirants for a future Sisterhood? At the suggestion of an old venerable priest who had exchanged his parish in Catholic Bretagne for missionary work in Mohammedan Algeria,

Eight Devoted and Self-sacrificing Young Breton Girls

who were destined to become the foundation stones of the Congregation of the White Sisters, offered their services to the Archbishop to act as foster-mothers to these Arab girls. To train these volunteer workers in their religious and missionary vocation, Mgr. Lavigerie placed them under the spiritual direction of the Sisters of St. Charles Borromeo of Nancy.

The first beginnings of the Congregation were very hard as these French Novices with their strong home-loving affections were very far away from their Christian homes and placed in the midst of fanatical Mohammedan surroundings, intrusted with the care of little Arabs who were not accustomed to the habits of a regular life. With one glance of his eagle eyes Mgr. Lavigerie grasped the situation of both the Sisters and their pupils. The only solution of the problem was a Congregation of Sisters of prayer and work, of devotion and self-sacrifice who were

To Lead Others by Their Example

Some three miles outside the city of Algiers he bought a large tract of land covered with thorns and brushwood. Hither the Sisters went day after day accompanied by their pupils with spade and shovel to clear the ground, and to turn it into fertile farmland, orchards and vineyards. Moved by the example of the Sisters the orphans soon got accustomed to the work and lent a willing hand. After a time the ground was cleared, and there in the midst of flourishing fields and vineyards stands the motherhouse and the novitiate of the Congregation of Notre Dame d'Afrique, the Sisters of Our Lady of Africa, the famous St. Charles of Birmandreis, near the city of Algiers.

Though the work was hard and rough, the mode of life severe and the diet scanty, the little community of Sisters began to grow; ten, twenty, thirty, etc., gathered around the venerable founder, all willing to work in the vineyard of God in the dark continent of Africa. The Arab orphans under the guiding care of the Sisters soon began to realize the salutary influence of Christianity and a Christian home and of agricultural and industrial work.

By and by groups of ten, fifteen and twenty of these rescued children were baptized. When they had reached a marriageable age to settle down in life, the Arab boys of Maison Carrée were invited to pay a visit to St. Charles' Orphanage to choose a partner in life from among the girls. With these newly-married couples Mgr. Lavigerie

Founded the First Christian Arab Villages in Algeria

such as St. Cyprian (1873), St. Monica (1877), etc., and each couple received from the Archbishop a plot of ground with a dwelling house, a pair of oxen, agricultural implements and the necessary seed to start with.

With the extension of the work of the White Fathers, the sphere of action was also extended for the White Sisters, who settled among their former pupils in the newly-founded Christian villages to help them by their advice and counsel, to protect them against Mohammedan influence, to nurse the sick and dress the wounds of both Christians and Mohammedans.

We can easily imagine the astonishment of the latter when they saw the zeal, the devotion and the example of such a heroic, unselfish and self-sacrificing

charity of the Christian marabouts and the "white-winged angels of the Desert." As, however, the Sisters were not able to take in all the patients who day after day called at the mission stations to have their wounds dressed, Mgr. Lavigerie founded the hospital of St. Elizabeth near Cheliff and handed it over to the White Sisters in 1876 where they looked after the treatment of Arabs and Kabyls, of Negroes and Europeans, of Christians, Pagans and Mohammedans.

The Christian philanthropic work of charity, carried on by the White Sisters, exercised a great influence over the non-Christian population and the anti-Catholic Government in Northern Africa and became a paramount factor in the colony from a moral and religious, social and political point of view.

This was finally appreciated by open-minded French politicians and diplomats, especially by M. Cambon,

Governor of Algeria in 1893

He encouraged and supported the foundations of similar hospitals, *i. e.*, St. Eugénie at Michelet among the Beni-Mengalleth in Kabylia 1894, St. Augustine at Arris (Constantine) 1895, Lavigerie at Biskra (Sahara) 1896, St. Mary Magdalen at Ghardaia in Southern Algeria 1898, St. Andrew at El Abiod (Oran) 1899, to which may be added those of St. Monica and Carnot in the plains of Cheliff, of Laghouat (Sahara) 1900 and of Tunis, the capital of Tunisia.

By exercising these corporal works of mercy in the hospitals and dispensaries the Sisters have also done and are doing a real apostolic work for the souls. Their unselfish charity and zeal have broken down the almost unsurmountable barriers between the fanatical Mohammedans and the Christian colonists, diminished many of the deeply-rooted prejudices against Christianity, made them

Acquainted With the Christian Virtues of Charity, Patience and Endurance

paved the way to the hearts of the Mohammedan women to whom the missionary priests had no access, and finally opened by the grace of baptism to many a dying Arab, young and old, the gates of eternity.

Further, the work of the White Sisters in the orphanages, hospitals and dispensaries also opened to

them a new sphere of action in the schools, the erection of which followed immediately the White Fathers had opened a missionary station in Algeria, Tunisia or Kabylia, in Ghardaia or in the Sahara.

Nor did the Sisters wait at home for their patients or pupils, but carried on an active propaganda by visiting the outlying districts and villages round the principal stations. With a basket of medicines on their arm, a large tropical hat over their veil, a piece of bread and a few figs in their pocket and a stick in their hand to defend themselves against the numerous dogs, they went out into the villages, visited the huts and hovels of the Arabs to dress their wounds, to distribute medicine, to teach and instruct the women, to baptize dying children and to ascertain the number of children so as to get them to school.

The education of the children was one of the primary objects which Mgr. Lavigerie had in view when he founded the Congregation of the White Sisters. No sooner was a mission station established when the Sisters followed to take up their work in the schools where, besides reading and writing, they taught these Arab children

Arts of Sewing, Cooking and Dressmaking

Thus we find them engaged in the stations of Uadhias, Beni-Ismaïl, Djema-Sahridj, Iril-Ali, Tagmunt-Aguz in Kabylia, La Marsa, Carthage, Thibar.

But the apostolate of the White Sisters was not to be confined merely to the French possessions in Northern Africa. The powerful

and bold hand of Mgr. Lavigerie extended the field of enterprise and drove it in spite of all obstacles right into the heart of the Dark Continent, round the Equatorial Lakes, to Uganda, up the Congo River, inland from Zanzibar to Lake Tanganyika and by the Shiré Falls to Lake Nyassa. Here the White Fathers commenced their apostolate in 1878 which to-day, nearly forty years later, comprises eight Apostolic Vicariates; *i. e.*, Uganda and Nyanza, Tanganyika and Unianyembe, Kivu and Upper Congo, Nyassa Bangwéolo.

And where the White Fathers have led the way, the White Sisters invariably follow. True the realization of the plan to extend the sphere of the work of the Sisters at the same time with that of the



TRAINING THEIR CHARGES IN THE WAYS OF USEFULNESS

White Fathers had to be postponed for many years

Owing to Political and Religious Troubles

and the unsettled state of affairs in Equatorial Africa. After peace and order had been restored the first expedition of the White Sisters, consisting of five members under the leadership of Sister Jerome, who was ~~to be~~ the first victim death demanded in Equatorial Africa, started from Marseilles on June 7, 1894, and arrived at Ushirombo (Our Lady of Perpetual Succour) on October 18th. Here they took charge of thirty-five orphans who had hitherto been under the care of some native Christian women.

As the number of children increased month after month, a school independent of the orphanage was also opened, as well as a Women's Home for old Arab women who desired to end their days quietly near the Convent. Later on was added a home for Lepers, a hospital and an industrial school where the women and girls were taught the making of soap, pottery work and the art of textile work. Similar work is now also carried on by the White Sisters in the stations of Marienheim (1906), Tabora (1907), Majuga (1909), etc.

No sooner had the Sisters of the first expedition started and were half way on their journey to the Vicariate of Unianyembe, when a second caravan of five Sisters left the Motherhouse of St. Charles, August 12, 1894, for the Vicariate of Tankanyika under the leadership of its Bishop, Mgr. Lechaptois. Round the Lake quite a string of mission stations were opened, and the White Sisters are carrying on

Their Usual Work in Hospitals and Schools

In the Vicariate of Nyassa the White Sisters opened their field at Kilubula (1902), Kajambe (1905), Ntakataka (1910). As it might be too tedious to recount all the stations, it will suffice to state besides those already mentioned that the White Sisters have also four houses in the Vicariate of Nyanza, four in Uganda, where they started in 1899, three in the French Soudan—or about thirty stations in all—where they are pursuing the same work of Christian charity among orphans, girls, women, lepers, among the victims of the terrible sleeping sickness, in orphanages, schools, hospitals, dispensaries, asylums and homes for aged people.

Following the example of many European countries the White Sisters have also introduced in Equatorial Africa the system of Catholic Girls' and Mothers' Unions, the "Work of First Communions" whereby children and grown up people in sections of fifty, one or two hundreds, are especially prepared for that great day in the life of a Catholic. The Catholic Missions carried on by the White Fathers

and Sisters have already reaped a great benefit from their apostolate. As the establishment of catechetical schools for boys has led to the foundation of a native clerical seminary for native priests, which so far has given to the Church three native Uganda priests, so the establishment of similar schools for girls has developed into regularly established novitiates for native Sisters at Karema, Rubaga, Baudouinville, etc. Of these twenty-seven have taken their vows and are employed as "Soeurs Catéchistes."

Working Hand in Hand With the White Sisters

In order to obtain willing workers for the ever increasing demands in the missions for female workers, Cardinal Lavigerie appealed for help from the pulpits of Paris, Lyons and other centres in France, Belgium and Holland, to all those who had a vocation for missionary work.

To prepare these willing workers for their future tasks he opened houses for postulantes at Lyons 1887, Maastricht 1888 (which was to serve as a centre for Belgium, Holland and Germany). But the latter was transferred to Vucht and in 1896 to Erch near Boxtel. Similar houses were opened in Paris (1891), Millau 1896, Marseilles 1898, Quebec 1905, Linz 1910. In all these houses the postulantes spend six months to try their vocation and afterwards enter the Novitiate of St. Charles in Algiers, where they spend eighteen months to prepare themselves for their future work.

The rules and constitution of the Congregation were approved in 1886, 1889 and 1896 and now the Congregation of Notre Dame d'Afrique, or of the White Sisters as they are commonly called, is a religious congregation acknowledged as such by the Church. To-day nearly 300 White Sisters are engaged in various forms of apostolic work in some thirty centres

In Northern and Equatorial Africa

Though missionary work is now carried on under fairly favorable conditions, yet the dangers incurred are not a few and the difficulties to be faced are many, not on account of persecution and civil war, but due to the normal circumstances of life in a tropical country, and in the midst of a heathen or Mohammedan race, where the fetish priests, the Mohammedan marabouts and the medicine man play still an important rôle.

But in the whole both Arabs and Mohammedans are fond of the "Babikera" (Sister) in whom they see the "white winged angels" who have come down from heaven to look after their ailments, their wives and children, and many a heartfelt prayer is offered for them by the Mohammedans that "Allah may bless and reward them in time and eternity."

"The land of Egypt still calls to those willing to brave her hardships and her peril."

THIRTY YEARS IN NORWAY

Right Rev. J. Fallize

Thirty years is a long time to labor in the frozen wastes of Norway, but Bishop Fallize has spent that period in his present mission, and for twenty-five of them he has been its Bishop. He celebrates his silver jubilee this month. So wonderful a change has taken place in the religious attitude of Norway that it seems not too much to hope that it will one day return to the Faith that the great Olaf championed so nobly.

MY long silence must not be taken to mean that I have lost interest in a magazine that has always shown so much interest in me. No, lack of strength, only, has prevented me from keeping in closer touch with the outer world, which shows that age is laying its finger heavily upon me.

I have just passed my seventy-second year, and it is thirty years since the Sovereign Pontiff placed me at the head of this mission. In March I celebrate my episcopal jubilee.

The first Bishop of Norway since the Reform, I have for a quarter of a century carried my mitre

Across an Immense Wilderness of Snowy Plains

and icy fjords, where the sun shines at midnight and noon possesses a sombre blackness.

When I thought to pass a few years in peace and repose the far echo of a deadly world-struggle reaches my retreat, and the thought that so many of my fellow priests and so many kind benefactors are enduring agony makes my old nerves tremble.

My heart is torn at the prospect which confronts the missions, and I know that my own vicariate will not pass unscathed. It is this sad state of affairs that is rendering my old age mournful.

Therefore when, during the past few months, I have taken my pen in hand to write a few words to my good friends, tears of discouragement rather than drops of ink have moistened the paper.

Thanks to Divine Providence I have no reason to be disheartened with regard to my dear country of Norway.

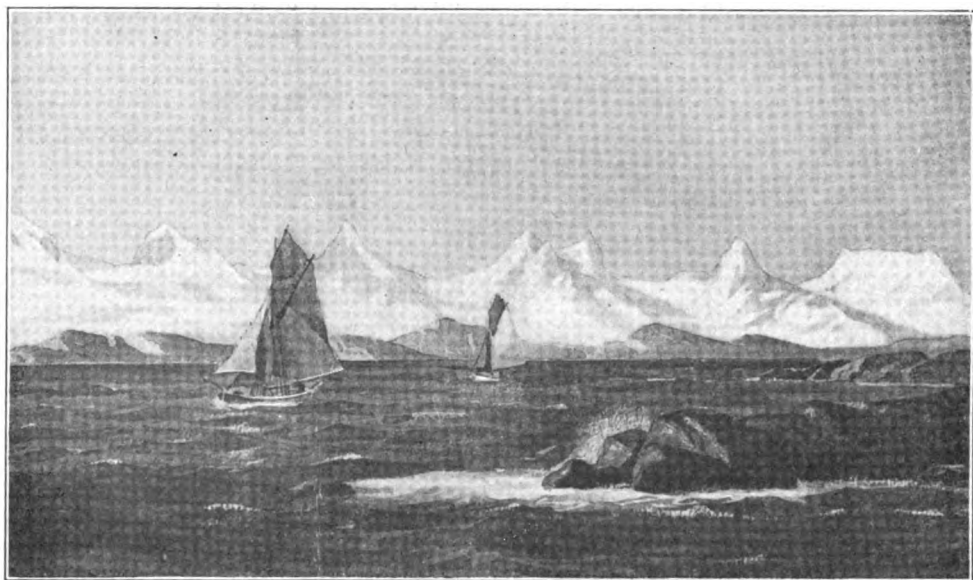
Great is the Fervor of Our Dear Catholics

and their constant presence at the Eucharistic Table is edifying. While many of their companions are absorbed in efforts to make money out of the terrible war they devote themselves to prayer that the great blessing of peace may once again hover over the world.

A large number of the faithful have been obliged to emigrate on account of the high cost of living, but their places have been filled by other converts. The Protestants, indeed, seem drawn to us by an attraction of which they themselves are scarcely conscious.

This is more and more a matter for congratulation, when we consider that rationalism is taking a strong hold on Protestant Norway. Members of the University and a small fraction of the Lutheran clergy have been going so far as to deny the divinity of Our Lord, the truth of the Bible, the value of the sacraments, but happily the majority of the Protestants still believe in the supernatural truths saved from the deluge of the Reformation, and to defend their beliefs make use of arguments borrowed from Catholic theology. Many of the ministers, in fact, are adopting the dogmas formerly repudiated by them, being forced to this by the fear of rationalism.

The divine service, moreover, in many of the



"SEVEN SISTERS" MOUNTAIN PEAKS ON THE NORWEGIAN COAST

Lutheran churches is a close imitation of the Roman liturgy, and the cult of the Blessed Virgin, belief in purgatory and faith in the invocation of the saints is heartily encouraged. But a short time ago these people repudiated with horror anything approaching the Catholic chant; now they are giving concerts in which our hymns and canticles hold a prominent place on the program.

Not less noticeable is the change in tone of re-

ligious magazines and journals. Formerly the writers in these

Could Not Say Enough Against the Faith

to render it odious and ridiculous. Now these same publications are pointing out the beauty of ancient Norway when it was a child of the Church and proclaiming its deterioration since the Reformation which, they claim, was forced on the country by bloodshed and violence.

When I came to Norway thirty years ago, the great temptation that beset Catholics was human respect. Their standing in the community was lessened by their religion, and they were apt to conceal rather than proclaim their affiliations.

Today all that is changed. Our priests are honored, our nuns esteemed and loved, and old anti-Catholic legislation aimed at discouraging the growth of Catholicity, has given way to laws of the most lenient type—all this, too, while our Catholics remain an infinitesimal part of the population.

The development of our Holy Church, as we see, is endangered neither by public opinion nor by legislation. What really hinders its more rapid progress is first of all a lack of priests. As for nuns, each of our stations possesses a community of religious, the Sisters of St. Joseph of Chambery, alone, counting eighteen houses throughout Norway.

But for a quarter of a century I have begged in vain for apostles. Knocking at the doors of all the large religious institutes in the Catholic countries

I Have Asked for Young Priests

who could give retreats and sermons to our own faithful and help spread the Divine Word among the

Protestants, but all my pleading has been in vain.

Alas! When the time comes, and I feel it is not far distant, when the staff must fall from my hands, on account of age and infirmities, I tremble for the future of this mission. Its existence will be secure only when it shall have laborers enough not only to cultivate the present field, but by their example to inspire those now lingering on the outside to enter and join our ranks.

The material necessities of the present are also very great. My clergy perform prodigies of economy, but notwithstanding all their efforts to lessen expenses, their distress is acute. A great danger threatens us in lack of fuel. Our almost interminable winters require many months of constant heating. There is only a single oil mine in the country. We must rely on coal, and the war has reduced this supply.

Many of the vessels loaded with this precious cargo have been seized by the enemy, others have been destroyed by mines. Soon the price of this necessity

Will Be Beyond Our Reach

How then, shall we heat the school-rooms? How prevent the children from freezing in church? It will not be strange if parents yield to the temptation of sending their little ones to the Protestant schools which are cared for by the Government.

Our poverty has reached such a point that we have warned the superiors of the convents that they will be obliged to assist the missionary in seeking support. This the faithful Sisters are willing to do, but their good will may not be able to work miracles.

We can only trust the Providence which so often aids the apostle when all seems lost.

Making 1917 a Happy Year for the Missionary

Once upon a time you could hire a school teacher in Chefoo, China, for ten dollars a year. But those happy days are passed, and now the missionary, who is all the time getting poorer and poorer, must pay three or four times that amount.

Fr. C. Stern, O. F. M., whose letter is before us, says that with the new year plans must be made for expenses, and what with the calamities of 1916, which include bad harvests, revolution, pillage and fire, to make a small sum meet all the crying needs is a task that requires miraculous powers. The great importance of the schools cannot be overlooked, and it is all the more necessary to gather in the children as numerous as possible, as the threat to make Confucianism a national religion is always in the air.

Notwithstanding the varied disasters named above, Fr. Stern succeeded in preparing fifty grown persons for baptism last year. Let us help to make 1917 a happier one for this poor apostle.

A Book on Chinese Missions

Rev. Joseph P. McQuaide, Rector of the Sacred Heart Church, San Francisco, has written a book, entitled *With Christ in China*, which forms another addition to mission literature. After studying the origin and history of the Chinese people and showing the self-sacrifice required from those intending to take up the life of the apostle among them, Fr. McQuaide states that conditions in China are very much changed. It is true persecution of the Church has ceased; there is an understanding between the government and the Catholic missionary, due not to any leniency or expressed toleration, perhaps, on the part of the government, but to the pronounced religious apathy that characterizes the entire nation. Conversions are being brought about, but out of a population of 400,000,000, there are today only 1,600,000 Catholics.

This thought should be a spur to new and greater endeavor on our part.

SAVING THE CHILD IN COREA

Rev. J. Cadars, P. F. M.

Fr. Cadars has opened an evening school for poor children who are obliged to work during the day. Such is the nature of the district in which it is held that lanterns and torches are carried by the pupils to frighten away the wild beasts which occasionally prowl in the neighborhood.

I MUST begin by stating that snow is not an unknown quantity in Corea. As I look out of my window I see an immaculate white sheet spread over the courtyard. It is the snow, which has hidden grasses, weeds and shrubs with its delicate covering.

The delicacy will not last long, for the straw sandals of my domestics will soon leave their unlovely marks upon its freshness. The natives, by the way, are glad to see this abundance of snow, for it forecasts a good harvest.

Personally, I am not overjoyed, because I am wondering what effect it will have on the attendance at my evening school. For you must know that I have adopted

The Ways of Western Countries

and have opened a class for pupils who cannot attend school during the day.

Many of the parents show little interest in the instruction, religious or otherwise, of their children. Many of the little ones, moreover, are forced to work hard all day. To secure these I transformed a few chambers in my house into class-rooms and secured the services of a couple of fairly well-instructed Christians to teach the children what they themselves know.

Every evening, then, a score of youngsters make their appearance, still chewing the rice they have hastily consumed for supper. Untying their handkerchiefs they produce a pencil, a piece of chalk, a scrap of paper and work begins.

Already fine results have been obtained. Fifteen children who did not know the alphabet on entering can now answer more than a hundred questions in the catechism.

There are two classes of children that appeal especially to my pity.

One, miserable and half clad, is occupied during the day in the mountain forests gathering fagots. In the evening the same poor children must make

straw sandals that the parents sell in the markets at two sous a pair.

The other group includes the little domestics, engaged in household drudgery from early morn until dark. Small pity have their masters for them, but I knew that their souls were sweet and pure and I longed to baptize them while

They Remained Thus Unsullied

These also come to my night school, and I have no fault to find with their assiduity. Sometimes I hear one child say to his neighbor, "Pay attention or the tiger will get you." The threat is not without foundation as you shall hear.

Not long ago, a little girl bearing a lantern, led a small procession of women and children to school one dark cold evening. Not a soul was to be seen, and the little band proceeded carefully, keeping their eyes on the rays shed by the lantern. Suddenly a black shadow fell across the road. The girl remembered her mother's warning, "Be careful, and keep the lan-



AN "ENDLESS CHAIN" OF COREAN GIRLIES

tern lit or a tiger may seize you!" She trembled. Was it really a big tiger at last come to devour them?

The dark shape moved nearer. Two great eyes shone like fire. The children screamed in terror but the brave leader waved her lantern before the very face of the beast crying, "Mother Mary, pray for us! Mother Mary, save us!"

I heard the voice ringing through the night, and seizing my electric flash light I ran quickly out.

"What it is?" I cried.

"O Father, Father; we have seen a tiger!"

"Where is he?"

"There in the rice-field."

I walked with some hesitation, I admit, toward the spot indicated, and in a moment I, too, perceived a burning glare that came from the orbs of no dog or cat. I turned the stream of my electric light upon the creature, and alarmed at the flare the tiger, for such it was, turned and leaped into the darkness.

You may be sure no lessons were said that evening, and when it came time to go

No One Had Courage to Venture Out of Doors

At length, taking great torches of straw which they set aflame, the terrified pupils proceeded homeward and happily no accident befell them.

Many of my small converts display great kindness of heart. Once, when on a visit to an out-station where I was obliged to hear confessions for a long period of time I was taken ill and had great difficulty in remaining in the confessional. I therefore asked the penitents to help me by being as brief as possible.

The last to enter was an orphan of the Holy Childhood twelve years of age. She knew her catechism well, but when I asked her age, and the quantity of rice they gave her, and if she was lonesome at leaving her former adopted family she was silent, fingering her dress and hiding her face behind her veil.

I reprimanded her, because I do not allow children

to waste my time when I question them, under the best conditions. Naturally I would not on this occasion.

My scolding finished she raised her veil and said: "I, a sinner, am sorrier than anybody else to see the Father sick."

"Why?"

"Because you have placed me in a house where the rice is good and where they give me new clothes when my old ones are torn. Where I was before, I used to scrape up the grains of rice which the people had forgotten on the table and

Never Did I Have a New Dress

All the time you were questioning me, I dared not answer lest I speak scandal of my first adopted mother."

"But, since she gave you nothing, why did you fear to talk about her?"

"When I was little, she took the place of a mother to me, and even though she was not as kind as she might have been, I do not wish to say a word against her."

"What a good heart this child possesses!" I exclaimed under my breath. The girl, thinking I had murmured on account of illness, again expressed deep pity for my suffering.

I looked at her and was struck by her meek attitude and by the sweet expression in her eyes. A noble soul was here in this poor orphan, who had known only the charity of strangers all her life. With words of sincere approval I thanked my little friend and praised her for the sentiment of true religion she had evinced. Such characters speak well for our Korean children.

Photographing Chinese Monks

Sister Mary of Wenchow was recently admitted to the *Island Pagoda*, the monastery of some Buddhist monks, and besides this privilege, make use of her camera. She says of her experience:

"I have had such a rush of work that I have not had time to write the account of the *Island Pagoda* until now. We went over, and the monks gave us a grand tea and reception. We had the greatest difficulty in getting them photographed; finally four (out of fifty) consented; dressed in their robes of ceremony they look very well.

"Then they presented us with thirty books on the doctrine of Buddha. I accepted two and returned the others. Am sending them to America as curiosities, with five gods of the earth, that happened to come in my way. Finally the monks put on their long brown coats for prayers, and led us into the presence of the goddess 'Keu-Yng.' Had it not been for the huge idol frowning down on us, we might have been in a monastery chapel. Each monk had his *prie-dieu* and rever-

ently bent to the ground, then one began the invocations.

"The Fathers say, we ought to have scruples in having hastened prayers to idols for our benefit! But it was all for a good cause, was it not?"

Still Another Church Wanted

The chief want of the mission of Ghogargaon, Nagpur, India, is a church. The present chapel of the Maternity of the Blessed Virgin Mary is merely a private room in the bungalow. A new church building was started in 1909, but could not be completed for want of funds.

The silver jubilee of the foundation of the mission is approaching, and the Bishop is very anxious to have a proper place of worship erected for that celebration. The spiritual results already obtained are very satisfactory, and there is no reason why a good church would not materially aid in increasing the converts.

LOST AT SEA

Right Rev. Mgr. Leray, M. S. H.

The apostles of Oceanica spend a large portion of the time on the expanse of waters that surrounds their island missions. The small sail boats oftenest used are particularly liable to be capsized but thus far the "Star of the Sea" in whom the apostles place their faith has protected her children.

I FIXED upon September 29th as the date of my visit to the neophytes of Makin Island, which day was chosen because it is the feast of the great Archangel, St. Michael, whom our people have chosen for their patron.

I was in doubt, however, as to how I should carry out my good intentions as even if the weather proved favorable, it might not be possible to secure a craft. The dangerous currents near the coral atolls make navigation by sail boats very hazardous, and if possible I prefer to secure passage on some passing steamer.

When the morning of the 27th arrived some children ran to me with the information that a Chinaman was about to set out for Makin and would take me along. Thinking that

Providence Designed Him to be My Pilot

I forthwith packed a few necessary articles and some food and made my way to the wharf.

The old boat of the Chinese merchant was there laden with his stock of goods and *manned* by two native sailors, one of whom was a boy. I jumped on board. The sail was hoisted but the craft moved not. The sailors tried to shove her off, but the effort was in vain. The afternoon passed slowly away and night fell before the wind finally became strong enough to move us out into the open sea.

Soon, however, the wind calmed again, and I asked the Chinaman to have the sailors take to the oars. This they did and before long we were in the swift current. Hardly had we reached it when clouds began to gather; in a moment they burst into a torrent of rain. The wind rose and dashed our boat forward as if it were being shot out of a gun.

At the end of an hour when the deluge ceased and the moon peeped out from behind the clouds we looked around to try to find our bearings. An ocean waste surrounded us, no familiar point was visible

and with sinking hearts we acknowledged that we were lost at sea.

The prospect was terrible. Fear clutched our hearts. The death before us, if we were not rescued, was one of slow torture from thirst, hunger, burning heat and fever. For provisions we had only a little rice and our supply of water would not last long.

Our Chinese Captain had no energy to try to get an idea of the location. The immensity of the ocean waste around paralyzed his faculties. Each one on board the craft accused the other of carelessness and indiscretion.

When, after a time peace was restored, the men began to pray and to express a hope that all was not yet lost. As for me I urged them to place confidence in the "Star of the Sea," who, I maintained, would not forsake us. Encouraged by me the sailors revived the emotion they had felt at the time of their baptism and we all felt immeasurably strengthened.

It now developed upon me to recall some of the



ONE METHOD OF NAVIGATING THE MISSION DISTRICTS OF OCEANICA
astronomical knowledge I had gained during my insular life.

I Began to Study the Position of the Moon

and some of the stars. I advised that the sail be changed, and then while awaiting developments, I fell asleep, being fairly overcome by anxiety and fatigue.

I was awakened by what sounded like a heavy cannonading in the distance. "Hark," I cried, "is not that the echo of waves dashing against the reefs?"

My companions thought that I was right in my surmising but added that we should have to wait until dawn to determine. I then set myself to pray until daylight should determine our position.

At last day broke. Eagerly we scanned the horizon. "Where are we?" everyone exclaimed, "Is there land in sight?"

The elder of the boatmen dragged himself to the end of the craft, and shading his eyes with his hand peered into the distance. Finally, pointing to a spot invisible to me he shouted, "There are cocoanut trees. I see the tops of cocoanut trees."

For a long time I could distinguish nothing. Then as the wind urged us forward I made out a dark object.

It developed, later, that the object was the rock of Pikati, a mass that projects itself into the sea several miles from Butaritari. It was for us the threshold of

safety as it has been for so many shipwrecked voyagers.

Needless to describe our joy. We sang and shouted; cold, hunger and fatigue were forgotten. The safety ahead seemed little short of a miracle and we were correspondingly elated.

My companions cried in one voice, "Bishop, it is your prayers that have saved us."

But I replied, "No, no, my children. It is to

Mary, Star of the Sea

that we must offer our thanks."

We therefore promised to place a votive offering at the feet of Our Lady of the Sacred Heart in thanksgiving for having escaped from a slow and horrible death in the great wastes of waters that surround our islands of Oceanica.

It is only just to add that a special providence seems to protect the missionaries of this part of the world. Many are the accidents that befall them, but so far the waters have claimed none for their own.

The White Sisters Extending their Work

In 1913, eight Sisters of Our Lady of Africa established themselves in Mossi, where they prepared, by study of the language, for an apostolate which cannot fail to be fruitful, in the midst of a feminine population which the missionaries could reach only indirectly.

In the meantime, and in the interval of the study of two languages, they gave some domestic instruction to the women of the little "village of liberty," St. Eugène, established in 1901 near the mission. Their work has not been a failure, since the Father Superior recently wrote to Mgr. Lemaître: "Every year we lose, on an average, four out of five children born in our Christian homes. This year, thanks to the devotedness and enlightened care of the good Sisters, not one of these little ones has perished. God be praised for this beautiful and un hoped-for success!"

They also extend this care to some old women who have taken refuge in the hospital of the mission.

Sons of Africa and their Peculiarities

The Gourounga who inhabits a part of the French Soudan, is an industrious but independent type of negro who yields with poor grace to the restrictions of modern social organization.

If he has not a personal acquaintance with you, the Gourounga will hardly speak to you, even if you should be a governor-general; but as soon as he becomes more acquainted with you, there are salutations without end, accompanied by hard thumps on the thigh. The noisy claps and the prolonged grunts which punctuate the exchange of thoughts among people who think well of one another reminds one of the bellowing of a cow calling her wayward young calf to order.

Poor Manchuria

Right Rev. P. M. Lalonyer, P. F. M., Bishop of North Manchuria, writes to say that, although the mission has been founded sixteen years, there has never been a fitting edifice in which to celebrate the Divine Sacrifice. Funds given him now will be devoted to the foundation of a cathedral, or, rather, to a future cathedral, for he will be satisfied with taking only the first steps at present.

A Chinese Jesuit Needs an Orphan Asylum

Fr. Jung is a Chinese Jesuit who has the cause of the mission at Kaichow-Chi very much at heart. One of its needs is an orphan asylum where the good Sisters may gather in the little waifs cast by the roadsides, and bring them up to be useful women. A suitable asylum can be built in that place for three hundred dollars. Of this sum one hundred and fifty dollars has been collected. Considering how little this is, compared with the cost of our own institutions of the same kind, it seems a pity that the amount cannot be raised. A few dollars from some of our faithful friends will mean that another company of orphans have found food and shelter.

"The disposition to withhold any contribution whatever from a good work simply because one's offering cannot be a notably large one is a regrettable characteristic of all too many Catholics of our day and country. What a generous sum would be realized for every charitable work if all the persons who refrain from helping it, through reluctance to offer less than a dollar, would give a half or a quarter of a dollar, or even a dime!"

A MESSAGE FROM THE NORTH

Rev. A. Turquetil, O. M. I.

It is with good reason that Fr. Turquetil asks the prayers of his friends that he may be sustained during the long days of winter solitude in his Arctic mission. His companion and co-founder of the post at Chesterfield Inlet, Fr. Leblanc, has left him under most sad conditions, and the death of this faithful missionary forces Fr. Turquetil to continue his apostolate with only the help of a lay brother. Let us not forget him in a desolation that would be absolute except for the Friend in the Tabernacle.

SINCE my last report I may truthfully say that our poor mission has been heaped with afflictions. We depend on transportation for all our necessities and the cost of that has now become exorbitant. Many of the things sent by charitable friends do not reach us at all, and how can we purchase goods when our funds are always diminishing?

Nor is the material crisis, severe as it is, the only one to disquiet us.

Spiritual Progress is Being Impeded

by conditions that make our battle against Satan all the more painful. In brief, it is difficult to change the Eskimo from his old customs and habits—to uplift him to a higher code of morals than that of following his own instincts.

I may state that by this time the native of this region has come to understand just about what our teaching and our doctrine require. He has grasped the meaning of the catechism lessons. The question he has now to decide is whether he will accept this rule of life or not.

To tell the truth it is not easy for the Eskimo to alter his whole moral code—a code he has followed all his life and which contact with the white man, alas, has not served to improve.

Marriage among this people is a very lax system, if indeed, we can say that it exists at all.

Polygamy prevails, also polyandrie, and woman occupies a very degraded place in the social scale.

A new temptation, born of the contact with the white man, is

Helping to Corrupt the Poor Eskimo

In his land of perpetual snow and ice he has been unacquainted with money. Bits of bone constituted his "change;" of bone, leather or skin his utensils and

clothing were made. Life was conducted on the most primitive scale.

But after a while the white man came, opening stores full of attractive merchandise, or offering them for sale under other conditions. Wonderful implements for hunting and fishing had the white man; comfortable garments, foods, medicines. All these treasures were to be obtained by that all-powerful commodity, money. How then to get the money?

Sad to relate the poor deluded creatures do not hesitate to sell their women and children into slavery—a slavery from which the missionary may never rescue



SIX HUNDRED EGGS OF AQUATIC BIRDS HAVE BEEN GATHERED BY THIS LITTLE BAND ON THE ICY WATERS

them. They have fallen under the spell that Satan subtly weaves.

Life in this region is maintained under such desperate conditions that an extreme egotism has been developed. It is a case of each one for himself, and the weak to the rear. The battle is to the strong. Such a mode of life does not tend to fine sensibilities.

Also, when casting off old customs and superstitions, the Eskimo has to consider the prejudice

of his tribe. With this exerted against him he can be made to suffer very much in the desolate land of the North.

For instance, the chief may be the owner of a dog team for winter hunting and of

A Good Boat For Summer Travel

Those of the tribe who have no such possessions depend on him to lend them. If, out of anger or spite against those who have deserted the old superstitions, the chief withholds his dog team and his boat he can cause misery or even death to his followers.

The tribal custom is rather for the young to depend on the old for the more important necessities of life, and the ancients often go so far as to control the sale of furs and other valuables gathered by the young men. Thus they are held in a vise which it is hard for us to break.

The most cruel blow of the year, for myself personally, and for the mission as well, was the loss of Fr. Leblanc. I am facing a year alone, except for one lay brother, and that statement means a great deal in the frozen solitude of the Arctic circle.

The Eskimos have gone to their winter quarters, with the exception of the few engaged about the place, and before me stretch hours, days, weeks and months of isolation such as I do not care to contemplate.

But one consolation remains—the Friend of the Tabernacle. He will be the only one to sustain me during the blackness of the winter period.

I ask you also, my friends, to pray for me that, preserving my health and my courage, I may carry on the work of the mission and help these sorely tempted souls to see the value of the higher life.

A Poor Orphan Sends Her Mite

One of the most touching tributes to the mission cause received in many months came to the National Office at New Year's in the offering of one dollar, sent by Lottie Higgs. Lottie is a poor little orphan girl living in Baltimore. She received the dollar as a Christmas gift; it was the only one she possessed; but she did not hesitate to send it to a needy missionary, asking only that he say a Mass for the repose of the souls of her father and mother. How edifying is the spirit of self-sacrifice shown by children—a spirit that often enough puts their elders to shame.

"Last year we recorded six hundred and seventy-nine Chinese adults baptized, but most of them belong to the male portion of the family; the teaching of women necessarily brings about some hard difficulties for our mission; not only because they are unable to master anything of the written language, but more even because the Chinese women are not allowed, by native custom, to appear freely outside her own home. We are compelled to keep them assembled for some months in one or other habitation changed into a school; and, together with their daily instruction, take charge, at our expense, of their daily support. The supplying of food for each individual amounts to a considerable sum, and we are not in a position to assume the expense without the promise of help."

Another Discovery

The first reference to the discovery of petroleum in America was contained in a letter written in 1629 by Joseph de la Roche d'Allion, a French missionary working among the Indians. He had crossed the Niagara River and made his way southward through Western New York into Northern Pennsylvania, where he found a spring from which oil flowed. This oil was highly esteemed by the Indians for medicinal uses.

The Spirit of Missions

After the newly-formed Paris Society for Foreign Missions had been formed, and was ready to send its first apostles forth to distant lands, a ship was constructed to transport the missionaries, but it was wrecked on its initial voyage. Not the least disconcerted by the news, the founder, Bishop Pallu, and his companions sang the "*Te Deum*." It was their first sacrifice.

On this occasion appeared the spirit of cheerful and courageous abnegation that has ever been the glory of Paris foreign missionaries. When the young seminarians of Rue du Bac learn that some of their elders have shed their blood as martyrs, they assemble at the foot of the statue of Our Blessed Lady and sing the same hymn of thanksgiving.

Schools for Chinese Women Needed

An appeal for help in sustaining schools for Chinese women is made by Bishop F. Geurts, O. F. M., who describes the situation very clearly:

"We are anxious to convert the whole Chinese family, and not only some individuals; because only through the conversion of the family can there be hope of getting the whole nation into the true church of God. Of course, it will require time before the entire mass of China's millions can be brought into the fold, but meanwhile the conversion of each family is a step farther towards fulfilling this beautiful purpose.

"The victories of the past and the opportunities of the present constitute a sublime challenge to the Church for the conquest of the strongholds of paganism."—Rev. J. P. McQuaide.

THE MISSIONARY VOCATION

Rev. George Ruault, P. F. M.

Rev. Fr. Ruault is a member of the Paris Foreign Mission Society, whose aim is to build up a native clergy as well as to prepare European missionaries. The field for vocations in China is fertile enough if the necessary seminaries can be obtained. Some thoughts on the life and vocation of the Apostle are subjoined.

THE words of the greatest writers of old enter into our souls and gain our admiration, but do not compel us to action; Our Lord's words, on the contrary, because they are divine, set our will in motion. The centuries have come and gone, but never have the words of Christ passed away: "Go, teach all nations;" still are these words daily sundering thousands from their homes.

They go, these young men, brim-full of supernatural views; martyrdom and self-sacrifice attract them rather than repel. Their one thought is of the gentle Master, their one desire to make Him known and loved. They are not travelers, explorers, geographers (unless by accident); they are scientists of another world, emissaries of Kingdom Come.

Their lives will be mostly spent in hidden work. Exploits and adventures will be rare experiences with them; they are not knights errant, they are priests. Their greatness is from within.

The missionary will be the torch-bearer, the channel of grace, the mouth-piece of God, offering Sacrifice where never it was done before, in the heart of Satan's kingdom.

After a few years he will wake up with astonishment at the fruitlessness of his greatest efforts; he will see the flower on which his care was lavished fade before his eyes, while another, hitherto unnoticed, will bloom forth,

The Spirit Blowing Where It Will

God is very great, His priest is very small. And with the discovery of man's ingratitude and of God's incomprehensible ways, he will fall back on the interior life and guard it with all the greater jealousy.

Supposing he be sent to China and given charge of a large district, with his presbytery and church and schools in the centre. He will have to visit village

after village, homestead after homestead, spending his year in tying and untying his bundles and in following rugged trails. He will eat poorly, sleep well on wicked beds, or straw or boards; his pride will have nothing at all to feed upon; he will have to preach in a strange tongue; to say exalted things in the simplest language, in a language altogether devoid of wings.

After Mass, no pouring out of the heart into the Master's; but straight to work, to instruct the Christians before they get away. After supper, more instruction, in the midst of howling babies terrified by the crowd, of angry pigs grunting behind the doors. During the day-time, catechism to be given to the children, endless lawsuits to be settled for the adults. And all the while a search for immortal souls capable of profiting by a word of counsel from another world.

And so, year after year, all his life, he is thus in contact with the littleness of man; his heart is lonely—until God comes Himself and fills the emptiness.

For it is not enough for a man to be for ever in the company of others, if those others are such as cannot understand him; and in China no one sees

The Sacrifice of the Missioner's Heart

he is regarded as very fortunate to have escaped from his own country to live in so charming and incomparable a land as theirs.

His life, nevertheless, is a very sweet one, provided he keep the spirit of his vocation, provided the light does not grow dim and the salt lose its flavor. Since he is never alone (watched, often enough, through holes in the paper walls, when he sleeps in his people's dwellings), it is easy for him to make up his mind once for all to live in the deep-down chamber of his soul, with the Master Who is our All. And there he will rejoice,



GOOD MATERIAL

even amid tears at his unsuccess, for the corruption of the pagan world, for the multitude of temples and the fewness of the churches.

But there is one thought capable of troubling him, and it is this: "What will happen to it all, if priests are not forthcoming?" And the answer is: "Just what happened to the work of St. Thomas the Apostle in the Orient, and to that of so many others whose apostolic labors were not followed up. Deprive a nation of priests, and it becomes lukewarm; eventually

it falls away; the blood of the martyrs is wasted, and the Church loses a nation.

We must have more priests, both white and native—whites to stiffen up the natives, and natives to supplement the whites. There is my appeal, more native priests, and increased facilities for training them. In this particular mission of mine, we are still at the stage of providing a shelter for our native students. If any care to help us, they will be answering in their own way, most efficaciously, the call: "Go ye and teach."

Chapel Building in India

Rev. J. Aelen, E. F. M., who is one of our regular correspondents, tells us about the need of chapels in his district of Nellore. He is a candidate for donations to this end, and explains why:

"It is impossible to keep our converts unless we have a little chapel, which is for them the centre of their religion. Moreover, on account of the heat, it is impossible for the priest to stop for several days in a native hut or in a tent. Unless there is a chapel, it is so extremely difficult to visit the villages regularly and to administer the Sacraments. Even in the smallest village a heathen temple is to be found. It may be small and uninspiring, but there it is. And our Christians are not satisfied till they, too, have their temple.

"When we begin work in a village, we usually erect a shed of bamboo and palmyra leaves. Such chapels last only a few years, and every year they have to be repaired, because often the leaves are blown away by the breeze. Sometimes we build the walls of mud, but the difficulty remains, as there is no end to the repairing; and, though the outlay is not so expensive, it proves to be more expensive in the long run, on account of all these repairs. A chapel built with stones or brick, and covered with native tiles will stand for years, and will relieve me of the necessity of constant repairs."

Bishop Biermans Entertains his Priests

Bishop Biermans, of Uganda, Africa, entertained a large group of his priests in May last who came to the main mission to lay in supplies. Prices have advanced on all the goods they need for their work, and the reason for their visit was to lay in a supply, much of it on credit before the prices got beyond their means. Calico, which is needed for clothing the natives, was raised \$20 on the bale in one month. The Bishop is certain even the necessities of life will reach a prohibitive figure in a short time.

Needs of a Native Priest

Fr. Joseph Ouang, of Ping-hu, China, is a native priest who has done very good work among his own people. He writes in Latin with as much grace as he no doubt writes his own tongue. Suffering and need are the same in every language, and the man in the heart of Africa or China knows how to plead as eloquently as the best of us here, when his wants are

many and his supplies few. Here is a translation of his letter in which he conveys his message:

"The good and holy year will bring us deliverance. You have assured me that you will help us and God will bless all our benefactors. The European war has affected us very much. We lack \$400 for our catechuminate. In my district we have 2,000 good Catholics and this number will be increased by the 200 converts who are now under instruction.

"My allocation for the year has been lessened by the Bishop \$200. To pay for food, salaries of catechists and the lodging of some of my poor I would need even more than I received from the Bishop, but if he has not the money how can I expect it? I am an unknown Chinese priest and without friends in the great land in the West, from which all help now comes for the missions. If I can only succeed in securing some one who will help me to keep my work from failure until after the European priests come back from the war, I am sure that I can then depend on them. I can only pray God to reward them. I can give nothing but my thanks and promise of prayers."

Shintoism in Japan

A priest in Japan says that the Government is trying to impose Shintoism on the people, but that even the Japanese do not believe in it, but adopt it out of a desire to keep up appearances. The priest in question believes that such a sham religion cannot long prevail, but will give way before common sense and the smiles of the outer world.

A Burned Mission and a Broken Heart

An appeal to our charity comes to us from one of our own States—Idaho, where the Sisters of St. Joseph, located at Slickpoo, have met with a great disaster by fire. The Jesuits have charge of the mission, and Fr. Joseph M. Cataldo writes pitifully for help in reëstablishing the work. The letter reads:

"Knowing the great charity of Catholics in the East, we come in our distress to ask for help.

"Our Mission school and orphanage was completely destroyed by fire a short time ago. Dormitories, class-rooms, refectories, kitchen, store-rooms, power-house, woodshed, and all contents went into smoke and ashes; and even our chapel was entirely burned.

"Our loss was over \$30,000 and our insurance only \$3,000. Please help us all you can to rebuild our Mission.

"This appeal is made by the poor old man, who, after fifty-one years of missionary life now has only a burned Mission and a broken heart, and yet is obliged to console the Sisters and bid them not despair."

LAOS IN RETROSPECT

Right Rev. C. G. Prodhomme, P. F. M.

We need to read these lines to learn something of the difficulties of the Laos mission. Poverty seems to be its birthright, but in spite of this condition, its Bishop is trying to educate its children and form not only catechists but native priests.

LAOS has always been a poor mission, and one that has progressed very slowly. A few words from me may serve to make the reasons for this more clear. Perhaps one of them is the lack of talent on the part of the founder—myself—but there are other potent facts to be considered.

The apathy of the Laotians at the beginning was discouraging. They were hopelessly poor, and it seemed almost impossible to arouse them from a dull lethargy to a lively interest in Christian doctrine. Then, too, the finances of the young mission post were as limited as those of the natives themselves.

As for the district that I found myself charged with, it extends from China in the north, to Cambodia, Annam and Tonkin in the east, and Burmah in the west.

I had for a companion a very young missionary named Fr. Xavier Guego, who understood little of the Siamese language. If he had not been very strong he would have succumbed to fatigue, for the work was extremely hard. However, nothing seemed to affect his frame of iron.

We left Bangkok in January, 1881, taking with us a young seminarian. Our objective point was the province of Ouban designated to Mgr. Ney as a hopeful spot for planting the first seeds of the Faith. But the deceitful governor who had given the information to our Bishop had other plans in his mind besides

The Furtherance of the Mission Cause

On leaving Bangkok, I had received the order to explore the country for a large section around.

For three long months, therefore, I went up and down the land with a rapidly depleting purse. Our Bishop had had no practical experience as a missionary, having passed his days in college or in parishes.

We had to overcome prejudice and impress the natives

with the dignity of our profession. His Eminence told us to select our own horses for personal use as well as wagons

For the Transportation of Baggage

from tribe to tribe and to arm ourselves with safe conducts from each chief, always planning upon a service given gratis. The brave Bishop was sadly mistaken in the generosity of these worthies.

The prices asked for the horses was so exorbitant, the wages of our porters demanded so absurd, and the tips to the chiefs so extravagant that had I allowed myself to follow this plan, my purse would soon have been empty. I decided, therefore, to buy ox-carts for use during our journey.

Thanks to my economy, our first year passed without incurring debts, but I could not make the same record afterwards. It was a source of keen regret to me that the natives should realize this, and our poverty resulted in a loss of dignity for the missionaries.

I begged that an inspector be sent to examine our affairs and see if anything could be done to ameliorate our condition. As a result we were separated from the mission of Siam and became independent.

An assistant, full of earnest purpose, at last arrived to help me. He had never witnessed such misery, and the obstacles he met on all sides as he tried to fulfill his duties soon enfeebled him. He returned to France to recuperate. He has been there for four years, and is still an invalid.

The entire burden of the mission then fell upon my shoulders, and still remains there. Free to act as I thought best, I founded a college for the education of seminarians. I have also planned a cathedral and its walls have begun already to mount heavenward. An-



NOT ALL THE LADIES OF LAOS ARE AS MODISH AS THIS ONE

other great desire is to have a house for the formation of catechists. A college where the French language can be taught was also one of my beautiful dreams.

But I reckoned without the war, which has taken the flower of my missionaries away from the district. My resources were always

Far From Equaling My Plans

but I counted upon a kind Providence to help me. All my hopes are now dashed to the ground.

To give some idea of our hardships, I must say that previous to 1915, in which year steamers first began to come up the rivers, we had to go to Bangkok by caravan. Every twelve months we set out from Ouban and journeyed for twenty-five days with a number of empty carts, till we reached the Catholic station in Siam.

For three days more we sailed in pirogues as far as Bangkok. It then took thirty days more to load our carts. Only once a year could this trip be taken, and if anything was forgotten we had to wait a whole year for it.

The Chinese service was the worst possible. The time it consumed going and coming, the purchase of goods, packing them in cases, hiring boats, wrapping delicate and precious objects carefully, and finally loading our ox-carts to the brim was a matter of three months labor for the missionary in charge of the caravan.

Nor was our arrival at Ouban the end of our troubles. It was necessary to prepare a convoy to transport the goods ordered by the missionaries in the the north to their destination. Sixteen days of absence from the post was the time required for this journey.

Now, thanks to the line of steamers, we can come and go in eighteen days in the dry season, as we pass from the steamers to the pirogue and vice versa.

In the season of the floods we have to go a round-about way, and who can describe the discomfort of these boats? There are no cabins even on the large ones, and men, women, children and baggage are heaped promiscuously on the bridge.

Although the price of the passage is reduced fifty per cent for the missionaries the meals remain at the usual cost, that is, one dollar for each repast. At two meals a day, all we allow ourselves in the dry season, a priest's purse is soon exhausted. In cases of illness, additional expense is entailed.

Gasoline and kerosene are very expensive here; in good seasons food-stuffs such as rice, meat, beef and pork are more reasonable in cost in our section than in large cities. On the contrary, in bad seasons, the rice is dearer here than in large markets on the coast.

I may state that to the difficulties already enumerated may be added another. The first four or five thousand Christians of Laos were formerly slaves who had been brought from the south and west by bands of adventurers. They sought the missionary, possessed only of good teeth ready to devour

The Food He Gave in Charity

Nor was food their only requirement. They had to have their rags of clothing replaced by decent garments; in order to make them self-supporting it was necessary to supply them with farming implements and tools; then, too, they needed land and stock. In short every essential had to be supplied these poor creatures whose temporal condition was as destitute as their moral one.

And how were the poverty stricken apostles to grapple with this great problem? They struggled with it as bravely as they could in the beginning and are still struggling, but often they give way to a brief discouragement and long for some of the riches that are so abundant in some parts of the world.

Salesians in Madagascar Plan to Train Numerous Catechists

Rev. F. J. Dautin, M. S., Prefect Apostolic of Betafo, is planning to have the catechists fill some of the gaps left by absent priests. He writes:

"To put up an offensive more energetic than ever we opened last month a school for student catechists. These students have been chosen among our best young folks who have been educated and who are married. They will apply themselves principally to the study of our holy religion so that later they may teach their fellowmen, aiding the missionaries in the sublime work of propagating the Gospel. Their wives also will study the catechism and the first elements of sewing in order to render service to the missions. We have twelve families studying at present in Betafo, and they are completely dependent on us. Though they live in very frugal life and have a menu that is seldom varied, yet a sufficiently important sum is necessary for their upkeep, considering that our resources are already small."

"True spirituality embraces with deep affection, nay, with painful interest, the souls of Turks and Jews and of heathen nations over sea. The 'point of view' of a true Christian is that of his Divine Master, Who died for all mankind, Who sent His Apostles to all nations for all time and endowed them with all powers from on high to save men's souls."—Rev. Walter Eliott, C. S. P.

"I am ashamed to be always asking something, but do you find many missionaries who are not compelled to put out their hands? It is perhaps the good God wishes to crush out whatever pride we may have remaining after the great renunciation. We are all beggars but one does not mind the disagreeable work since it is all for the good of souls."—From a Missionary's Letter.

WHERE THE LION IS AT HOME

Rev. Louis Lempereur, C. S. Sp.

The mission of St. Benedict comprises about eighteen hundred Christians. Twenty-two posts for catechists gather the converts into groups where they are instructed by native teachers and visited as often as possible by the two priests. A wide territory must be covered, and added to the difficulty of the African jungle a man-eating lion has appeared to terrorize the inhabitants and make life harder for the missionaries.

THE mission of St. Benedict of Ilonga is a beautiful Christianity, founded toward the end of the last century by Mgr. de Courmont, on the main caravan road running between Bagamoyo and Lake Tanganyika.

Many stirring events take place in the district, preventing the missionaries from finding existence in any way monotonous. Besides souls to save there are also lives to protect, and the latter task is by no means an easy one.

Wild animals abound and for the past year a man-eating lion has made life for the natives

A Veritable Terror

More than forty Blacks have furnished his prey of whom nine were Christians.

Our head carpenter himself was carried away from his companions while sawing planks in the forest. They heard the poor man's voice as he struggled in the grip of the lion.

Again and again he cried: "I am lost! O my child! My child!" I suppose he was trying to recommend his child to the mission, as he was a widower with a little daughter four years old.

Traps, poison, large and well-organized hunting expeditions—all have been useless. The scourge has not been conquered. Twice he was caught in a trap so securely that he left a paw behind him on one occasion; but each time he escaped before the gunners arrived.

From five o'clock at night till seven in the morning people are in danger of being devoured outside of shelter, so

Terror Reigns Throughout the Country

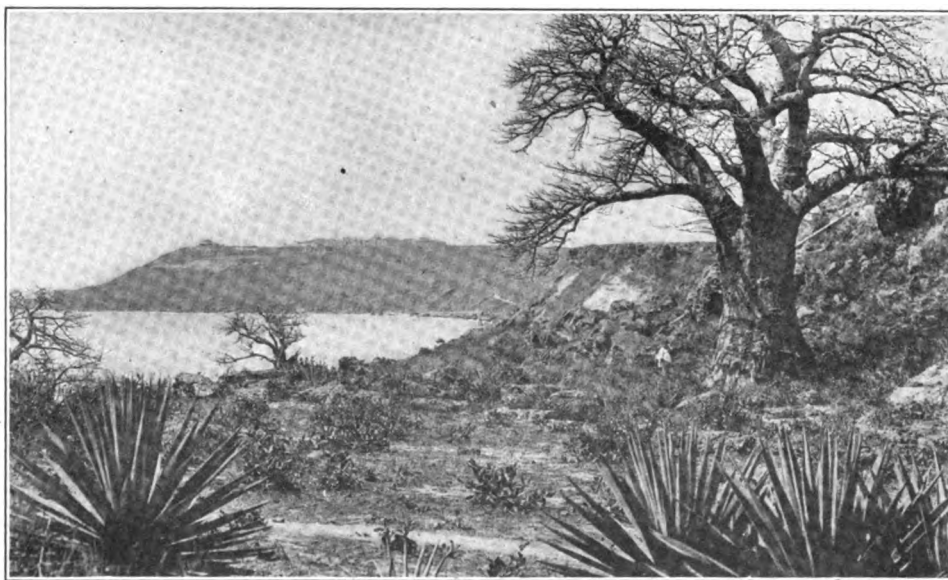
The pagans believe that a man-eater is an evil spirit. "The missionaries," they say, "are always delivered from the lions, tigers and all monsters. No harm comes to them. So it is a powerful demon that has entered that lion because it eats Catholics."

Recently a pious Christian named Agnes was seized by the terrible beast about five o'clock one evening. Natives pursued the animal and he abandoned his victim, but she was so frightfully mangled that she soon expired.

We have noted one remarkable fact. Lions and leopards drop their prey at sight of men or upon hearing a noise. The Blacks say, "They are ashamed to be caught red-handed." An unarmed negro snatched his goat from the claws of a leopard who trembled with fear and slunk away from the flock at the sound of the man's cries.

The body of poor Agnes had been preserved to save other lives. I decided to sprinkle the poor mangled remains with strychnine and lay them in the forest. A circle of thorn-bushes was laid around it with one small opening. Here a trap was carefully covered with leaves, baited with the poisoned flesh.

The next night the king of beasts arrived. With one stroke of his powerful paw he demolished the



A BIT OF THE AFRICAN COAST

enormous iron trap and then proceeded to devour the flesh with avidity. The digestion of the morsels was another story as his groans testified.

The men set out to follow his trail, but they could not find him, as the traces became fainter as they advanced. The African underbrush, composed of thorns and high grass is indescribable; it is difficult to advance even a few steps. After twelve hours of painful investigation, the men sadly returned.

We hoped that the lion had died of poison and that we were delivered from our nightmare. Not at all!

Two days later, the monster, cured of his colic, found a new victim.

A Black Child was Snatched

from a group of playmates in the centre of the village and dragged to the jungle.

So intense became the terror of our district that we sent a messenger to the Governor asking him to grant us the assistance of some troops.

He kindly acceded to the request, and ten native soldiers immediately lent their aid to our own endeavors. They tracked the wily enemy for three months here and there through the jungle, but without result. The creature seems really diabolical.

To this terror has been added another, that of small-pox. The first victims were two of our best catechists. Truly we have need of Christian fortitude to sustain us during these trying days. Let us hope that the lion, at least, may succumb to our efforts as sportsmen.

The Greek Schism

The Greek schism began in 859, when the Greek Emperor, Michael the Drunkard, as he is known in history, at the instigation of his profligate uncle, Bardas, banished Ignatius, the Catholic Patriarch of Constantinople, and placed Photius, a layman, in his place, says a writer in *Truth*.

The immoral Bardas had been enraged by the Patriarch's protest against his incest and impiety and his public refusal to give him Holy Communion, and the Emperor was also displeased because Ignatius had refused to give the veil to the unwilling Theodora, the Emperor's mother, and daughters.

There's the date and there's the beginning of the separation of the Greek from the Catholic Church! What a glorious testimony in favor of Rome—Rome, the eternal—Rome as unchangeable as the rock whereon Christ founded His Church. Herod cut off the head of the Baptist because he had condemned his adultery, and Michael the Drunkard cut off the Greek Church because another Baptist had condemned his uncle's infamy.

Progress in the Philippines

Fr. René Michielsens, B. F. M., sends this cheering news from his part of the Philippine Islands:

"Within two years, we hope to start at Baguio a Catholic High School, the first in our mission territory. I already give instruction to representatives of four different wild tribes of our non-Christian province; each of them has a special dialect: Ifugao, Bontoc-Igorot, Kankany and Nabaloj. In the few months I spent in Baguio, I had to hear confessions in eight languages!

"I hope that with God's grace, we shall be able to make of this rising generation the true foundation of the new Catholic society of this wild hinter-land of North-Luzon.

"The famous national Filipino hero: Rizal, foretold to the savage inhabitants of these rough mountains, the most glorious and important future of all the natives in the Islands. Accordingly it is of course a very necessary matter to Christianize these tribes, because we know the disastrous results of a civilization deprived of sound religious principles.

"The country itself is most lovely; it is the land of palm and pine, with fine scenery. The climate is sweet and healthy, but on account of lack of good trails in some parts

of the province, traveling can become very hard and dangerous."

Let Us Send Catechists Into the Field

The season of illness in the mission of Wei-hsien, Shantung, means a harvest of souls for the priest. Fr. Irenée Frederic, O. F. M., baptized no less than five hundred infants this autumn, many of whom passed to Paradise almost immediately.

But his baptisms were not all of this class. The Faith was planted in a dozen villages, and many natives were washed with the regenerating waters. The next thing necessary is to send catechists to these people and have them instructed while their ardor is at its height. Just here comes the rub. There is no money in this poor missionary's purse, and he also extends his hand for alms. The catechists, besides teaching catechism, are able to give intelligent care to the sick and perform many good offices. Every corner of the mission world needs a large number of catechists.

Sweet Bells Out of Tune

It is Fr. Francis Rudifieria, of Tibiao, P. I., who wants a new church-bell for his church, the present one being cracked and unable to summon the faraway Catholics to their Sunday duty. Nor is this demand by way of being a luxury.

"A bell," says the Father, "means a good deal in a country where there are no watches or clocks, and where the people seek any excuse in order not to come to Mass. I have now four broken church-bells, and they make a noise, when rung, that serves for nothing but to amuse the Aglipayans. Can I not find a friend who will be willing to buy a new bell, or to pay for the recasting of one of the old ones?"

It seems a pity to amuse the Aglipayans instead of impressing them. Why not send the price of a sweet-toned bell to this earnest apostle?

"I would like to point out to you a most fertile gold field—the Catholic Missions! There your success as a gold digger is assured. The best quality of gold obtainable lies hidden there in plenty. True, it is gold that cannot buy the goods of this world, but it can buy something far greater—heaven!"

THUNDER AND LIGHTNING IN MONGOLIA

A Missionary

The pagan inhabitants of Mongolia have certain means by which they hope to protect themselves against lightning strokes. When, however, an individual does meet death in this way some very curious rites are observed.

A NUMBER of superstitious beliefs centre around the atmospheric phenomenon of electrical disturbances in Mongolia. As a rule thunderstorms are of less violence than in Europe and are not much feared by the natives. The thunder-claps have not the ominous rumblings and echoes that disturb nervous persons in this country. Neither has Mongolia the frightful succession of lightning-flashes zigzagging the horizon.

The cases of people struck by lightning, although not unheard of, are really rare. But, say the Mongols, the reason why lightning kills so few people is because of the unlimited influence the *tagotachi* exercise on the meteorological disturbances. When a tree has been struck by lightning, it was, they say, because a spider

Or Some Other Venomous Insect Lived in It

The *tagotachi* (criers) are the descendants of five hundred indomitable individuals who did not acknowledge anybody's authority and practised a religion of their own. Scattered through all the Ortos kingdoms, the *tagotachi* consider themselves as brothers and may not marry in each others' families.

Their dignitaries possess a book in which all their practices are codified. This book is sacred; they are allowed to read it only in the heart of winter, on their knees, with closed doors and windows.

In the ordinary course of their lives, the *tagotachi* observe certain rules:

At their meals, they make use of a wooden bowl, in preference to a china, delph or stone one.

They must not take hold of the bowl by the bottom, but by the rim, in such a way that at least two fingers be held inside the vessel.

No matter where a *tagotachi* is, when a thunderstorm occurs, he has to scream.

If he is absent from home, the son takes the father's place. Should this son be still an infant in the cradle, he is pushed, pinched or beaten until he screams. The desired effect is obtained.

When it thunders, he has to cover with cloth all the crockery he has in the house.

If the "crier" screams at the time of a storm, the lightning has no effect; but should the Mongols neglect to have recourse to his beneficent intervention, it will certainly claim a victim.

Should anyone be killed by lightning, matters become very serious. A great inquiry is held at the house of the deceased. Although the Mongols as much as possible try to hush up the fact of a person having been struck by lightning, the truth leaks out in the end. In the Ortos, as in China, news spreads with astonishing rapidity, and soon a dozen *tagotachi* are seen

Hurrying to the Scene of the Accident

The singular appearance of these individuals makes them easily recognized. It seems to be considered a mark of distinction to wear most of the garments reversed. The tuft of their ceremonial hat is tied in a ball at the top. The overcoat is put on with the lining on the outside. The saddle is placed the wrong way about, and the heels are placed in the stirrups. The Mongols, when they meet a "crier" equipped in



MONGOLIAN TENTS THAT FORM SUBSTANTIAL HOMES

When they have arrived at the house of the accident, this fashion, scamper away as quickly as possible. the *tagotachi* call together all the people living within a radius of four or five miles. Nobody is allowed to stay away from the inquest; the grandmother tottering under the weight of years as well as the baby in arms have to appear before the court.

The court is held in the open air. The president stands near the door of the dwelling-place; he puts his bare arm against the door case, and calls upon all

to come out and to pass under the improvised bridge.

The nearest relatives file out first, and receive a bastinado proportionate to their degree of intimacy with the deceased.

Then the *tagotachi* demands a fine of one-fifth of the horses, camels and cattle and one-third of the sheep and goats. Practically, however, the fine is not so heavy. Mostly, the king or a great mandarin shows the people to be poor, and requests the "crier" to be indulgent. A request from a high personage is always granted.

All the things found in the house of the one struck by lightning, belong by right to the *tagotachi*. The house itself is destroyed altogether; the woodwork is broken to pieces and scattered about.

Then they proceed to the inquest on the body. The "criers" examine the wounds and give their verdict on the cause of death. The deceased had committed

perjury, had been disobedient to his parents, had entertained bad thoughts, etc. The corpse is opened; and the under jaw and tongue are torn off. Then the whole, tied together in a bundle, is placed on three rafters.

Each *tagotachi* then cuts off a small piece of the corpse, and swallows it; he takes some of the blood of the deceased and throws it to the sky.

Some pious Mongols murmur a Thibetan prayer when there is thunder. Others, at each lightning-flash, join the hands above their heads and shout: *Ashe tfjaga Tekhri chi! Ashe!* (God of misfortune) or: *Aborakehi mino* (My saviour).

By all of which we see that superstition imposes many a tax upon its devotees. It is a difficult matter to propitiate the deities of paganism, and the sweet confidence in Divine protection which inspires the heart of the Christian is one of the greatest arguments in its favor.

"Ask and You Shall Receive"

"Ask and you shall receive." Encouraged by this divine advice, Fr. Joseph Gerenton, O. F. M., of Chefoo, East Shantung, puts forth an humble request—namely, that he may receive assistance in erecting a couple of suitable buildings near the small chapel that the post now possesses.

At present there is no presbytery, and the priest must eat, sleep, teach school and hear confessions all within the space of the tiny house of worship. For the modest sum of two hundred and fifty dollars he could build a house for himself and a school for the children.

Harvests have been very poor for the last few years, and the people are suffering intensely for lack of proper food. They did much toward building their chapel, and cannot now be expected to give a penny toward supporting the mission. Therefore, Fr. Gerenton sends his plea overseas, and lives in hope that it will be favorably received.

Travel in Africa

A White Father who has had a long experience in African wilds says that travel by caravan is not altogether destitute of pleasing points. The route is laid out with stopping places which indicate the various stages. These are generally two large round huts, made of earth, surmounted with enormous straw tops, as is the custom of the native huts; the two are connected by a veranda. Around the two principal buildings are grouped several others—the different offices, such as the dwelling of the porters, the kitchens, etc.

These stopping places are always situated near a village, the chief of which is charged with keeping them up. As soon as you arrive, the chief hastens to offer his services. He has the place well swept, orders water to be brought in by the women of the village, himself provides eggs, a chicken, etc.; in a word, everything that is necessary in the culinary line.

Mosquito nets are absolutely indispensable; without them it would be impossible for a white man to close his eyes. The pests are really voracious; they swarm everywhere and their sting or bite often produces fever, so whoever wishes to enjoy a night's rest or to escape sickness must protect himself with these coverings.

Dangerous to be Born with Teeth in Tanganyika

On the shores of Lake Tanganyika it is not well to enter the world with defects.

To be born with teeth or with projecting upper teeth, is considered of evil omen. This unfortunate child is called Kinkoula. It was formerly cast into the lake or abandoned to the wild beasts of the forest. If this were not done, declared the soothsayers, a man would die with every tooth lost later on by the monstrosity. Its existence was therefore regarded as a public calamity, and it was for the public good that it should disappear and perish.

This custom is no longer permitted in the vicinity of the military authorities of the colony; but in the far-off villages, or those not yet enlightened by the visit of the missionaries, it would not be surprising to discover that it is still kept up secretly, so obstinate are these prejudices.

A FUNERAL IN ZANZIBAR

Rev. F. Bugeau, C. S. Sp.

Never is paganism more painful than in its attitude toward the aged and the dead. Among the Kikouyous of Zanzibar it is considered bad luck to touch a corpse, and to see the Christians carefully clothe and bury the dead fills them with wonder.

ALL funerals are sad, but that of Nyakelemi, the Kikouyou, was gloomier than any I have ever seen.

Nyakelemi was the oldest woman in our neighborhood, and, alas! the most wretched.

She was literally a living skeleton; the skin that covered her poor bones was yellow. Her skull, seamed by the cords of heavy loads, was covered with short fine patches of hair like moss upon a ruin.

She lived as in a tomb, since her eyes had long been

Closed to Light of Day

but the poor woman was thus mercifully spared the sight of her own wretchedness. She had lost the habit of caring for her person, and as no one else ministered to her, she was in a state of sad neglect.

When I saw her a few days before her death, she was lying on a heap of ashes, swarms of flies hovering over her.

The nine wives of her son were ranged near, but not one thought of placing her head upon the old sheepskin mat or of washing her face, or changing the torn coverlet for a clean sheet.

"Nyakelemi," said I, bending over her, "I hear that you are very sick."

The wretched creature slowly raised her head, turning her sightless eyes toward me.

"Who is this?" she asked tremulously.

"A Father, who has come to visit you."

"Yes, I am very sick. Have you any medicine? I wish I could be cured and go away from here."

"I have come to cure your soul so that you can go home to God. Did you ever hear of God?" said I.

"Yes, Ngoi Baba."

"Do you wish to go to God? Do you wish to receive the water which will purify your soul and open heaven to you?"

"Yes, yes, I do."

"Very well. Tell your Heavenly Father how sorry you are for having offended Him, and that you wish to love Him always."

It was not necessary to speak very long on a subject about which she had heard many arguments, living, as she did, at the door of the mission.

Nyakelemi, having accepted the faith, was baptized and received the name of Gertrude.

The next day she died and great was our surprise to receive a call from a pagan male relative of hers, asking us to officiate at the funeral.

We decided to summon some of our Christian friends and bury the poor convert in a cemetery near



A CENTRE OF ACTIVITY

the village. It took much persuasion to induce the natives to attend, as they are Kikouyous and have not yet overcome the pagan prejudice against funeral rites and also feared to incur the enmity of their neighbors by such an open act of devotion. However, they came.

Two neophytes went into the hut where the quiet form lay peacefully sleeping with her withered hands clasped under her head. A few embers lit the dim

room, her only funeral candles.

Her Bier was the Ash-Heap

upon which she had so long suffered. Carefully the Christians enveloped the thin form in snowy linen and composed the limbs.

The son looked on from a distance. Such attention to the dead surprised him. He exclaimed wonderingly: "What, do you dare to touch a corpse? You are very foolish to do so. Misfortune will follow."

A moment later, however, he seemed moved by a more kindly impulse, and promised the gift of a lamb to reward the Christians for their labor in behalf of his poor mother.

The neophytes raised the body and bore it to the tomb. I awaited the bearers at the grave, encouraging the grave-diggers as they worked, by telling them that each grain of sand they dug was a holy sacrifice and that burying the dead was a meritorious act.

"No one will weep over this old woman," said one man, pausing to wipe the perspiration from his brow. "Many a time her son wished the hut would burn down with his mother in it."

Poor creature! This was her only funeral oration.

The corpse arrived and almost immediately a group

of natives appeared, springing from the ground as it were. Hovering near, they tittered and mocked us as we buried our convert.

I Imposed Silence and Blessed the Grave

Returning to the mission, I saw the son of the dead woman seated on a cart, with his offering lying beside him, but it did not please the Christians who had acted as pallbearers and grave diggers in this brief burial ceremony.

"That sheep is all bones!" they cried in disappointment; "we will not take it as a gift."

Ashamed to show their friends such a meagre present, they preferred to go unrewarded, rather than belittle the Christian cause by accepting so undignified an offering.

They turned away, saying to me with pardonable bitterness:

"That is an insult to us after all our labor for a woman whom no one mourned."

I consoled them as best I could, showing how beautiful, how noble it was to suffer a little for the Catholic Faith, and contrasting their spirit of charity with the darkness in which their companions are plunged.

My words possibly consoled them a little, but nevertheless they would have been glad to feast on some good meat after their labor.

Millions Let Us Pour Into the Missions

Not long ago this information, so pertinent to our own work, appeared in *America*:

"The Commission of Finance of the Methodist Episcopal Church has issued a document which is of special interest to Catholics at the present moment. According to the estimate drawn up by this body the annual minimum sum required for carrying on the missionary activities of their church is \$1,800,000 for their foreign missions and \$1,650,000 for their home missions. This sum is regarded as barely sufficient for the purpose, and a request for still larger funds is made to enable the workers to avail themselves of the exceptional opportunities offered at this favorable time. The Commission therefore earnestly recommends that further contributions to the amount of \$455,000 for the foreign and \$335,000 for the domestic missions be made by the church members. A minimum of \$270,000 is moreover allowed for the Freedmen's Aid, or negro mission work, with a recommendation for an additional \$50,000.

"Calculating upon the same basis the contributions which might be expected from American Catholics for their foreign missions alone, we find that the proportional minimum would not be less than between \$7,000,000 and \$8,000,000. To enable the Church properly to avail herself of the present opportunities on an equal basis with that recommended by the

Methodists an additional \$2,000,000 should be earnestly requested. The total amount which Catholics might thus be expected to contribute to their foreign-mission work would closely approximate \$10,000,000. Large as this sum may seem, it is proportionately a very sober estimate, particularly if we remember that it is only about one-half the sum actually contributed in a single year by the Protestants of the United States and Canada for their foreign missions."

Pass On Your Magazines

This request will doubtless be answered by those Catholics who subscribe to an abundance of magazines and papers, and who have time to send them where they will be greatly appreciated:

"I am in charge of 12,000 Catholics besides many pagans. It is impossible for me to open Catholic schools or to buy Catholic literature to give my poor parishioners some instruction about religion and the United States. The favor I ask from your kindness is this: please tell one or more of your readers to send me their papers or magazines when they have finished reading them. In this way I may be enabled to distribute to my boys and girls some sound literature of which they are exceedingly fond. Any paper and magazine will be gratefully accepted and the gift will be acknowledged by Fr. Morice Vanoverbergh, Bangar, La Union, Philippine Islands. The name of my bishop is Mgr. Hurth, Vigan, Ilocos."



Catholic Missions

PUBLISHED EVERY MONTH BY
THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

WE heartily agree with the sentiment which appeared in a recent number of *The Colored Har-vest*, voicing the value of religion to the negro of this country. The Josephite Fathers have had a long expe-

**A Good Work
for the Negro**

rience in this branch of mis-
sionary endeavor and their
judgment may safely be relied
upon. The item in question

said:

"St. Anthony's Church, of Memphis, Tenn., one of our missions, has the distinction of being probably the only church in America with a congregation entirely composed of converts. A great and glittering significance lies in the fact that each convert is a negro. Truly the light of true Faith is breaking over our Southern Ethiopia!

"The kindest critics of the negro are the missionaries. Outside the Church, learned skeptics shake their heads and mumble that the colored man's nature can never be raised to a strictly Christian level. The Josephite Fathers scarcely ever take the trouble to refute this glum opinion by pen or mouth. To them it is too absurd for such dignified treatment. They quietly do what a Patrick, an Austin, a Boniface, a Las Casas, and a Jogues did before them: go into the field and plant and water. God will give the increase among our poor dark brothers just as He has always done."

* * *

A WONDERFULLY useful gift for persons who cannot afford to give a stationary chapel in a mission country is to donate a "traveling chapel."

What is a "traveling chapel?" It is an outfit containing everything necessary for the celebration of Holy Mass,

**Why not Give a
Traveling Chapel?**

fitted into a suit-case that meas-
ures twenty inches long, thir-

teen and one-half inches wide and five and one-half inches deep. The altar stone is enclosed in a folding tableboard, which also serves as the altar table. The

surface of this table provides the necessary space needed for the principal parts of the Mass. It is a unique device and can be used on any kind of a table or piece of furniture.

A missionary possessing a traveling chapel is saved much trouble and annoyance. It often happens that in going from one station to another he may forget some one article without which it is impossible for him to celebrate Mass. But with one of these Mass outfits he has everything he needs contained in small space. The cost of an outfit is \$100, and the donor has the satisfaction of knowing that he provides every article used in the celebration of the Holy Sacrifice of the Mass.

If several persons wished to combine their offerings, no more valuable use could be made of the money than this gift, and the benefactors would surely be often remembered at the Divine Service.

* * *

THE Marianist Brothers of Japan pay much attention to educational matters. One of the missionaries in charge of the Bright Star School at Osaka is authority for the statement that Catholic schools are

**Catholic Schools
in Japan**

making great progress in that country. In evidence of this he states that the Tokyo Morning Star School has 950 pupils, the Osaka Bright Star School 750, the Star of the Sea, Nagasaki, 370 and St. Joseph's College, Yokohama, 180 students.

In all these a goodly number of pagan boys attend catechism class, and in all branches the powers of the teachers are taxed to their utmost. Unfortunately, the number who really attain baptism is not as large as the priests would like, being only about twenty out of seven hundred and fifty. Time, however, may bring a greater enlightenment to these young men who have so eagerly taken advantage of Christian instruction.

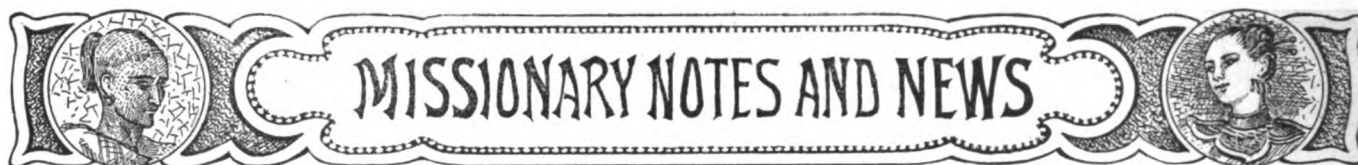
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ONE of our correspondents states very truly that a missionary is not unlike a merchant. He must keep advertising constantly or the public will forget him. Even in hard times an advertisement brings re-

**Missionaries Believe
in Advertising**

turns, and, considering the good accomplished by money spent in the foreign missions, the poor priests may be excused for try-

ing to arouse interest in themselves. Their wares are human souls; these can be rescued from the Evil One by a moderate expenditure of money. Therefore, the apostles send letters broadcast describing their people and their country, hoping the rich will be tempted to make an investment that is warranted to pay interest at a good rate.



AMERICA

NEW YORK The Very Rev. J. Verbrugge, Superior of the Philippine Missions cared for by St. Joseph's Foreign Missionary Society of Mill Hill, London, England, was a recent visitor to the National Office of the Society for the Propagation of the Faith.

Fr. Verbrugge is one of the old pioneer missionaries laboring in pagan lands. He has seen missionary service in the wilds of Borneo, among the head-hunting tribes, for nearly fourteen years, and the last eleven years he has spent in the Philippine missions.

LOUISIANA From Louisiana comes another beautiful example of generosity. The parish of Rayne, has sent to the Propagation of the Faith Society the sum of sixty-five dollars. The pastor, Rev. Leo. Schwab, O. S. B., states that the congregation of his church numbers only ninety-nine persons.

ALASKA His Holiness has made Alaska, formerly a Prefecture Apostolic, a Vicariate Apostolic.

PORTO RICO The missions have suffered much during the past few months from disastrous fires. Several have lost valuable property, as well as all their belongings.

A letter comes from Fr. Martin Luyckx, O. P., who reports that at the post at Bagamoro, Porto Rico, the Dominicans have lost their house and all its contents except the records, which were saved at great risk of life. The town possesses no fire apparatus; and fires, consequently, spread rapidly.

PATAGONIA The Holy Father has appointed Mgr. Abraham Aquilera, Salesian, Vicar Apostolic of Magellan, Chilian Patagonia.

EUROPE

GREEK ARCHIPELAGO The Holy Father has appointed Mgr. Nicholas Charichiopoulo, Bishop of Scio, Greek Archipelago.

FRANCE The list of deaths occurring in missionary ranks for the year 1915 has been published by the Office of the Propagation of the Faith at

Lyons. During that time ten bishops and 186 priests passed to their reward: The Jesuits have lost by far the greatest number of workers with a death roll of 52. The Oblates come next with 27, and the Paris Foreign Missionaries and Holy Ghost Fathers register, each, 22.

Among the dead are the two Oblate missionaries Fr. Rouvière and Fr. Leroux, who were massacred by the Eskimos of Mackenzie, one priest who was drowned in South America and seven who were killed in the war.

ASIA

CHINA The Holy Father has appointed Mgr. Joseph Tacconi, M. F. M., formerly Vicar Apostolic of South Honan, Vicar Apostolic of East Henan.

JAPAN A step forward has been taken by Japan, whose government has decreed that the Nippon characters shall be replaced by the Latin alphabet. This alphabet will be introduced into all the schools during 1917. When will China follow the lead of her more progressive neighbor?

INDIA Rev. Fr. Raphael has had a narrow escape from injury, or perhaps death, in his mission in Acharapakam during the terrible cyclone that recently visited the district, and of which details have been given.

The wonderful part is that the Catholic church in this place was not swept away. All the outhouses of the mission post were destroyed, but only tiles were blown from the presbytery roof, and neither trees nor other objects fell into the church. Fr. Raphael, at the time, had crept under a table, like a rat, as he expressed it, expecting every moment to be his last; but, although three neighboring chapels went before the gale, the Blessed Virgin protected this spot.

AFRICA

UGANDA Bishop Streicher, Af. M., begs to state that although hampered by present conditions, the work in Uganda is far from being paralyzed, and his report shows this conclusively.

During the past year 14,515 baptisms were registered and more than two million communions were given to neophytes. On a pastoral tour of 227 days the Bishop administered 11,014 confirmations.

The schools are well attended and the Catholic population is 227,409 souls, of whom 50,603 are already baptized.

In short, Uganda, having begun to forge ahead in the right direction, cannot be seriously affected even by war, poverty or lack of priests. It has already been called "Christian Uganda," and seems anxious to live up to its title.

BRAZZAVILLE From Brazzaville, French Congo, comes news of another sad drowning accident by which a missionary priest lost his life.

One morning some natives came to ask Fr. Herjean, Superior of the Liranga mission, to visit a man dying of the sleeping sickness. As he had some distance to go, the Father made ready his little motor boat and all embarked. The journey was made in safety until near the landing place, where the boat struck a half buried tree trunk and leaned heavily to one side. In a panic of fear the natives leaped to the opposite side, completely capsizing the craft.

Everyone tried to save himself. Fr. Herjean, a good swimmer, gained the shore. He then saw that one of the natives was still struggling in the current, and leaping back into the water sought to save the poor man. But the latter, clutching his rescuer in a frenzied grip impeded his movements already made difficult by the clinging soutane. Both disappeared in the current not to rise again.

The natives rushed to the spot and endeavored to find some trace of the pair, but it was not until four days later that the bodies were found caught in the roots of a tree.

BOOKS RECEIVED

The Communion Prayer Book. By a Sister of St. Joseph. Published by D. S. Hansen & Sons, Chicago.

The Way of the Cross. By Rev. D. P. O'Brien. Published by D. B. Hansen & Sons, Chicago.

A Lily of the Snow. A Play by F. A. Forbes. Published by The Encyclopedia Press, New York.

Researches Into Chinese Superstitions. Translated from the French by M. Kennelly, S. J. Published by the Tussewei Printing Press, Shanghai, China.

Come si vive in Cina ossia Memorie di un Vicariato. By Rev. P. Silvestri, O. F. M. Published by Barbera, Florence, Italy.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH
THE
GOSPEL

TO EVERY
CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)
343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the Annals of the Propagation of the Faith.

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MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

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Address all remittances of alms, and all requests for information concerning the missions, to the Diocesan or Parochial Director of the Society, where it is established, or to the General Director for the United States, the Right Rev. Mgr. Joseph Freri, 343 Lexington Avenue, New York City.

"Catholic Missions" is issued every month.

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Price:

United States, One Dollar a
Year.

Foreign Countries, One Dol-
lar and Twenty-five Cents a
Year.

Payable in Advance

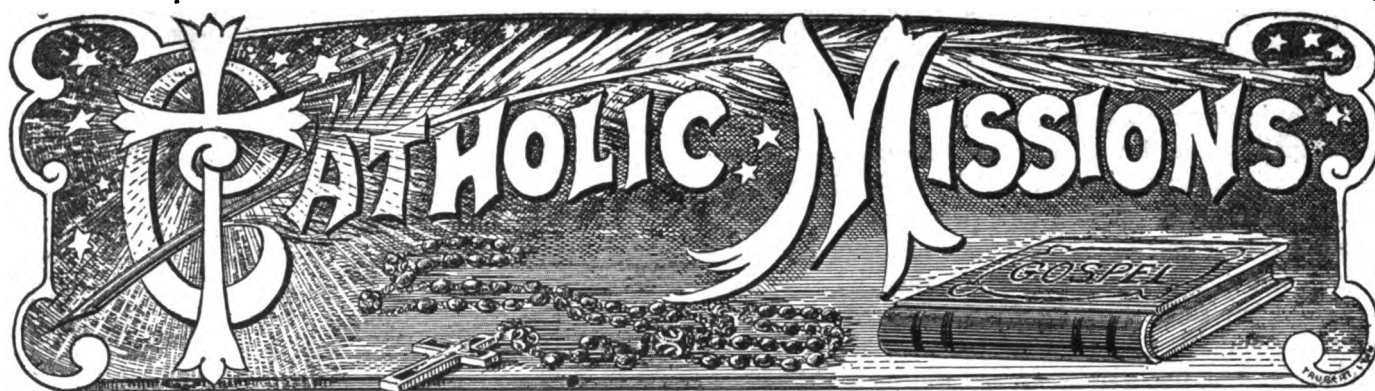
"Annals of the Propagation of the Faith"

IS ISSUED EVERY OTHER MONTH

February, April, June,
August, October, December

Subscription Price, One Dollar Per Year

Address: National Office of Propagation of the Faith
343 Lexington Avenue
New York, N. Y.



A PLEASANT EPISODE IN CHINA

Rev. Marcel Dubois, P. F. M.

If we read this description of how a missionary bishop celebrated his consecration, we will see that China is capable of presenting as good a form of entertainment as some of our own districts. The talent displayed by the orphan girls, directed by the Franciscan Missionaries of Mary, was especially remarkable, and altogether the occasion did high honor to the Catholic Church in China.

ON the first of October there took place at Chengtu, the consecration of His Grace, Mgr. Rou-chouse, Vicar Apostolic of West Sitchuen. It was an imposing manifestation of the strength of the Catholic Faith in Sutchuen, and was the first consecration of a Bishop which had been witnessed at Chengtu, the capital of one of the most remote and prosperous provinces of China.

The revolutionary clouds having dispersed, comparative calm reigned in the capital. The drought which dried up part of the province, had ended in torrents of rain during the past fortnight in September, transforming the plain of Chengtu into a veritable morass, through which those going to the capital had to flounder like ducks.

The roads already well-nigh impassible even in good weather, being deeply rutted by wheel tracks, were now

No More Than Noisome Bogs

The enchanting woods, the gently murmuring streams, the clear river flowing majestically between its green banks, spreading bloom and fertility over these once sterile fields, all the poetry, all the richness of this immense plain—veritable eden of Sitchuen—had disappeared from our view.

With a freezing rain pouring in torrents on our heads, we had to use both hands to pull our legs out of the sticky mud as one pulls carrots out of the frozen earth.

From time to time we sank into a deeper hole; mud

and dirty water hit us in the face and sprinkled our clothes, making unwelcome but picturesque designs.

It was late at night, on the twenty-ninth of September, when I at last neared the arsenal, a real fortress, bearing witness to the recent uprising.

By the electric light I could see in what a frightful state I was—mud from head to foot, a really shocking sight. Yet I felt the country was to blame, not myself.



FATHER AND DAUGHTER NUMBERED AMONG SITCHUEN'S GOOD CATHOLICS

The first time I was at the capital in the old days, I had arrived in much the same condition. At that time the people were

On the Watch for Brigands

and I was stopped at the south gate, suspected of being a brigand chief for whom they were on the watch.

Not having a passport it was necessary to telephone the police, and I was marched between several soldiers with bayonets fixed, to the Bishop's palace where Mgr. Rouchouse, at that time procurator, was highly amused on receiving me, and assured the police that I was not the revolutionary chief they were looking for. They shook their heads unconvinced, but finally let me go.

This time, not wishing to run the same risks—suspects being searched now, without warning, on the pretext that Japanese spies are about—I stopped in the suburbs and installed myself in a corner of an inn that was veritably a paradise for rats, fleas and all kinds of vermin.

I was near the residence of good Fr. Bayon, but at that late hour, when he was doubtless sleeping the sleep of the just, it was too late to rouse him.

The next day, at break of dawn, I was knocking at his door; as before presenting myself at the Bishop's palace, I had to touch up my toilet considerably. Fr. Bayon was away, and I fell into the arms of Mgr. Rouchouse who was making his retreat there.

His Grace, with the hand of an expert, helped me divest myself of my shell of mud, and was greatly amused by my appearance. After Holy Mass, it was again His Grace who lent a helping hand in getting a good breakfast for me.

At last enroute for the Bishop's palace! The sky cleared, and three hours of sun made everyone forget his tribulations.

The street to the Bishop's palace was smothered in

Banners, Flags, and Garlands

triumphal arches rising in different parts, while the walls were hung with silks in brilliant colors representing gigantic dragons, birds and mythical figures.

The Christians and many friends of the new Bishop, among the heathen, had pasted up everywhere great red placards with flaming gold letters, proclaiming in verse or prose the numerous virtues of the prelate.

Groups of Chinese from the educated classes were waddling up to them, strutting along like turkeys trying to imitate a peacock. With a patronizing air and a grimace for the benefit of the people not so literary as themselves, they were reading in loud voices the Chinese hieroglyphics.

Adjusting their enormous spectacles on the ends of their noses, hemming and hawing, they commenced to recite the eulogies. When they were pleased with a well-turned phrase they clucked their tongues as if tasting a delicious peach, then went off chanting the verses to themselves. Everybody knows that when the Chinese set themselves to eulogize anyone they end in torrents of eloquence in which hyperbole is lost in hyperbole.

Certainly, to extol His Grace, Mgr. Rouchouse, there was no lack of material; for nearly twenty years his hands have scattered benefits like a shower of roses

on the capital which has been the scene of his labor.

An Indefatigable Worker With a Flaming Spirit

he has built the cathedral, hospital, college, orphan asylum, boarding schools, churches, day schools, and laboratory of bacteriology; for this last he has been decorated by the French Government with the palm of the Academy, and also has a medal for devoted service during an epidemic in which he not only saved many victims, but was himself smitten with the disease, and hung for a long time between life and death.

It is possible to see him in turn, or often all at once, architect, priest at the cathedral and procurator, and administering all these functions with admirable zeal.

For the consecration, the cathedral had been decorated with flowers and palms by the Franciscan Sisters of Mary; bright flowers hung everywhere, the candelabra gleaming through the palms.

The entire bishopric was transformed into an enchanting flower bed; from the street to the episcopal chapel at the furthest end one passed under an arch of roses. Sheaves of flags gave a note of joy and victory; the standards of the Pope, of France, of the Allies, of China, flouted everywhere, while from its pedestal the statue of the Sacred Heart held out to us its welcoming arms.

It was marvelous to see at the head of the police, directing them with voice and gesture, the venerable Fr. Dupuis, always alert in spite of his seventy years or more. He was carrying the same sort of huge umbrella with which in other times he, with two hundred Christians, armed with sticks, had held his ground against thirty thousand Boxers bearing antique swords.

The cathedral was ten times too small. In the nave, in the gallery, in the court, in the street, there was a crowd of Christians such as had never been seen in Chengtu.

The Christians from the five flourishing parishes of the city would have explained the crowd, ignoring those that had foregathered from other parts. In the cathedral

They Were Packed Like Sardines

even the communion table creaking in the press. Some of these Christians had been on the road eight days on foot, to see their good Bishop ordained.

A number of them had never been down from their high mountains and were open-mouthed and wide-eyed before the wonders of the city. Arrived in front of the cathedral, they were stricken dumb with astonishment, believing themselves before St. Peter's itself. Their poor little village churches gave them no idea that such grandeur could exist.

In the choir of the cathedral, fortunately very large, were crowded more than sixty priests, European or Chinese, thirty Franciscan Sisters with their sixty boarding pupils, their five hundred orphans, one hun-

dred and fifty seminarians, nearly a hundred European and American laymen—among them two French and two English consuls, the consul of Japan and the high Chinese officials of the capital.

Mgr. de Guébriant, the officiating Bishop, was assisted by Mgr. Chouvellon, Bishop of Chung-ping, and by the good Fr. Bayon who, like the new Bishop, is from the diocese of Lyons. The Bishop of Sui-fu, Mgr. Chatagnon, having been ill for some time, could not come.

It was not without difficulty that a comparative calm was obtained as all these good Chinese wanted to be in the front row. Their eyes were like saucers through the entire ceremony, watching their Bishop, each one stretching to see over the next one's head.

Finally the *Te Deum* broke forth. His Grace, Mgr. Rouchouse, gave us his benediction, and, mitre before him, cross in hand, passed through the waves of the faithful who, kneeling at his feet, bowed to the earth under his wide gesture of benediction.

Immediately after the ceremony, His Grace, with touching solicitude, went to bless a young colleague who is bedridden, and also his old servant, who has been with him since the first and whose days are numbered.

Outdoors, under the arches of flowers, at the feet of the Sacred Heart, were placed tables for the banquet, at which took part the five consuls,

The Doctors From the Hospital
the director of the port—an agreeable Hindu—and the civil and military authorities of the capital.

During the toasts to the missionaries, Mgr. de Guébriant was first in wishing to Mgr. Rouchouse a long and fruitful ministration, thanking Mgr. d'Enrée for his services to the mission of Kienteh'ang.

The French Consul General, now appointed Minister Plenipotentiary, drank to Mgr. Rouchouse, whose eminent virtues, he said, he had long appreciated. He was happy on quitting Sutchuen to see such a Bishop at the head of the important mission of Chengtu. He said a last good-bye to all the missionaries of Sutchuen who, working for the good of China, created in the Chinese a love of France.

The new Consul General, Monsieur Lépicé, addressing His Grace, apologized for not possessing the talent of his predecessor, but declared himself full of good

will in desiring to aid all missionaries in the difficulties which the shrewd and crafty Chinese are continually creating for them.

His Grace, Mgr. Rouchouse, then responded. He threw all his soul into an eloquent speech, in which he first gave thanks to Our Lord and to His representative on earth, our Holy Father, the Pope, to whom he owed his elevation to the bishopric. He thanked His Grace, Mgr. de Guébriant, the valiant apostle of Kienteh'ang, now transferred to Canton, for not shrinking from

The Fatigues of the Long Journey

in coming to consecrate him, recalling in this connection the beautiful motto of the de Guébriants, "*Vince in bono.*" He also thanked Mgr. Chouvellon for hav-

ing come in spite of his great age, as well as all the missionaries from the neighboring missions.

Then addressing himself to the missionaries he said: "As for you, my dear friends, my beloved sons, never forget that the bishop's palace is the home of the father of the family, and the door is always open." He described in touching terms

The Sufferings of the Missionaries

who are often discouraged in seeming to reap only dislike from the Chinese and in receiving only ingratitude from those for whom they have given most.

At such moments of distress and discouragement, it is to the feet of the Master, in the arms of their bishop, that they must come to receive comfort and consolation.

His Grace said this with so much warmth that the eyes of his assistants filled, and tears ran down their beards. What zealous missionary has not suffered in parting with the illusions of his youth as he combats year after year the perversity of these Chinese, many of whom show only ingratitude, such is their hatred of Europeans.

No, the day of martyrs is not over in China. Those who want to make sacrifices need only come to work in this ungrateful land.

His Grace, Mgr. Rouchouse, thanked the consuls, who for so many years have served the missionaries of Sutchuen. He thanked also the Chinese authorities who were present, hoping that the spirit of accord would exist always as on this memorable day.



LIGHT COMEDY IN CHINA

His Grace urged us to make every effort to win to God this beautiful province of Sutchuen, and closed by addressing an affecting tribute to those now striving on the field of battle for right and for liberty. All present then cheered His Grace, whose kindness and affability we so well know, and whose expressive and most beautiful motto is: "*Plenitudo legis dilectio.*"

In the afternoon His Grace blessed the sick in the hospital and orphan asylum, and at five o'clock presided at the benediction of the Most Holy Sacrament. The ceremony ended with the *Te Deum*, which we sang with all our hearts.

In the evening came an entertainment at the orphan asylum. One of the orphans, six or seven years old, recited a very well-turned address, after which little

Flower Girls Bearing Plants and Flowers Much Taller Than Themselves

almost smothered Mgr. Rouhouse under their garlands, which represented the acts of virtue which the five hundred orphans had offered with their prayers to Our Lord for His Grace. Mgr. Rouhouse managed to extricate himself from the flowers, and gave his benediction to the orphans kneeling at his feet.

Twelve little orphans in military costumes gave an exhibition of marching, counter marching, and exercises, making a very effective appearance. When the Chinese infantry learns to manoeuvre as well, they will be the admiration of the whole world.

We next were treated to some extremely droll cavalry manoeuvres, in which the little girls mounted on the most ridiculous cardboard horses, trotted, galloped, whirled, pitched and pranced in the most comical an-

tics until the audience was half dead with laughter, and could only recover itself to applaud frantically.

A little orphan, in Breton costume, sang with charming naïvete, "Little Gregory," by Botrel, after which all of them, in chorus, gave a cantata in honor of their beloved Mgr. Rouhouse.



THE LAST PHOTOGRAPH OF HIS CUE

During the intermissions a huge gramophone, under the direction of an Italian artist, played very captivating airs and the well-known marches. The entertainment closed with a very beautiful living picture: Our Lady of Fourvierès was seated on a throne, holding the Infant in her arms and surrounded by angels, while at her feet knelt little Chinese boys and girls praying the Virgin to bless their benefactors in America.

Their prayers, in the form of crowns of flowers were presented by their guardian angels to the Virgin

Who Received Them Smilingly

His Grace was deeply touched by the picture, which recalled to him the days of his boyhood when he climbed the hills, now so far away, to pray to Our Lady of Fourvierès in her blessed sanctuary.

The next day we visited the schools of catechumens at the north Gate. There, also, is the refuge of the aged where every year an extraordinary number of poor are cared for with heroic zeal by the Franciscan Sisters.

Year after year thousands of these unhappy people receive the baptism before they leave forever the miseries that have been their share in the world. We visited also the bacteriological laboratory where the devoted doctors prepare the vaccine which is to save so many Chinese babies, who hitherto have died like flies.

Buy Drugs for African Sufferers

Although not so much is said about the sleeping sickness as formerly, that scourge still exists in Africa. Fr. Nolan, a missionary of the Premonstratensian Order, says there is plenty of it in his mission of Moenge, Belgian Congo. He speaks of the hard times and adds:

"Besides our missionary work, we are taking care of poor natives afflicted with sleeping sickness. The whole country around here is infected with this terrible disease, and before our coming nothing was done for the victims. Two of our Fathers have specialized at Brussels at the hospital

school of medicine for this disease, and have done good work. They have examined 8,916 natives, of which 997 were found infected, and have treated during the three years over 900 cases.

"But the great result was that they have been able to administer baptism to 287 natives *in extremis*, who otherwise would never have been baptized. The work would have been greater if the priests had had greater means. They have been handicapped for want of funds to buy drugs.

"During six months of 1916, the poor Fathers had to see their patients dying in numbers, and had to refuse many applicants because they had nothing to give them."

THE MISSIONARY SOCIETY OF THE DIVINE WORD OF STEYL

Rev. Dom. Maternus Spitz, O. S. B.

In this contribution Rev. Dom Maternus Spitz adds another to the numerous histories of mission orders which have come from his pen. The German Society of the Divine Word is well represented not only in all the mission fields of the world, but in our own country where its sons may be found endeavoring to educate and uplift the negro.

WHEN Prince Bismarck, the Iron Chancellor, and his colleagues at the political wheel of Germany entered, in 1872, upon the so-called "Kulturkampf," a religious war against the Church, to weaken her influence and, if possible, to crush her altogether by putting both bishops and priests into the fetters of State control, they little dreamed that this declaration of war would only serve to unite the hitherto scattered Catholic forces.

Again, when in 1873 and 1875, they issued their decrees against the Jesuits and "their kindreds," the Redemptorists and Lazarists, the Fathers of the Holy Ghost and the Sisters of the Sacred Heart, etc., when they shut their houses, monasteries and convents, drove the inmates out of the confines of their own country

And Sent Them Into Exile

they realized but little that in the plan of Divine Providence all this persecution would only inaugurate a new era of religious life, lead to a greater development of their institutions and to an increase in their numbers.

For many years the so-called "May Laws" of 1873 remained in force. Yet, in spite of dungeon, fire and sword, the spirit of the Catholic Church and that of her religious life, which had not been crushed during the course of eighteen centuries, could not be extinguished in the latter half of the nineteenth century.

On the contrary, the very declaration of a religious war against the Religious Orders in Germany led to the formation of two new missionary societies founded by two German priests outside the confines of the Fatherland, *i. e.*, the *Societas Divini Salvatoris* (S. D. S.), the Society of the Divine Saviour or Salvatorians, founded in Rome by Fr. John Baptist Jordan on December 8, 1881, and the *Societas Verbi Divini* (S. V. D.), or the Society of

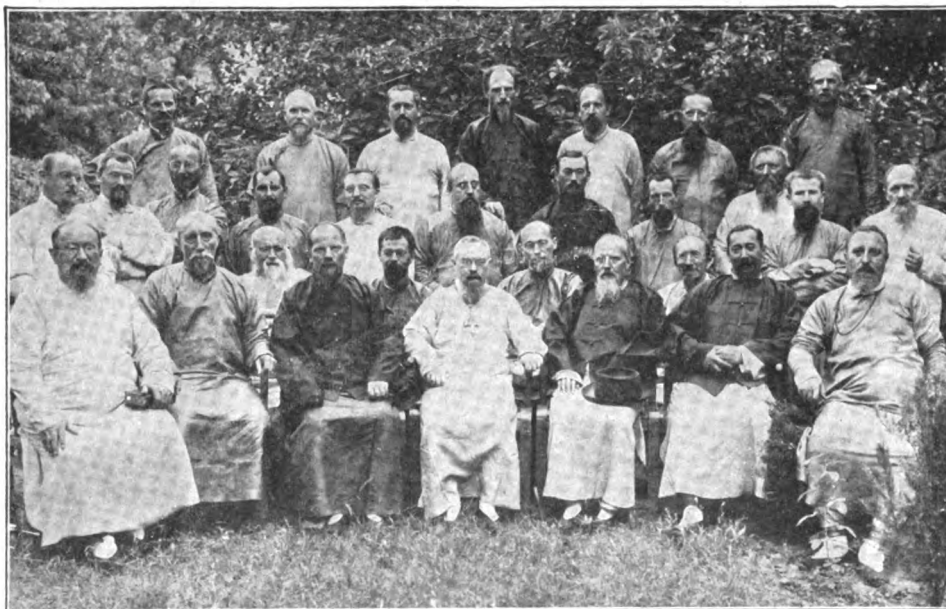
the Divine Word, founded in Steyl (Holland) by Fr. Arnold Janssen on September 8, 1875.

The name of Fr. Janssen and that of his Society have become household words in the Catholic missionary world at the end of the nineteenth and at the beginning of the twentieth centuries. Its members have taken, and are still taking

An Active Part in the Mission Field

of the Catholic Church in Africa, America, Asia and Oceania, and a leading part in the energetic and forward movement to revive missionary interest both in Europe and America by a new literary enterprise, the missionary literature and the missionary press.

The Society of the Divine Word of Steyl was founded by a man who was neither a brilliant orator nor a deep theologian, and who was personally unattractive in winning friends for his cause. Yet he was



BISHOP HENNINGHAUS AND MISSIONARIES OF S. SHANTUNG

a man of prayer and faith, of trust in God and charity towards his suffering fellowmen.

He never wanted to build a mission house or found a Missionary Society himself, but only to gather and unite both Catholic Bishops, priests and lay people of the Fatherland and to persuade them to take an active part in the Apostolate of the Church. Yet once he

recognized the will of God that he was the chosen instrument, he started the work with energy and persistency combined with humility, childlike faith and devotion.

The small community of five members who started in 1875 has grown within the forty years of its existence into one of the strongest missionary societies which has surpassed many of its numerous predecessors, for the Society numbered in 1914, 634 priests, 860 brothers and 1,360 students or missionary aspirants.

And the small tumbled-down cottage by the river Maas which served as the cradle of the Society has grown into a stately imposing block of buildings, St. Michael's Mission House of Steyl with branch houses in Germany and Austria, in Holland and in the United States, and the members of the Society of the Divine Word are busily engaged in the mission field among the heathen in South Shantung, Togoland and New Guinea, among the negroes in the United States, and the Indians in Paraguay and Brazil, in Niigata (Japan) and the Philippines, in Mozambique and the Dutch East Indies, and last but not least among German and Austrian, Italian and Polish colonists in Argentine, Brazil and Chile.

Arnold Janssen, the founder of the Missionary Society of the Divine Word, was born on November 5, 1873, at Goch in the Lower Rhine province, of God-fearing, pious Catholic parents. It was the dream of his childhood to become a priest and, as time went on, a missionary priest. By reading the Annals of the Propagation of the Faith he imbibed the missionary spirit from his infancy.

At the age of eleven he commenced his studies at the Higher Greek School in his native place, and after a year and a half he entered the episcopal seminary at Gaesdonk (1850). After his ordination, in 1861, Fr. Janssen was appointed professor at the College of Bocholt, where he stayed for twelve years (1861-73). Though devoted to his studies and to his pupils he never felt at home within the narrow walls of a schoolroom, but

Thirsted for a Wider Field of Action

of a more spiritual character. At his repeated requests Fr. Janssen was released from his duties as a professor and was appointed Chaplain to the Ursuline Convent at Kempen (1873), where he found time and leisure for his foreign missionary works and ideas.

In the early part of 1873 he commenced the publication of a small periodical, *Catholic Missions*, which was chiefly intended for the better educated classes. This was followed, in 1874, by a popular monthly called *Kleiner Herz-Jesu Bote* (Little Messenger of the Sacred Heart) or now known under the more popular title: *Steyler Missionsbote* (Missionary Messenger of Steyl) with the object of rousing and reviving missionary interest.

He appealed to the faithful for generous contribu-

tions, to the bishops, priests and seminarists, to schools and colleges to join for the common cause of the Apostolate of the Church, and to unite their efforts to bring about the foundation of a missionary college or of a missionary society on German soil. As, however, no bishop or priest came forward to take matters in hand, Mgr. Raimondi, at that time the head of a flourishing missionary college near Milan and later Vicar Apostolic of Hongkong, with whom Fr. Janssen had several interviews, encouraged him to found a missionary college himself.

To this Fr. Janssen, after much hesitation, at last consented. But no sooner was this plan known when Fr. Janssen was looked upon by some of his best friends as an extravagant visionary, and his plan as a preposterous idea. As in consequence of the Kulturkampf and the May Laws no house could be opened in Germany, Fr. Janssen bought a small property at Steyl near Venlo in Holland, and in June, 1875, took possession of it with four companions and formally opened it as a missionary college on September 8, 1875.

Great, indeed, were the poverty, the material and spiritual difficulties which presented themselves in the beginning. Yet Fr. Janssen was not discouraged. His fervent and urgent appeal to the Catholics of the Empire on the occasion of the Catholic Congress at Munich, found willing donors among bishops and princes, professors and students, priests and lay people.

To Make the Foundation Self-Supporting

and to promote its interests Fr. Janssen installed a small missionary printing press in 1876 which has gradually developed, has gained a world-wide reputation and has proved to be an important factor in promoting the cause of the Catholic Apostolate, as well as in fostering missionary vocations.

Fr. Janssen thought that sixty inmates were quite sufficient for the mission house at Steyl. The steady influx of candidates, both lay and clerical, however, forced him to enlarge the building and to establish a Missionary Society. After the preliminary trials and experiences of nine years he summoned the first general chapter which, with some interruptions, lasted from 1884 to 1886.

The Society adopted the name of *Societas Verbi Divini*, and Fr. Janssen, who had hitherto acted as Rector, was elected Superior General. He held this office from 1885 till his death on January 15, 1909, and was succeeded by the present Superior General, Fr. Nicholas Blum. The Society was confirmed by the Holy See on January 25, 1901, and received its Papal approbation on April 8, 1910.

The constant applications made by priests and clerics, by students and artisans for admission into the Society, the plan to cultivate and promote higher studies of the various branches of theology and history, of science and literature, so to provide an efficient staff of teachers and professors, of preachers

and missionaries, imposed the new obligation upon the founder to be on the lookout for the opening of new houses and centres of enterprise. In 1888 he obtained a suitable house of studies in the Eternal City, which is now known as St. Gabriel's.

After establishing a foundation in the Austrian Empire, Fr. Janssen turned his eyes to the Eastern provinces of Germany, Gnesen-Posen, Ermeland, Silesia, etc., where Mr. and Mrs. Francis Huch, who were

lowering year the missionary college was opened. As the name of Fr. Janssen and the fame of his Missionary Society spread far and wide, applications for new foundations arrived in Steyl time after time, which, however, had to be refused.

When, in 1889, Fr. Janssen sent some of his missionaries to the Argentine Republic to take charge of the numerous European colonists there, the idea struck him that it would be a wise plan to open a house or

college somewhere in America, which in the near future might supply missionaries for the colonists as well as for the Indian and Negro natives there. In 1895 the missionaries of Steyl opened a house and after much deliberation also a technical school known as St. Joseph's Institute at Techny (Illinois) in 1901. To this was added the missionary college of St. Mary's, which was opened on February 2, 1909, two weeks after the death of Fr. Janssen, with the avowed purpose of training men for missionary work.

In order to devote all the energies to the missionary cause St. Joseph's Technical School was discontinued in 1913, and thus St. Mary's Mission House, Techny (Illinois) is now in every



YOUNG JAPANESE WHO HAVE BEEN TAUGHT BY THE PRIESTS

influential Catholics and zealous supporters of the missions, offered to found a missionary college.

The Government Gave the Necessary Sanction

and the new foundation, Holy Cross Mission House (Heiligkreuz) at Neuland near Neisse in Silesia, was opened on April 19, 1892, with eight students. Owing to the warm interest which the deeply religious Catholic population of Silesia have taken in the missionary movement, the blessing of God has ever since rested upon that house, and the missionary college is in a prosperous condition, numbering in 1913: 25 priests, 88 brothers and 240 students.

The Missionary Society of Steyl had thus secured two missionary centres in the Eastern parts among German-speaking Catholics. But these were hundreds of miles away from the Motherhouse. The necessity was therefore felt to have another house half way between, which would serve for a centre for the Western and Southern provinces of the Empire.

With the generous support and approbation of Mgr. Korum, Bishop of Treves, a new foundation was made at St. Wendelin's Mission House at St. Wendel in his diocese in 1898, and on November 29th in the fol-

lowing year the missionary college was opened. As the name of Fr. Janssen and the fame of his Missionary Society spread far and wide, applications for new foundations arrived in Steyl time after time, which, however, had to be refused.

Three years after the opening of St. Mary's College, Techny, a second missionary college of the Society of the Divine Word was opened in the United States, that of the Sacred Heart at Girard, in the Diocese of Erie (Pennsylvania), September, 1912. After six months of its existence it numbered three priests, four brothers and ten students. There is a well-founded hope that this college will have

Success in the Eastern States of the Union

Nor is this last-mentioned the only missionary college which was founded under the second Superior General, Fr. Nicholas Blum.

In 1910, the Society of the Divine Word opened a second house in Holland, *i. e.*, St. Willibrord's at Uden in North Brabant, on the railway line of Bosetel-Wesel, which was built for the convenience of Dutch students, candidates and missionaries who are intended for the Dutch colonies in the East Indies. To this was added in 1915 a Novitiate House with a Seminary at Teteringen, dedicated to St. Francis Xavier (Diocese of Breda), and thus the foundation stone of the Dutch province of the Society of the Divine Word has been laid.

In the previous year Fr. Blum added another college to those already existing in Germany, *i. e.*, St. Francis Xavier College at Driburg in Westphalia. Thus the Society of the Divine Word possesses eleven flourishing training colleges and seminaries for future missionaries, *i. e.*, three in Holland, three in Germany, two in Austria, two in the United States and one in Rome, with over 1,400 students—scholastics, clerics, novices and aspirants.

The most important work of the Society of the Divine Word consists in its missions to the heathens. Since the formation of the Society ten such missions have been intrusted to its members by Propaganda, and in nearly everyone of them they had to lay the foundations.

One of the first places in which Fr. Janssen hoped to start active missionary work was China, the largest and the most important mission field in the world. An experienced missionary Bishop of China, Mgr. Raimondi of Hongkong, had advised and encouraged him in 1874 to found a Missionary Society, and another one, Mgr. Cusi of Shantung, had offered to the Society of the Divine Word the Southern portion of his vast Vicariate as the first field of missionary enterprise.

In March, 1879, Frs. Anzer and Freinademetz left Steyl for Hongkong, where they were trained for their future work in China under the direction of their old friend the Vicar Apostolic. After three years' preparation, Propaganda intrusted to the Missionaries of the Divine Word

The Southern Portion of Shantung With Twelve Million Inhabitants

and appointed Fr. Anzer Pro-Vicar Apostolic. In the whole district there was only the one Christian station at Puoli with one hundred and fifty-eight Catholics, converts of the Franciscan missionaries of North Shantung.

Untold were the hardships and sufferings the first missionaries had to endure from want of food, the unsanitary conditions, from exertions of traveling and persecutions in this bulwark of Confucianism. Yet Fr. Anzer and his fellow-workers courageously put their hands to the plough in the midst of a population which was plunged in the grossest materialism and indifference, and in one year, 1882-1883, he founded two missionary centres, two churches, two orphanages and three outstations.

In spite of opposition of the *literati* and the local Mandarins, in spite of persecution and bloodshed, the missionaries of Steyl broke down the prejudices of the Bonzes and their followers, won the affection of the people and the blood of the martyrs became the seed of zealous and devoted neophytes. On December 22, 1885, South Shantung was raised to the rank of a Vicariate with Mgr. Anzer as its first Bishop (1885-1903), and under him, as well as under his successor, Mgr. Henninghaus (1904), the Vicariate has made rapid progress.

In answer to an inquiry of the Propaganda of July 16, 1891, whether or not his Society was willing to undertake missionary work in Africa, Fr. Janssen, after mature deliberation decided for Togoland, a home of fetishism and polygamy, on the West Coast of the Dark Continent. On April 12, 1892, the district was separated from the Prefecture of Dahomey and intrusted to the Society of the Divine Word. The first band of missionaries arrived at Lome on August 27, 1892, and within the space of three years founded five stations.

But, in 1895, the missions came to a temporary standstill, owing to the sacrifices the unhealthy climate demanded from the Society; three priests, one brother and three Sisters died, whilst others had to return to Europe. In 1900, Fr. Bücking as Prefect Apostolic resumed the work once more, and from that moment made good progress, so much so that, in 1909, Togoland was the most prosperous among the various mission fields on the West Coast of Africa from Senegambia to Cape Town.

In 1914 the Prefecture was made a Vicariate, with Mgr. Francis Wolff as its first Bishop, and numbered at that time 47 priests, 15 brothers, 25 Sisters, 12 principal and 160 outstations, with 17,000 Catholics, 197 schools with 8,500 pupils. It is to be regretted that these flourishing missions had to be abandoned soon after the outbreak of the War.

Three years after the mission in Togo had been started, Cardinal Ledochowsky, then Prefect of Propaganda, in a letter of May 19, 1895, asked the founder of the Society of the Divine Word whether he would be willing to take charge of a mission field situated in the Northeastern corner of New Guinea. The whole of the island

One of the Largest in the World

was under the care of the missionaries of the Sacred Heart (Issoudun), and under the jurisdiction of the Vicar Apostolic of New Pomerania; but they had not been able to do anything for the Kanakas or Papuans, the natives who dwelt in that corner.

Fr. Janssen consulted his advisers and, as there were no objections, accepted the offer. Pope Leo XIII. thereupon erected that portion into a Prefecture, February 26, 1896, and appointed Fr. Eberhard Limbrock, S. V. D., who had had thirteen years' missionary experience in South Shantung, as Prefect. With

two priests and two brothers he opened the mission in August, 1896. Owing to the climatic difficulties, and those of language and character of its inhabitants, progress has been very slow.

As the Society of the Divine Word is essentially a missionary organization, it was a matter of natural sequence that after it had been transplanted on American soil, it would do its share in America's missionary activities. After Fr. Feil, S. V. D., had established a technical school at Techny, Archbishop Quigley of Chicago suggested that the Society should undertake missionary work among those millions of negroes living in the United States who so far had not been approached by the missionaries. Fr. Janssen accepted the invitation in 1905, and sent Fr. Heick to the State of Mississippi, where there are many negro centres.

Here he met a rich and influential Catholic, Mr. Brenner, who promised to build the necessary missionary establishments. The white population, however, objected, and in consequence Fr. Heick accepted the invitation of Bishop Heslin of Natchez and opened a negro station at Vicksburg in January, 1906, where with the help of Mother Drexel he opened a church and school in 1907. In the following year he opened a similar station at Jackson, the centre of some 10,000 negroes.

Encouraged by the success of these two stations, Frs. Heick and Hoenderop resolved to open a third station at Meridian (Mississippi), 1910, where there were 12,000 negroes. At the request of Bishop Morris of Little Rock they settled, in 1911, at Little Rock (Arkansas), and finally, in 1913, another centre was started at Greenville. Six priests and twenty-five Sisters are now engaged in the missions among these negroes.

During his stay in Europe, in 1906, Bishop Berlioz of Sendai-Hakodate (Japan) visited both the houses of the Society of the Divine Word at Mödling and Steyl. Highly pleased with the spiritual and material work of its members, he offered them a large district of his diocese with some

Six Million Inhabitants on the Island of Hondo or Nippon

In the following year, 1907, the first three missionaries of Steyl set out for Japan under the leadership of Fr. Weig, and opened first a school for foreign languages at Akita.

Two years later the Bishop intrusted to them the whole district of Akita for missionary work, where

they have since opened four central stations. In 1908 the Sisters also arrived at Akita, where they have established a kindergarten, a school of domestic service, an industrial school for girls, a training college for native teachers, a catechetical school and an orphanage.

Owing to the political and religious upheaval in the Philippines toward the end of the nineteenth century, owing to the expulsion of the Religious Orders, the schism of Agliapaya and the proselytizing influence of Protestant missionary agents, and last but not least, the small number of Catholic priests, the seven million Catholics in the Philippines, who with their long standing Catholic life and Catholic traditions ought to be a bulwark of the Catholic Church and a basis of Catholic missionary enterprise, have been greatly imperilled.

But in consequence of the decision of the Supreme Court of 1906, by which churches and schools have to be returned to the Catholics, the Catholic Church in the islands has been reorganized, the number of bishops has been increased and the appointment of American bishops has brought new life. Their appeal for priests and missionaries has generally been answered by missionary Orders and missionary Societies.

With the view of obtaining missionary priests from Steyl, Mgr. Guichi and Mgr. Agius, O. S. B., the Apostolic Delegates in the Philippines, supported by Bishop Dougherty of Nueva Segovia (Vigan), appealed to Fr. Janssen for help, 1906-07. After some



REV. M. HERGESHEIMER WITH FILIPINO NEOPHYTES

delay the petition was granted, and the bishops intrusted to the missionaries eight parishes in the province of Abra with 52,000 souls, among them 14,000 pagans.

Paraguay, made famous by the missionary work of the Society of Jesus and their Reductions, has a population of 805,000 souls, of whom nearly 700,000 are Catholics. The remainder are uncivilized pagan Indians or negroes who are scattered throughout the Re-

public, especially, however, in the immense district of the Chaco, who since the expulsion of the Jesuits, in 1767, had been left to their fate.

On September 6, 1909, a law was enacted providing for the evangelization of the Indians, and plots of land were granted to individuals and companies organized for the purpose of converting these native tribes for the building of churches and schools. But previous to this, Mgr. Juan Cinforiano Bogarin, Bishop of Asuncion, had taken steps to

Obtain Catholic Missionaries for the Indians

in his diocese and had applied to the Society of the Divine Word in 1902. But owing to unavoidable delay this could only be accomplished in 1908, when Fr. Müller was sent to Paraguay to make the final arrangements with the civil and ecclesiastical authorities.

These were concluded in December, 1909. The first batch of missionaries arrived in Asuncion on January 4, 1910. A large mission field has thus been opened to the Society of Steyl, and in course of time new centres will be opened to bestow upon the forsaken Indians the blessings of Christianity.

In spite of having been converted to Christianity for nearly three centuries, the interior of Brazil still harbors numerous semi-civilized heathen Indian tribes, amounting to 1,500,000 souls. It always has been and still is the intention of the Propaganda, as well as of the Brazilian bishops, to bring to these tribes the blessings of a Christian civilization. Besides the Salesians of Don Bosco, the Franciscans and the Benedictines, etc., the Society of the Divine Word whose members are ministering to the spiritual wants of the colonists in several parts of Brazil, has since 1910 extended its work to the evangelization of the Indians in

The Dioceses of Curitiba and of Espiritu Santo

The Jesuits who from the suppression of the Society in 1773 to 1881 had been kept out of the Portuguese colony of Mozambique, where in former centuries they had carried on successful missionary work, renewed their apostolate in 1881 and since 1898 were supported by the Franciscans. When, in 1910, the Jesuits were expelled from Portugal, their brother missionaries had to share their fate in the colonies.

To prevent further disaster in Mozambique, Cardinal Merry del Val, at the request of Pius X., wrote an urgent appeal to Fr. Blum, the General Superior of the Society of Steyl, July 23, 1911, to take over the Jesuit missions on the lower Zambesi. Seven missionaries started from Naples on November 6, 1911, and those were followed by nine others on April 29, 1912. The last mission intrusted to the Society of Steyl is that of the Island of Timor in the Dutch East Indies, in December, 1912.

Besides these missions among the heathens just mentioned, other fields were offered to Fr. Janssen and

his Society, such as Kashmir and Dacca in British East India, by Pope Leo XIII., various portions of South Africa by Cardinal Ledochowsky, the Congo by King Leopold, a mission in the Holy Land by the Palestine Society, another one in Syria by Patriarch Rahmani, and a third one among the Maronites. But all these offers had to be refused.

When Fr. Janssen laid the foundations of the Society of Steyl, he had, as far as it is known, only the missions among the heathens in view. But the pitiful state of the Catholic Church in South America in consequence of the inadequate number of priests, the crying need of thousands and thousands of European colonists who flock there to seek their fortune, and the spiritual loss of many of them, strongly appealed to

The Sensitive Nature and the Catholic Instinct of Fr. Janssen

and induced him to serve not only the heathens but also the prodigal sons of the household of the Faith. In 1889 he sent the first two missionaries to the Argentine Republic, in 1895 to Brazil and in 1900 to Chile.

When we look back upon their work in South America we must admit that it has been blessed by God, for, in 1913, the Society of the Divine Word was represented in South America—excluding the Indian missions—by 180 priests, 70 brothers and 182 Sisters, who had under their spiritual care 346,500 Catholics, among them 40,000 Germans and Austrians, 20,000 Italians, 17,000 Poles and 24,000 negroes, the remainder of Spanish and Portuguese descent; they further had under their administration three seminaries for priests, several colleges, high and secondary schools, elementary and technical schools, hospitals, asylums and orphanages; they are busy in church and school, by the Catholic press, and by spreading Catholic literature to counter balance the evil influence of Liberalism and Freemasonry which are

So Prevalent in South America

When one reviews the forty years since the foundation of the Society of the Divine Word, its small beginnings, the gradual external development of both the missionary colleges and the steady increase of their members, when one carefully studies the gradual extension of the missions, one cannot help being struck with the impression that the Society and the work of its members have been visibly blessed by God in Europe, America, Asia, Africa and Oceania, in their missions among the heathens as well as among the Christian colonists, in their seminaries and colleges, in their elementary and secondary schools, in their literary as well as in their pastoral works, all of which are carried on for the Greater Glory of God, the extension of His Kingdom on earth, for the salvation and sanctification of immortal souls.

VICTORIES OF GRACE

Rev. Pierre Marie Raymond, C. S. Sp.

Fr. Raymond says that never prince is happier than the missionary who pours the waters of baptism on the brow of an ancient pagan and sees the troubled soul sink into eternal peace. It matters not that the rescued one is a poor ignorant negro in the wildest part of Africa—the consolation to the apostle is the same.

SERABU is a large village, as villages go in Sierra Leone, and would deserve a place in the national annals of the Mendés, if the Mendés possessed national annals.

It owes its distinction to the fact that fifteen years ago it dared to assert its independence in the face of England, and in order to throw off British domination, massacred the officers

Who Came to Collect Taxes

and declared resolute war against the white men, hoping thus to banish them from the country.

The Mendés were buoyed up in this hope by the promises of the soothsayers who said the spirits were with the revolutionists and would assure them victory.

Cruel disillusion followed their feats in arms. After some bloody fighting a large number of them were killed, and before the leaders could gather reinforcements they themselves were seized and suffered the fate of the conquered.

Such is the martial history of Serabu. We will now turn to spiritual matters and recount the story of how two old pagans, belonging to this warlike race, were vanquished by the gentle power of the Holy Ghost.

Our mission possesses a valiant catechist named Thomas. Recently he made one of his apostolic visits to Serabu, intent on bringing the light to as many misguided souls as possible. He had just finished instruction one day when an old brave—a relic of the half-forgotten wars just mentioned—approached and opened conversation in this manner:

"Thomas, you see for yourself that I am old and broken, and no longer able to take the sword and gun

against our masters, the white men, as formerly. Oh, well, never mind that! There is something I can do. I can belong

To the Religion of the White Men

and this is now my wish. Sprinkle upon my head the waters that are said to open paradise for us."

Thomas was overjoyed to hear such a speech from the ancient.

"You have done well, brave *dadi* to come to this decision. Tomorrow the Father will be here, and you will be made a Christian. Until then dispose your heart to receive properly the great sacrament."

The old man made no answer, but his looks expressed his satisfaction. Thomas went on his way, unconscious that he was being led to another soul yearning for the light.

On the outskirts of the village, in an abandoned hut, languished an aged man whose days were numbered. He was a former chief of the village of Bandana, some distance away, where he had lived many years.

According to his family, he had become possessed of an evil spirit, and to be rid of his bad influence they had transported him to Serabu and deposited him in the empty hut.

It was this creature to whom the catechist now came, and he found the sufferer well disposed toward regeneration. But here an obstacle presented itself. The ex-chief was a polygamist, and therefore could not so easily become a child of the Church.

But Thomas was not easily discouraged. Divine grace could win this soul as it had so many others, and he began his task with cheerfulness.

Seating himself beside



RIGHT REV. JOHN A. O'GORMAN, C. S. Sp.,
BISHOP OF SIERRA LEONE

the couch of the sick man he took out his catechism and the religious articles. The half dozen women, who stood near, regarded him and the objects with unfriendly looks. They were not a party to the conversion.

But the invalid showed his satisfaction at the presence of Thomas, and listened eagerly to his words. Slowly

The Mists of Paganism Began to Disappear

from his mind, and his heart seemed to detach itself from human affections and fix itself on things divine.

The good seed was sown, but Thomas did not deem the would-be convert wholly ready for baptism, entailing as it did, so many severe sacrifices. He forebore, therefore, to administer the sacrament, thinking it wise to have the missionary perform a double ceremony on his forthcoming visit.

It was the writer of these lines who accompanied Thomas on his return visit to Serabu. The day was marked by one of those torrential rains that only African skies can produce, but the salvation of souls is an impetus that makes the difficult journeys of the missionaries seem short and pleasant.

Therefore, we plunged bravely into the deluge, the sturdy catechist leading, I following in Indian file. After some hours' walking we reached our destination.

In the principal hut of the village we found gathered a concourse of sixteen

Huge Warriors Armed With Cutlasses

The ivory trumpet of the public crier had summoned them thither for a conclave, and the occasion appeared to be one of importance.

The warriors made way for us to enter, and then we perceived that the central figure, was none other than our aged convert, the hero of Serabu's former wars. He was seated on a mat in the centre of the hut, and extended his trembling hand to us with cordiality. We also greeted him warmly.

"Well, my friend," I said, "you want me to do something for you?"

"Yes, yes, Father. I wish to belong to your Faith."

"Very well; but do you believe all our Faith teaches, and do you fully understand its doctrine?"

"Question me, Father, that you may know."

"The Holy Trinity, the Incarnation, the Redemption—do you comprehend the meaning of these terms?"

"Yes, Father, I understand them and I believe them with all my heart."

"So far, so good. But have you not, during your career as a revolutionist, taken part in many escapades forbidden by the commandments?"

"Father, I cannot deny that; what you say is true."

"But you detest all your sins, and desire to sin no more?"

"Truly I do. Give me the waters that are going to open the gates of Heaven. I wish to become a true friend of the Saviour of Whom you have spoken."

I saw that the soul before me was prepared for the grace it was about to receive, and I hesitated no longer. A moment later the holy water fell upon the wrinkled forehead, and under the name of Joseph a guardian angel found a new candidate for his help and guidance toward life eternal.

I presented my neophyte with a crucifix and a miraculous medal of the Blessed Virgin. He respectfully carried them to his lips and kissed them several times, after which his expression glowed with a truly supernatural joy. So much for my first convert! What about the second? I asked myself. Will he yield as sweetly to new and benign influences?

Will not Satan, so easily vanquished in the person of the veteran soldier, decide to make a stand before relinquishing another son?

Such disquieting thoughts assailed me for a while but the apostle, knowing himself to be an instrument of the Most High, forges ahead in spite of any foreboding he may have; he must save a soul and glorify His Master whatever the hardship encountered.

I asked a native where the sick chief lived.

"What chief?" was the answer.

"The stranger who came from Bandana."

"Down there in that old hut."

Within three minutes I was at the door of the wretched abode. I tried to enter.

The Door Was Barricaded

and beside it stood a young savage on guard. Every precaution had been taken against the rescuing of the dying creature.

"Open the door," I commanded.

"No, you are not going to enter."

"But the sick man inside expects us. He desires to see the priest."

"No matter; you will not get in."

At this juncture, Thomas, the catechist, entered the arena. Though trained in religion, plenty of the savage remains to render him a formidable antagonist on occasion. He possesses muscles of iron, and his gaze can kindle like fire.

Depositing his bundle on the ground he approached the guard with so menacing an air that that worthy without uttering a word, turned on his heel and beat an ignominious retreat. It was a time when discretion was better than valor.

We were thus free to enter the hut and I did so, pushing my way through a group of scowling young men and the numerous wives of the sick man to his couch. There was no time to temporize, so I said at once:

"How are you, my friend? Very sick, is it not so?"

The patient held out his trembling hand and clutched mine as if in gratefulness at seeing me.

He Was No Longer Able to Speak

but his eyes told me how anxious he was for salvation. I proceeded with my examination without further ado.

"You wish to become a friend of your Redeemer and His child? Do not try to speak, merely make a sign."

The sick one made a gesture, accompanied by a look more eloquent than words. Murmurs of discontent came from the group in the background; but I hurried on with my examination in the articles of faith.

At each question I received a hand grasp or a look showing clearly that grace had entered the soul of the aged polygamist.

"You now desire baptism that you may enter the kingdom of the Blest?"

"Yes, yes," was plainly indicated.

"There is one matter to be disposed of. You have many wives, and the Master says you shall have but one wife and that the first. Do you consent to subscribe to the conditions which require you to send away forever these other women that now belong to you?"

A firm and unequivocal consent was indicated, and my examination was finished.

Mutterings of anger and discontent came from the corner where the negresses were huddled.

They Knew That They Were Repudiated

and the decision of their former spouse did not please them.

I affected, however, to be unconscious of the discontent I had aroused, and kept my attention fixed on the business in hand.

"You have acted bravely and well," I said to my convert; "and now I am sure you heartily repent of all the sins you have committed during the course of your long life?"

With this assurance I made ready to administer the sacrament of salvation, and for the second time that day the cooling waters healed the troubled soul and a spirit washed of its sins was made ready for a better world.

On my homeward journey to the little mission station, I reflected deeply upon the scenes through which I had just passed, and the principal actors therein.

My heart bounded with joy because two hardened men

At the Eleventh Hour Had Turned Toward Salvation

and shown themselves willing to renounce the Old Man and his wiles.

A burning ambition devoured me. Oh, to be able to spread the good tidings more widely across this African land! Oh, to make burn more brilliantly the light of faith in this region of darkness!

But to do this more than a poor handful of apostles are needed. A real army of missionaries should come forward equipped with all the necessary weapons for a persistent war against Satan. Then only shall we Catholics be able to make use of the opportunities offered by willing souls. Then only may we see the Master we serve properly served and glorified by His black children.

The Lepers of Molokai

In the January number of CATHOLIC MISSIONS, it was stated that the lepers of Molokai gave the sum of \$686.25 to the Propagation of the Faith during the past year. This statement needs correction. The amount mentioned was collected from all the churches of the Vicariate of Hawaii. To it the lepers contributed \$118.65, still a goodly offering; ~~larger~~ than the one contributed by many an important parish in the United States.

Our Messengers of Light

Very Rev. C. Daems, Prefect Apostolic of S. Kamsee says that the little post-cards coming from New York, bearing the announcement that an offering is on the way are like messengers of light. It has been necessary to place much confidence in Divine Providence of late, but the alms sent by Americans help to sustain this faith.

It is truly little less than miraculous that some missions have been able to sustain their works during the past two or three years, but the miracle has been performed. Fr. Daems says that many posts in his district resemble the stable at Bethlehem, but that after all it

was from a stable that Our Divine Saviour went forth to regenerate the world, so there is no need of being unduly cast down by poverty.

Only Twenty-two Dollars a Month to Support an Orphanage

The Superior of St. Ann's Convent in India has been doing some ardent praying in order that Divine Providence may rescue the orphans in her care from the distress which threatens. In a letter she states:

"We are feeling the effects of the War here in every possible way. We have to pay three and four times as much for provisions as we formerly did. Our good Bishop is doing all he can for us, but he can spare only twenty-two dollars a month to support four Sisters and twenty orphans.

"The price of grain has gone up and you must know how hard it is to satisfy the appetites of growing children. Last week I told them to pray to good St. Joseph to fill the grain bins. They said they would, but also suggested that the prayers be put on paper and sent to the good friends who live so far away and help the missionaries."

Lent is a time of penance, repentance and almsgiving. In your charities do not forget the poor missionaries who are working in the midst of unspeakable difficulties and privations for the conversion of infidels.

TWO SINGHALESE LEGENDS

Rev. W. Milliner, O. M. I.

Here are two most amusing tales, forming part of Ceylon's legendary lore. If all the legends show as much humor as those submitted by Fr. Milliner, the natives of that island are not without a means of entertainment for their leisure hours.

ISOLATED in their lonely stations, the missionaries employ their spare moments in studying the language of the people among whom their lot is cast. While doing this they become familiar with the legends, traditions and popular songs which have been handed down from generation to generation.

Many of these are curious and entertaining, and show the lighter and more romantic side of primitive life. As a rule such material loses much in translation. The picturesque wording of the native tongues cannot be adequately

Transferred to Another Speech

and a great part of the poesy and humor of the original tale is lost.

In Ceylon legends are not lacking and I have endeavored to jot down a few of them. One of the obstacles to so doing is the interruption that occurs so often. Even at this moment there is a knock at my door, and I perceive an aged mendicant standing there with hands outstretched.

He desires alms, but you will never guess why: simply because today, the first Friday in Lent, is a day of fasting and he wishes to be able to procure a meal.

In Europe when one has no money one does not eat, one fasts. Here when one has no money one does not fast. The explanation is as follows:

In his pastoral letter our bishop stated that on fast days only one substantial meal can be eaten. The conclusion, in the native mind, is that one substantial meal *must* be eaten, and the poor creatures who are fasting almost every day of their lives, seek out the missionary on restricted days that they may have one substantial meal.

To return to the subject of legends they are numerous

and for the most part as innocent as an old wife's tale. I will select a couple for my readers that may possess a certain amount of interest.

Once upon a time there were a husband and wife dwelling in Ceylon. The husband was quite neglectful of religious duty. The wife, on the contrary, was full of piety

And Went Every Day to the Pagoda

to place bouquets of flowers before her favorite idols. The husband never accompanied her, being quite hard-hearted.

This fact greatly disturbed the good woman, and one day she said to her spouse: "Why is it that you never make an offering to our gods and ask them for some favors?"

"Oh," replied the man, "it is because I do not know how to be devotional in the pagoda."

"Do not know how!" exclaimed the wife. "It is simple enough. You only have to place your offering and repeat what the priest says."

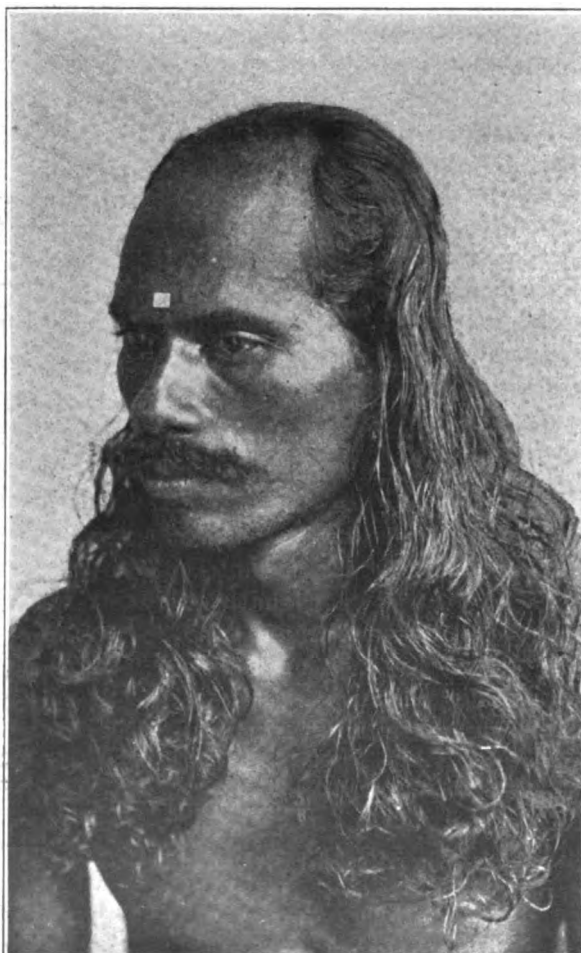
Encouraged by this, the next day the man robed himself in his white garments and repaired to the pagoda. He had scarcely entered the edifice when he encountered a bonze.

"Well, my good man, what are you doing here?" asked the bonze.

The man, remembering his instruction, repeated: "Well, my good man, what are you doing here?"

Now a Buddhist priest does not allow himself to be treated with levity or disrespect. This one immediately flew into a rage and clapping his hands summoned a servant of the temple.

"Secure this idiot, who has dared to mock me," he cried, "and administer a



A TAMIL OF CEYLON

good whipping. He will know better hereafter than to jeer at a priest of the temple."

Faithful to his wife's advice, the poor husband echoed this sentiment, whereupon he was seized and given a rude beating.

Sore and sorry he made his way homeward. His lady met him at the door. The recent devotee regarded her ruefully.

"I do not see," said he, rubbing the injured spots, "how you can go to the temple every day. I have only been once and

I Shall not be Able to Move for a Week

My body is black and blue from the beating I got."

In this tale the husband plays the ridiculous rôle. Here is one which turns the tables.

There was once a rich farmer and his wife. They had one daughter, named Kalouhamy, who was possessed of great beauty. Suddenly she fell very ill, and although receiving every care soon died.

The parents were inconsolable, and did not know what to do to assuage their grief.

One day, not long after the burial of the lamented girl, a mendicant presented himself at the house of mourning. He was frightfully thin, and clothed in rags, but his eyes burned with especial brightness.

Moved to tears by the wretched condition of the beggar, the good woman asked him whence he had come to be in such a plight.

Naming a disease from which he said he had died, the beggar announced that he now came from the other world.

"From the other world!" cried the poor mother, "then, no doubt, you have seen our daughter, Kalouhamy."

The wily vagabond seeing that he had to deal with

A Very Credulous Person

did not hesitate to utilize the opportunity.

"Kalouhamy! Surely I have seen her. In fact, in the other world, she is my wife."

An explosion of joy followed this announcement. The beggar was invited to enter. The best that the house afforded was placed before him, while he was plied with questions regarding the dear one who now lived in the country of the dead.

The denizen of the other world replied with tact and boldness and, not neglecting the feast, delighted the mother with tales of the happiness Kalouhamy experienced as his spirit wife.

Time passed pleasantly and the mendicant would have prolonged his stay had not a consciousness that the farmer himself might at any moment return, caused him uneasiness. There was a possibility that the father might not approve of his son-in-law as heartily as the latter would wish.

Therefore the son-in-law announced that as much as he would like to remain, he feared a too prolonged absence would cause Kalouhamy uneasiness. It seemed

better, then, to depart than to cause the dear one suffering.

"Oh, my dear son," exclaimed the mother, "if that is so, do not remain longer here; but I must send something to my child as a souvenir of her earthly home. Here is her jewel casket, containing all her jewels. Take it to her with my love."

Readily the beggar accepted the jewels and the commission, and congratulating himself on the success of his scheme went on his way with plenty of speed.

In due time the farmer appeared, and learned from the lips of his wife of the extraordinary visitor she had entertained.

"The husband of our dear child has been permitted to visit us. He reports that she is happy in her last resting place, and as a remembrance I sent her jewels to her. Our son-in-law will carry them back when he returns."

The worthy man, who well knew the susceptibility of his spouse, understood at once that she had been

The Victim of An Unscrupulous Vagabond

who had not hesitated to impose on her simplicity.

Without spending any time in explanations or vain recriminations, he saddled his horse, sprang into the saddle and with all possible speed made after the thief.

He had not traveled far when he perceived in the distance a pedestrian who seemed in a great hurry. On getting near it became apparent that this individual was carrying a jewel box under his arm.

The farmer increased the speed of his beast; the beggar seeing he was pursued, broke into a run and both made the dust fly along the highway for a few minutes.

But the race was an unequal one. The farmer was gaining on his prey, when suddenly the latter paused beneath one of the trees that bordered the road, and with the agility of a cat began climbing into its branches.

But the farmer was not to be balked of his prisoner. He, too, could climb, and leaving his steed near the tree, he mounted after the beggar with as much spryness as he could summon. He was destined, however, to be unlucky in his chase.

While he was clumsily ascending on one side of the tree, the beggar was rapidly descending on the other. Soon the latter found himself just above the back of the horse, and with a bound he landed safely in the saddle.

It was the work of a moment to seize the reins and make off, which the conscienceless creature did with roars of laughter.

As for the farmer he had been as cleverly outdone as his guileless wife, and there seemed nothing to do but

To Make a Virtue of Necessity

He put as good a face on the matter as he could, and called out to the successful adventurer:

"My dear son-in-law, tell Kalouhamy that her mother has sent the jewels, and that her father presents her with the horse."

With as good a grace as he could summon the

despoiled farmer began to clamber down from the tree; when he reached the ground the "son-in-law" had disappeared from sight, leaving only unpleasant memories behind.

India's Great Cyclone.

Photographs of towns and villages swept by the great cyclone, recently reported, are coming in. This one shows what is left of the orphan asylum and Industrial School at Tindivanam, and was sent by Fr. J. Gravère, P. F. M. Many such wrecks exist, giving evidence of the great blow dealt the poor missions by the disastrous tropical winds.

It will be a hard task for them to rebuild during a period of such universal poverty.



AFTER THE CYCLONE HAD PASSED

A Franciscan Nun Finds Herself in Straits

In Busoga, B. E. Africa, there is a community of Franciscan nuns that try to improve the condition of the women and children around them as much as lies within their power. The best way to do this is by founding a good school.

Mother M. Capistran aims at establishing this school and has toward that end the sum of twenty-five dollars. Now even in Africa twenty-five dollars will not erect a school building so she writes to us:

"Our convent was opened a few months before the War, and unfortunately we have been terribly hampered in our work for lack of funds. We need a school badly, as the children are very numerous, and it is in them we place the future of a good Christian community. If you can help us to find a few benefactors I cannot tell you how much it would mean to us. At present we have only \$25.00 towards the necessary amount. Anyone subscribing to the school will share in the children's daily prayers."

Let the Women Get Together

Rev. Fr. Vielle, of the Franciscan mission of Tsingchowfu, Shantung, would like to receive a sponsor for the dispensary for women he is anxious to open. Scarcely anything could do more good to the poor Chinese mothers than this sort of help. There they could bring their sick babies and receive for the little ones the need they often stand badly in need of. When in danger of death these infants could also be baptized and sent to heaven instead of dying pagans.

The small capital of three hundred and fifty dollars will establish and fit up a dispensary, which will be placed in charge of a native female catechist. This charity should appeal to some of the women friends of the mission, who by combining their offerings would make the good work possible.

A Bishop in Africa is a Modest Solicitor

The Right Rev. Ferdinand Terrien is a modest bishop who appreciates that our good people are being besieged from all quarters, but his very diffidence should call forth a favorable answer to his letters. In it he says:

"Catholics of the United States are being beset by so many and such frequent solicitations that I did not venture up to now to make known to them my pressing needs. But today I must write in favor of the poor heathens of the Ekiti district who desire to leave their idols and their fetiches, and who will become either Catholic or Protestant.

"The Protestants have begun their work among them, but we have also started our own and two Fathers are in charge of the whole district, with five catechists whom we pay.

"We have the most sanguine hope of success, if we are assisted by the generous Associates of the Propagation of the Faith."

"When one looks upon a consecrated Host and listens to Its divine appeal, inviting him to the conquest of souls in distant lands, is it possible to resist?"—*Just de Bretenières.*

DEATH IN THE LOYALTY ISLANDS

Rev. Adrien Noblet, S. M.

Of Loyalty Archipelago, only three islands are inhabited. They bear the names of Lifou, Ouvea, and Maré. Their united population is about fifteen thousand. Remote and little known as is this part of Oceanica, our apostles are hard at work there and have succeeded in banishing cannibalism as a first important step.

I AM a Marist missionary stationed at Lifou, one of the three principal islands of Loyalty Archipelago, which is a dependency of New Caledonia. Its population is about seven thousand persons.

In character they are superstitious, quarrelsome, and deceitful—possessing, in short, the characteristics of the other natives of this region.

Happily, the efforts of the French and English apostles who have been propagating Christianity among them for sixty years has had one marked result: they have induced the Melanians to renounce cannibalism, a result of no small moment.

But if the eating of human flesh is no longer in vogue, many superstitious customs and beliefs

Still Cloud the Minds of Our Charges

and prevent them from becoming perfect Christians.

The funeral rites in use are curious enough to merit a detailed description. On the island of Lifou when a person is stricken with a serious illness, his neighbors send messengers abroad to inform all the relatives of the fact.

The latter immediately set out for what may possibly be a last visit to the sufferer. Before long his hut begins to fill with relatives; then friends drop in until at last the small domicile is crowded. There is nothing like illness, in our islands, to make one know the number of one's friends.

It is true that devotion under such circumstances does not call for a great display of self-sacrifice.

After having greeted the invalid and his family the visitors

Stand a Few Moments in Mournful Silence

they then "fade away" to the grateful shadows of the cocoanut grove and settle themselves for a good chat.

From his bed, or rather his mat of pain, the object of solicitude hears the jests and laughter of those

who a moment before had stood sympathetically at his side. No effort to check their mirth or to consider the sufferer is made by the guests. If their friend is disturbed, no matter—he is soon to die anyway.

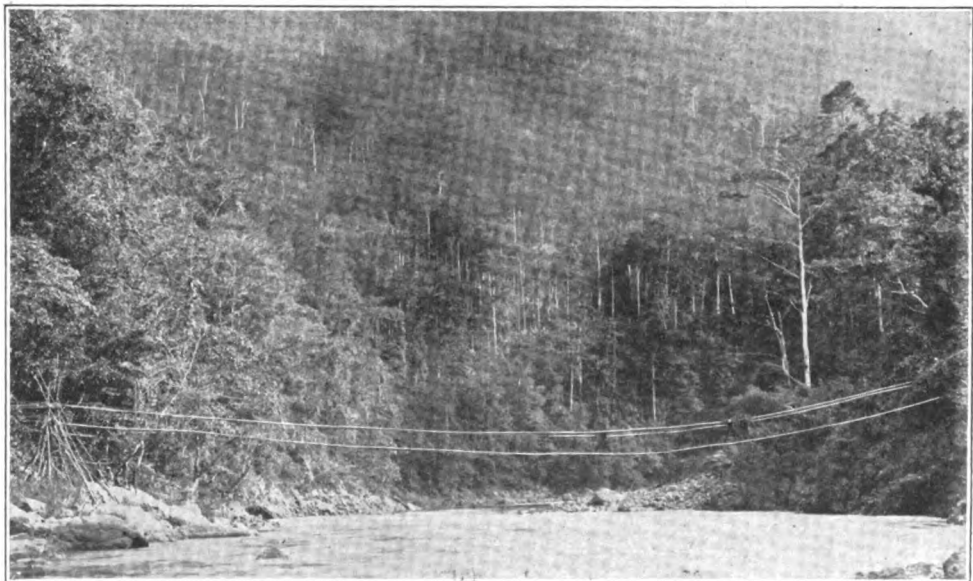
After the visitors have talked to their heart's content a feast is in order, prepared by the family of the sick man. No one is excluded, and it is a noticeable fact that the crowd increases the moment the pots are placed on the fire.

The food furnished must also be good and abundant or the entertainers will be forever disgraced in the eyes of the community.

Recently one of the little girls attending our school was attacked by a serious illness and returned to her home. Though very poor her father and mother gave her every attention in their power.

When I went to see the child, I found her very ill and her parents, also, in a state of exhaustion.

In expectation of their child's death and its conse-



THESE ARE NOT TELEGRAPH LINES BUT A SAMPLE OF SOME BRIDGES FOUND IN THE ISLANDS OF OCEANICA

quent feast, they were taking no food lest the guests become discontented with what was offered them. It was with difficulty that I forced the pair to take a little coffee, and this was done secretly lest someone accuse them of regaling themselves at the expense of the mourners.

Cigarette smoking fills in the intervals between eating and chatting, and from time to time a few of the mourners stalk into the hut and gaze awhile at the

person in whose honor they are so thoroughly enjoying themselves.

Of course the duration of these deathbed visitations varies with the life of the patient. Sometimes those dwelling near at hand are obliged to go home occasionally to attend to their affairs or perhaps to graciously seek some food from their own larder.

But the mourners coming from a distance stay stolidly on for two, three, four days or even a week, being fed at this time by the nearly bankrupt family.

The scene at evening is even more noisy and hilarious than during the day, and the wretched sufferer

Must Endure All the Incidental Racket

without complaint. I often wonder how he is able to bear such agony. Cigarette smoke fills the hut; crowding forms keep out every breath of air; the gasping creature has need of silence, peace and fresh air, but he is denied such comforts during his last hours.

It must not be thought that remedies are not offered our natives when they are ill. Many experiments in the way of cures are tried. Usually these consist of the leaves of some medical plant, or roots and herbs.

Sometimes a mixture is made for outward application, or a tea is brewed for internal consumption.

Many of the plants and herbs have great value, but the natives do not always know the proper doses or the best means of using them.

Death, according to the common belief of our natives, does not result entirely from the effects of disease. Malign spirits or the evil wishes of individuals may cause it, and so beneath the mat of the invalid medicinal leaves are placed to ward off such influences.

We missionaries combat superstition with all our energy, but surrounded as they are by pagans, even well-meaning Catholics find it difficult to throw off the habits ingrained in their ancestors for centuries. Many, however, know how to honor their new faith in the proper manner.

For instance, the mother of the little girl who left our school offered a good example of practical piety. The neighbors, seeing her weeping beside the bed of her dying child, besought her to sprinkle certain herbs about in order to banish the demon Death.

The brave mother repulsed the offer indignantly.

"God will take my child, if He thinks best; but I am not going to offend Him by making use of superstitious practices that our holy religion condemns."

When the dying one has rendered his last sigh, moans and cries resound from all sides. A sort of rhythm marks the sounds of grief—a rhythm punctuated by exclamations

Expressive of the Most Profound Grief

But the slightest incident of an amusing character transforms weeping into noisy hilarity. When the joke has passed tears and lamentations are resumed, and so the strange and spasmodic grief wears itself out.

The mourners who arrive after the death usually bear gifts of potatoes, fish or fruit. All these offerings are immediately placed before the chiefs or dignitaries who may be present, the parents of the dead person, or as they may be termed, the hosts, are not enriched thereby. Everything of an eatable nature must pass immediately to the hungry horde that surrounds them.

After several days of alternate mourning and feasting the concourse begins to depart. Finally the corpse is buried and the relatives find themselves alone and denuded of all their provisions.

Death, as we see, serves as a pretext for a jovial reunion of friends, but even among the baptized Christians only too few have remembered to say a prayer for the soul of the defunct, to have a Mass said or even to say a rosary for the repose of his soul.

Needless to say the missionaries deplore such relics of paganism, but must wait patiently until a brighter light shall dawn upon the natives of Oceanica.

Who Will Donate a Chapel?

For a priest who has neither church, central station or presbytery, and who lodges in a poor room in whatever section he happens to be, Fr. Henry Sepier, Lazarist, of Hoei pou, thinks that one hundred and seventeen baptisms of adults for the year is pretty good showing. Added to this there were two hundred and twenty confirmations.

This poor apostle must divide his time among forty

little settlements and see that the Christians do not forget the principles they have learned, which means that he has no time to kill. Chinese converts are very fond of having a place of worship, and often the people of Hoei pou beg the Father to build them a church. He cannot do so himself, but here is another opportunity for our rich countrymen—or women—to come forward with a memorial chapel.

"What pity is so like to Christ's as the pain of heart of a Christian over the pauperism of an infidel? What love in the wide world of holy charity can compare with love of souls? St. Paul, speaking of some of the men and women who labored with him for others' salvation, says, 'Whose names are written in the Book of Life.'"—Rev. Walter Elliott, C. S. P.

CELEBRATING AN ANNIVERSARY

Right Rev. F. Demange, P. F. M.

Both the Bishop and the mission of Taikou, Corea, are youthful. On the occasion of their fifth anniversary the former urges his need of native priests and adds that the only obstacle in the way of forming an adequate clergy is some rice. This sounds simple enough; what it really means is the support of the young seminarians who show promising vocations in the seminary the Bishop has founded.

IN families, even poor ones, it is customary to celebrate anniversaries. On such occasions memory dwells on the past and imagination fixes itself on the future.

The mission of Taikou is in a position to indulge in a like experience, for it has reached its fifth birthday. Youthful though it is, I venture to say it is not entirely unknown to the outer world, even amid the terrible distractions that are now agitating half the people of the universe. In the past it has been able to arouse sympathy for its weakness—may it be as fortunate in the future!

Notwithstanding temporal difficulties Divine Grace has not been withheld from us. The Catholic population has reached the goodly figure of 28,963—a gain of 1,120 souls over last year.

These Catholics, moreover, are not merely baptized persons whose names have been enrolled on our lists, but practical Christians, frequenting the sacraments.

It is safe to say that less than a thousand missed their Easter duty, and of these many were

Not Restrained by Laxity of Faith

but by misery or other obstacles almost impossible to overcome.

During the five years' of the mission's existence more than 16,000 baptisms were administered—4,000 to adults fully instructed and prepared for the sacrament, 7,000 to children and grown persons at the point of death, and the remainder to the children of Christians.

At the present time the proportion rests at one Catholic to every 229 pagans. A large number of the population, it remains to be seen, are yet in need of the earnest efforts of the missionary.

The years I have spent here as bishop only intensify convictions I formed as a priest, namely, that the difficulties encountered here are similar to those found in any mission country where the emissaries of Satan are on the watch to keep their stronghold, but that

aside from general obstacles the Corean mentality is especially open to the conviction of truth.

Grace could easily prevail were we supplied with a proper working force, so that the sole, fundamental reason why a larger number of Coreans have not been made children of the Church is that we have not enough priests to look after their spiritual interests.

Up to the time of the war, moreover, the only reason we did not secure more missionaries was on account of our inability to support them.

To be sure the arm of the Master will not be staid; to be sure He wishes the salvation of souls; to be sure He desires and gives many vocations, but in order to make these vocations fruitful we must have the means to educate those who possess them—to make them actual dispensers of the Mystical Body.

To administer the sacraments to 29,000 Catholics dispersed over such a wide territory that many of the Christians can only see the priest twice a year and that for a day at a time, I have only fourteen assist-



BISHOP DEMANGE SETTING OFF FOR A PASTORAL VISIT

ants: of these ten missionaries are European and four native.

Moreover, the roads that traverse the dreary spaces are such that a good half of their time is taken up in the most wearisome traveling. When, crushed with fatigue, the poor apostles finally reach their journey's end it is to take shelter in a wretched native hut, from which the tenants have moved the furniture but not,

alas, the dirt or the insect occupants, in order to make room for the Divine Guest.

In this hovel, the missionaries snatch a few hours rest

With the Floor for a Bed

after which they invite the Guest to descend upon an altar which may be more than a table or a shelf on the wall.

They must then, in a couple of days, perform a half year's ministry, and it is needless to say that they cannot supply all the needs of those who come to them.

The case, therefore, resolves itself into the simple deduction that more priests in Corea mean more Christians. But just here comes the reflection that we may expect no European priests to aid us for several years to come, and we must turn our eyes toward native material. With profound joy I testify to the fact that this material is excellent. We find plenty of vocations. What then stands between us and an adequate native clergy? Nothing but some rice.

Since becoming Bishop I have directed my most untiring efforts to upbuilding a seminary for the training of well-disposed youths. Beginning with six little Latin students, I have succeeded in establishing, at Taikou, a seminary which boasts fifty seminarians, one of whom has been ordained subdeacon.

My dearth of missionaries allows only two priests as instructors for the college, and I have been obliged to form the course of study accordingly. Classes may be admitted only once in three years. The class I ac-

cepted in 1914 was a large one because I counted on the founding of a number of burses which would support the young men.

My European friends, however, cannot maintain their assistance and my perpetual burses, which assure the formation of a priest every twelve years, must look for their supporters elsewhere.

Often I picture what will take place when the soul of the clergy or the lay person who has created a native priest appears before the Judgment Seat. Possibly that soul will say:

"Truly, O Master, when on earth I was lacking in zeal and devotion; I was negligent of my duty; I committed errors through self-interest or the interest of my family. But You have said that not even a glass of water given in Your Name shall go unrewarded; therefore You will remember the souls saved by the Corean priest I have aided in consecrating and and You will not be unmindful of me."

And will Heaven be refused to him who has helped to secure it for others? Will not the alms given for the consecration of a minister of the Gospel be rewarded a hundred-fold? We can not believe otherwise.

I said at the beginning of this letter that on the occasion of an anniversary, even if it is only a fifth one, one must regard both the past and the future; but it is the future that causes me the greatest anxiety. I need, Corea needs a native clergy—the very existence of the mission depends upon such a body of men. May the cry I send forth to this end be heard above the clamor of the world!

The Mill Hill Missionaries in the Philippines

Rev. Fr. Verbrugge, Superior of the Mill Hill Missionaries in the Philippines, says of their early experience in that field:

"On our arrival we were far from welcome. In many places we were saluted with a volley of stones, and for many nights it was nearly impossible to sleep, for our houses were battered night after night. Poor people! They thought this would frighten us, and that we would quietly withdraw. But they sorely miscalculated. They did not know that they had to deal with missionaries who, wherever there is danger, are most at home, and who never forget that the blood of martyrs is the seed of new Christians. We had to start our Apostolic work in temporary buildings—some hastily put-up bamboo sheds. And few were the people who dared to come near us, for though a number of them were still Catholics at heart and would have liked to come, yet, afraid of their leaders, they remained at home.

"Thanks be to God all this has greatly changed now. The churches in many places are crowded at both Masses on Sundays, the Confessional is besieged more and more, and many of our fathers have frequently spent from ten to fourteen hours at a time in the confessional. One man alone may have to hear 20,000 or more Confessions a year.

"Each missionary has to administer a district, containing from ten to twenty thousand souls, divided in a great number of villages, often several miles away from his residence;

yet these villages must be regularly visited, and the sick attended to, and this last duty alone is often more than one man can do in a tropical climate; also I have lately lost two of my best men, more from too hard work than any other cause.

"For the last three years we had between eight and nine thousand Baptisms yearly, and about two thousand Christian marriages a year. This alone would show what a number of Christian families are under our care.

"It is absolutely necessary that we should have more men, in order to relieve a little those over-worked ones who have been at it now for so many years, and to give them the well deserved rest when sick or run down—a thing which until now never could be done, for it always meant the closing up of a mission, as we have not a single Father in reserve.

"Though many of these people are returning to the mother Church, yet the churches and rectories remain in dilapidated condition. Most of these buildings were wooden structure or Spanish adobe, and during the many years they were in the hands of the schismatics, not a cent had been spent for repairs. The damage done by the yearly typhoons and hurricanes, the wear and tear of time, were all ignored, and most buildings became mere ramshackles. In many places the zinc roofs, the wooden rafters, the floor planks and the wall-beams all had been carried away and stolen. As to the furniture of the churches and rectories everything had disappeared; chalices, monstrances, vestments, statues, and the very altars all had been stolen and carried off. What a task to refurnish these buildings!"

ASTRONOMY AND THE MISSIONARY

Rev. W. Charroppin, S. J.

Although the incident recorded in this contribution occurred some time ago it is well worth reading now, and shows the value of faith in a materialistic age.

FOUR professors of the University of St. Louis, desired, like myself, to witness the total eclipse of the sun which took place January 1, 1889. We, therefore, made up a party and set out for California where we expected to get the best view of the eclipse.

Starting on the twentieth of December, we spent five days on the journey, finally reaching Norman the town chosen for our observation without accident.

My companions, Messrs. Pritchett, Nipher, Engler and Valler, were Protestants; I was the only Catholic member of the little expedition.

The five days remaining before the great event were spent in indispensable preparations. We had to determine in a most exact manner our latitude and longitude. As this could only be done by

A Minute Examination of the Stars

we worked both day and night, and it was only on the very eve of the eclipse that our astronomical clock was in correct condition.

But at this very time, alas, clouds began to gather in the sky. The probabilities were that the following day would be one of rain or fogs. When New Year's dawned, finding all our instruments in perfect order, sure enough, the weather was wholly unfavorable.

The first contact, according to our calculations, was due to take place at twelve minutes and fifteen seconds after twelve o'clock noon, and the total eclipse about one hour and a half afterward.

Our supper over, on New Year's Eve, we lighted cigars and discussed the chances for

A Favorable View of the Eclipse

Not a star lit the heavens, and my companions were plunged in despair. But I reassured them and promised that we would have two minutes of sunlight during the total eclipse.

My promise was greeted with skepticism. Professor Pritchard said sarcastically: "Father, are you a prophet?"

"Neither a prophet nor the son of a prophet," I responded.

"Then how can you promise us those vital two minutes with so much certainty?"

"I have my own reasons for doing so; but if I were to tell them, you would not then be convinced, nor would you understand them."

Everyone became interested; a mystery seemed to be in the air.

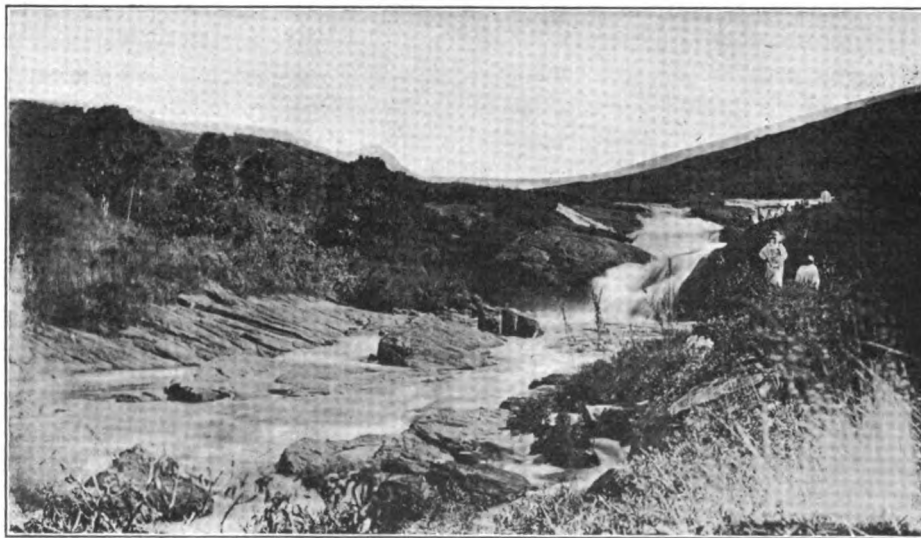
"Tell us your reasons," cried my companions eagerly. "At least tell us what they are!"

Allowing myself to be persuaded, I said:

"Well, my friends, you know that we Catholics have in heaven a good Mother with whom you Protestants are not acquainted. She has great power, and tenderly loves those who are devoted to her. When I want to obtain a great favor I ask many of her children to pray to her and almost never am I disappointed."

"In St. Louis there are many holy women and innocent little children offering up petitions in my behalf, perhaps in these simple words, 'Dear Mother, give Fr. Charroppin two minutes of sunshine today,' and my faith tells me that their voices will not remain unheard."

This exposition of confidence in our divine Mother



THE MISSIONARY GETS CLOSE TO NATURE

brought forth gusts of laughter, and Professor Pritchard exclaimed:

"Father, I wish I possessed your unquestioning faith, and I am going to put yours to the test. In case the weather remains unfavorable tomorrow at the crucial moment, will you consent to walk from here to Ogden as a forfeit?"

"Certainly, I consent; but I have served the Blessed Virgin faithfully all my life, and I do not think she will now permit me to walk all the way from here to Ogden. I feel quite safe, therefore, in taking up your proposition."

"But will you sign a contract to that effect?" persisted the Professor.

"I will sign your contract if you will sign mine."

"And what may yours be, if you please?"

"If the day proves cloudy I agree to go to Ogden on foot; but if, on the contrary, we have sunshine enough to meet our needs, you will have to get down on your knees and make a verbal recognition of the providence of God and the power of the Blessed Virgin."

This compact was ratified, and Professor Nipher remarked:

"Supposing the sun shines out across the fog, but not sufficiently to allow us to witness the eclipse; will you pretend, Father, that you have gained?"

"No, I predict a clear and beautiful sky at the essential moment, but remember I promise only two minutes sunshine."

The next morning, the day of the eclipse, broke dark and heavy. The clouds hung low, and our spirits were in a like condition. My four friends, plunged in gloom,

Could Not Touch Their Breakfast

and when at ten o'clock, the atmospheric conditions remained unchanged they were ready to abandon all hope.

As for me, I retired to say my rosary, adding as a preliminary, "Blessed Virgin, our Holy Mother, your honor is at stake. Do not permit these heretics to say you have no power. Grant my request."

The moment for the first contact arrived and was lost because of the clouds. The poor astronomers could not express their chagrin. But I urged them to remain at their posts, with instruments ready, assuring them again and again that the clouds would disperse when the vital moment arrived.

Professor Nipher replied: "Are you hoping that the Angels will sweep the mists away?"

"That is just what I expect," was my answer.

"Will the Angels show in the photographs?" was the query.

"Angels are spirits and can leave no impression upon the lense or upon the eye, but they will be there just the same."

The marvel of nature, to see which we had journeyed so far, now became imminent.

The Moon Began to Pass Before the Sun

the darkness increased, the scene became imposing, almost frightful.

Then, just ten minutes before the total eclipse, the clouds parted, my friends uttered shouts of joy at the view which presented itself: Venus, Jupiter, Mars and Mercury, all near the sun, burned with intense brightness. Only a corner of the sun was visible and the world was buried in intense gloom; the nearby mountains stood out in spectral grandeur; an intense hush seemed brooding over the entire universe.

In another minute the last gleam of the sun's surface disappeared and total obscurity of the great orb followed as the moon traversed its appointed course. Only a nimbus of light showed where the sun still shone. Words cannot describe the effect of a total eclipse of the sun—surely it is the most sublime manifestation of nature.

The eclipse lasted exactly two minutes, and was a perfect success as far as our observation was concerned. When the views were taken the gentlemen ran and seized my hand. Professor Pritchard said in the excitement of the moment:

"We will all become Catholics; we firmly believe in the power of the Blessed Virgin, for this is undoubtedly her work." And even while he was speaking the clouds gathered and again obscured the sun.

My first task after this happy conclusion of an affair that really meant a great deal to us all was to

Develop My Photographs

which came out exceedingly well. I was still in the dark room when supper was announced, and I called out to my friends to partake of the repast without me, as I would not be ready for an hour.

But to this my enthusiastic and, for the time being, devout friends replied that they would not sit down until I had blessed the food, and the supper was sent back to the kitchen.

When we had finally eaten, I mentioned the fact that one of the company had a duty to perform. Not one, but all then knelt around the table and joined with me in offering profound thanks to our heavenly protectress. Professor Nipher stated that it was the first time in his life he had gotten down on his knees.

Our work was done, our appointed task accomplished. There was nothing left for us but to set out on our homeward trip, which was accomplished without accident.

Since then Professor Pritchard has often visited me. He possesses a noble character, and I hope to make him a member of the Catholic Church in due course of time.

And this, how a journey of hundreds of miles, undertaken for the purpose of photographing an eclipse of the sun, was able to add to the glory of the Great Mother of God.



Catholic Missions

PUBLISHED EVERY MONTH BY
THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERL, Editor
J. G. MENARD, Assistant Editor

FRRIENDS of the missions in care of German missionaries have been concerned in regard to their welfare during the war, and we are accordingly asked if the Propagation of the Faith is able to do something for them.

German Missions

From the very beginning of the War we have been anxious to help the German missions, knowing they would be greatly deprived of assistance from the Fatherland. But we soon found out that many of them had been either closed like those of Togoland, Kamerun, etc., or so isolated by the war, that it is impossible to communicate with them, like those in German East Africa. Two years ago we tried to send alms to some of these missions, but our check was returned by the British Government with the remark that it was undeliverable. We appealed to the former German Ambassador at Washington, Count von Bernstorff, who confirmed the fact that it was impossible to communicate with our missionaries. He also was kind enough to volunteer the information that they were not suffering, stating that the land of the mission countries being extremely fertile, they could support themselves. We nevertheless regret to be unable to assist the work of the German priests as we were doing before the war, and as we will resume doing as soon as it is over.

Besides the Prefecture Apostolic of Sapporo, recently founded in Japan and intrusted to German Franciscans whom we assist, there are still four German missions unmolested by the War. They are the vicariate of South Shantung (China), the prefecture of Nygata (Japan), the prefecture of the Sunda Islands, and a mission in the Diocese of Nueva Segovia, P. I., all in charge of the Fathers of the German Society of the Divine Word which has its mother house at Steyl (Holland).

These four missions have received from the Society for the Propagation of the Faith in 1916 an aggregate sum of \$7,675.69, which, considering the number of

priests at work (95), makes an average of about \$8.00 per month per missionary.

This amount is all our Society has been able to allow to any of the missions it assists during the terrible war. We readily admit that it is much too small, and we urge the friends of the missions who find it such, to help make it larger by giving us their coöperation.

* * *

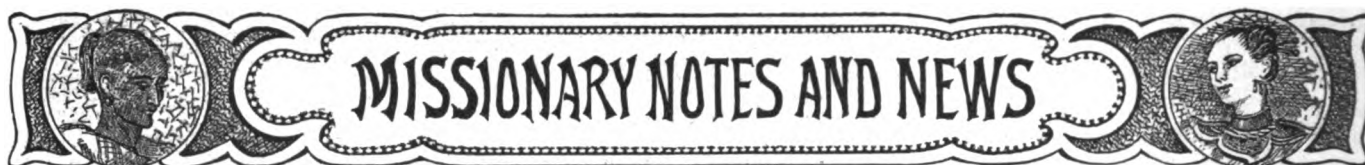
THE following remarks are from the Rev. W. Hackner, widely known as a contributor to the German Catholic press of this country. They appeared several months ago in the *Pastoralblatt* (St. Louis),

An Advice and a Warning

and we reproduce them because they represent exactly our opinion in the matter, also because they become more timely every day in view of the circumstances in which our missions find themselves on account of the European War.

"A few months ago I read in a Catholic newspaper that a wealthy Catholic in Michigan had left a million dollars for a magnificent church. That is good and praiseworthy. But it would be still better, under present conditions, if part of the legacy were used to erect a hundred-thousand-dollar church (which would no doubt serve its purpose just as well) and the remainder devoted to mission work. Many of our religious congregations, especially of women, have chapels which surpass in splendor the court chapels of royal houses in Europe. We hope God will reward them; but we cannot suppress the thought: If these religious have so much to give for the glory of God, could they not devote a portion of their apparently large income to the rescue of immortal souls by supporting missionaries and missionary societies? Would it not be most pleasing to God if they would contribute, say a few hundred, or a thousand dollars annually for the purpose, and thus aid in the *spiritual* upbuilding of the Church? Surely this is not asking too much! More than one priest has betrayed to me his apprehension that our American convents will meet with the same sad fate that has overtaken those of Mexico. The Lord may permit this by way of punishment if too much attention is paid to material things and to luxury. By giving a portion of their income for the missions, our religious congregations would not only perform a very meritorious deed, but draw down upon themselves the grace and blessing of God."

To these remarks we may add that our experience is that the religious, especially the congregations of women, who have the most splendid chapels and convents, contribute little or nothing to the work of the missions. We could mention some wealthy communities with a large number of rich pupils, who are quite satisfied by sending us a five dollar bill every year, and probably think themselves very generous.



AMERICA

CALIFORNIA Fr. Breton of Los Angeles has gone to Japan for the purpose of securing teachers for the very successful mission conducted for the Japanese in California.

The missions have been very unfortunate this winter in regard to fires. Those of our own country have suffered severely, due no doubt to the cold weather which has brought about over-heated stoves.

Sister Mary of St. Labre's Mission, Ashland, Montana, is the latest to report the loss of the asylum and its furnishings. Indeed it was little short of miraculous that no fatalities occurred. The Sister says:

"We were burned to the ground on January 12th, only saving our lives and what we had on, so we are much in need of clothes. We could not secure anything for ourselves or boys and girls—all went in less than two hours. With a supply of shoes, bedding and wearing apparel the work can go on in the church, but without those necessities we are helpless."

Rev. Fr. Crimont, S. J., of **ALASKA** Alaska has been having some much needed assistance this winter. A recent note from him says:

"We have had in our midst, for a few weeks, two of our Fathers from California, who gave missions at Juneau, Douglas and Sitka, last month. Their ministry brought back to the Church quite a number of backsliders, besides drawing some non-Catholics to see the truth. Last Sunday I confirmed twelve adults, mostly converts. It is a small number, but—we are in poor Alaska."

Rev. John A. Lynch, C. S. R., states that there are six Redemptorists in his mission at Mayaguez, southwest coast of Porto Rico, and that everything is plentiful but money. His report for 1916 reads:

"Children in Mission Schools, 1,900; 30 Sisters and graduate teachers; 1,500 children baptized in 1916; 46,000 Holy Communion given. Present number of souls in Mayaguez City, 18,000; country and mountain jurisdiction, 20,000."

An urgent propaganda is being carried on by all missionary bishops for the training of a native clergy to fill gaps in the ranks of European apostles. Many have made a good beginning. Mgr. J. C. Bouchut, P. F. M., of Cambodia, announces that his mission already possesses fifty-one native priests, and he hopes, during 1917, to consecrate six more young men.

Tientsin possesses a flourishing band of the Children of Mary, which was inaugurated by Sister Gabriel Devaney, an Irish Sister of Charity, of the General Hospital.

The Sodality was established only nine years ago, but during that period fifty members have been enrolled and six have consecrated themselves to God. The girls assemble every third Sunday, with one of the Sisters in charge, in the chapel for an instruction from one of the Lazarist Fathers, and the first Sunday of each month they make a retreat. These meetings are held in the hospital laundry, and a little shrine is erected to our Lady, none the less devotional for its work-a-day surroundings, since an oratory is at present a remote luxury for these Chinese Children of Mary.

One of the most venerable bishops of Hindustan has passed away in the person of Mgr. Charles Joseph Gentile, O. M. Cap. He was seventy-seven years of age, and had been a bishop twenty years. Shortly after being ordained a priest he was sent to the missions of northern India and was made bishop of Allahabad in 1897. The great archdiocese of Agra, he later governed, contained twenty-four million souls, in charge of thirty-eight European Capuchins and twelve native apostles.

India as well as China is able to prepare young men for the priesthood, and they amply repay the time and money expended on their education. One to testify to their value is the Right Rev. Paul Perini, S. J., Bishop of Mangalore, who writes:

"The six native priests educated in my local seminary and ordained last September, have taken up work in various stations and show great zeal and ability. Thus the many sacrifices I had to make to maintain them during their nine years of seminary life are fully recompensed by the excellent work these young missionaries are doing.

The advantages to be derived from Catholic instruction are beginning to be

recognized even by pagans. Japan's schools conducted by religious, are crowded with non-Christian pupils. The Superior of St. Mary's Presentation Convent at Peshawar, India, also writes:

"Our school is very well attended by Catholics, Protestants and Parsees, the last a very well-behaved class of natives, most docile and obedient and extremely studious. They generally adopt European manners."

Rev. J. Mabé, S. J., is trying to win souls in a real stronghold of paganism. The town rejoices in the name of Sriviliputtam.

"This place," he writes, "which numbers 30,000 inhabitants, is essentially Hindu, and very religious in its way. It has two big pagodas, with a number of shrines in all quarters and a small temple perched on the summit of a rock, to which flock every Saturday crowds of pilgrims from the surrounding villages. On the last Saturday of the month especially the crowd is monstrous. Close to our church, and facing it, stands the gopura of the bigger pagoda; it is two hundred feet high and can be seen for twenty miles round. Under its blissful shadow live 5,000 Brahmins, the true rulers of the town. Conversions are therefore not easy, the less so as Christianity was looked upon till recently as the religion of the Pariahs or the untouchables."

OCEANICA

The Vicar Apostolic of the **SOLOMON ISLANDS** South Solomon Islands, Bishop Bertreux, S. M., after bravely fighting a variety of foes in a mission which he designates as "the most wretched in the world," has at last been temporarily worsted by malarial fever, and has retired to the sanatorium maintained by his Order in Sydney, Australia. That he is able to sustain hopes of ultimate recovery is due, he believes, to the fervent prayers of the priests, nuns and converts under his care. Some of these, not content with praying, have even offered their lives to save that of their beloved Bishop.

From his retreat Mgr. Bertreux sends out the story of the hardships endured by his workers. Not less than four missionaries have died, and this means that the Catholic Faith, now so well received in the Solomon Isles, has not enough priests to satisfy the demands. Lack of transportation, moreover, is leaving these islands without coal and other necessities. So that the future is one not pleasing for an invalid to contemplate.

APR 30 1917

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PREACH

THE

GOSPEL

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation: *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

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Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

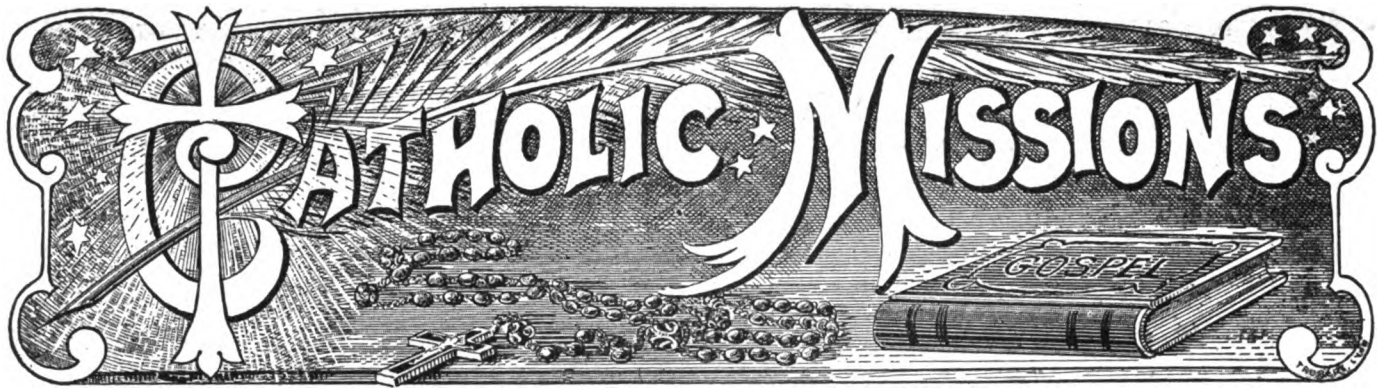
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August, October, December

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343 Lexington Avenue
New York, N. Y.



VOL. XI

MAY 1917

No. 5

MEDITATION OF A SHEPHERD BANISHED FROM HIS FLOCK

Rev. Joseph Cadars, P. F. M

Fr. Cadars, whom the exigencies of the war have called to Tientsin, says: "I compare paganism to a cold night covering the land of Corea; my little Christian centres are like shepherds' fires burning here and there."

The illustration shows that the Queen of Apostles helps to keep the fires burning.

IN a dismal corner of a gloomy suburb of Tientsin, where by a sorry chance the mobilization has thrown me, I dream tenderly of my beloved Corea and of my dear district of Kieryang.

After this war is ended if our Master, Who knows those of us that shall survive it, grants me the favor to return to my mission, what will be my task? Heretofore it has apparently been to work each day for the coming of the kingdom of God to the heathen lands, to make as many souls as possible benefit by the ineffable mystery of the Redemption, and in so doing, myself to approach hour by hour

Nearer the Threshold of the Divine Paradise

In the field that my Bishop confided to me I will return to my furrow where I left it when the official order to mobilize came.

This saying of Christ's to his Apostles: "When the Son of Man cometh, shall He find faith on the earth?" why does it haunt me more and more as the war goes on?

Because there are so many of the laborers among those who departed for the front in 1914, who will never return to their furrow! Some

will have fallen; others, when the hour of return has sounded, will find the plow broken, the fields wasted or cut up into trenches, the home in ruin, the wife and children scattered, and it will be but natural if the madness of their grief does not get the better of their reason and of their confidence in the solace of religion.

And I, in what condition shall I find my district? What will have happened to my Christians of the Kieryang group whom I like best of all, because I know them best? For six years I have lived among these good people; I have been part of their every day life; I have shared their sorrows and their joys, as well as the

Inmost Secrets of Heart and Conscience

When I first arrived I received with deep emotion their filial prostrations, even the old men taking precedence over the young in greeting this their new spiritual Father arrived from France. I believe, too, that their title of newly-made Christians makes them more dear to me. Understand, it is not that they are any better than the others, but that they are mine.

I am more fortunate than



THE BLESSED VIRGIN AMONG HER CHILDREN IN THE MISSION WORLD

most missionaries in that I can from here keep in communication with my converts. Our letters have passed each other regularly every month, on the sea or on the railroads, and the epistolary exchange

Has Proven a Great Comfort to Me

Just recently a long letter from my catechist, Paul, gave me a summary of the religious situation at Kier-yang; I quote the ending:

"This ordeal of twenty-eight months through

Have pity on our souls, and if you can set aside for a little while the affairs of your country, come and give us a little relief."

Poor neophytes! Evidently the tempest of fire and blood that shakes the world, reaches even them, in a sense. Flowers and fruit fly before the wind, fruits, hardly formed, fall to earth. Those among them, whose names seemed to be written in the Book of Life, can scarcely sustain themselves. Satan is sifting them down and I can only help them by praying for them, and by recommending them to the prayers of the Church.

I have, also, in my immense district other groupes of Christians, news of whom I am constantly receiving. My affection for them is mingled with a deep pity, for if

I Compare Paganism to a Cold Night

covering the land of Corea, my little Christian centres are like the shepherd's fires burning here and there, where a few lonely souls come to find comfort for their spiritual needs. I visited them regularly twice a year. I fanned these flames as best I could by throwing all the fuel I could upon them.



WHEN MISSIONARY MEETS MISSIONARY

which God has brought us, has produced on us the same effect as the frosts of spring have on the fruit trees. Many a flower, many a leaf has fallen, as well as some fruit that was not yet well ripened. I must say here that the fervor of several of the newly-baptized did not last much longer than the exhortations of our spiritual Father. Not that they return to their superstitions, but they do not understand that in your absence they must go to the gatherings that replace the Mass.

"If they do not come to the chapel to say their prayers, how can they manage at home, for most of them do not know how to read and they have not learned the prayers by heart. They forget that Sunday is the Lord's day, and when the bell has been rung I watch all the paths leading to the chapel and see many men, and even some women, going to work in the fields or betaking themselves to market. When I reproach them for setting such a bad example, some of them make up their minds to stay at home, on the pretext of making sabots, plaiting straw slippers or finishing a piece of weaving.

"As for those who for several years have followed the customs of Christians, they are like well-grown stalks of rice that suffer from the drought without dying of it. What will they become if the drought is prolonged?

"Our sins have accumulated so that we cannot receive the sacrament of penitence nor the Eucharist.

Poverty is relative and exists everywhere. I have seen it in Tonkin, in Japan, in China, but nowhere as great as in Corea. The black misery existing here, in my opinion, is the cause not only of the defects of family life, but also of the indifference with regard to spiritual truths. One must be heroic indeed to think seriously of the state of one's soul when the body is dying of starvation.

This poverty also causes much emigration. The people leave a village where they have lived wretchedly, persuaded that in some other place they can make a better living. They sell what they cannot carry and that brings in a little money for the journey, which is often a long one as Coreans are born nomads.

Arrived in a strange neighborhood where they are unknown, shelter is begged for the wife and children, and the father offers himself as a domestic servant.

When I see at Tientsin the brilliant equipages, the beautifully appointed motors, when I think of the thousands of millions that are being spent that we may kill each other, I am confounded for fear the heathen will question the truth of the Christian religion.

The letters which I receive from Keiryang resemble the couriers of Job. They invariably announce misfortune. Now it is the drought that has ruined the rice harvest in the mountains and the rice plantations in the plains. Now it is a flood that has caught the rice in flower and will mean the decay of the crop. Fire has destroyed the home of one of the Christians.

The barley has dried under foot. The cotton has not ripened as it should. The wind has ravaged the fruit trees.

But none are as sad as the last letter of my catechist, Paul. "As far as I can judge, the adult baptisms will not be many this year. At Kieryang it is the same; the catechumens whom you confided to me are completely demoralized since you left. You were the support of their weakness, the light of their ignorance, the confident of their troubles. When the heathen made fun of the facts in the catechism, they could retort with the answers you had armed them with and thus they had always the last word.

"In the two years and a half their memory has grown rusty, their good will has failed them, and though the heart is still open to the great truths that I recall to them, they remain far from conversion. It is my fault; I am not worthy of the charge that you have confided in me; and so I hope that God Who knows my shortcomings, will shorten the war and hasten your return to Kieryang."

No, my catechist is not responsible for the evil. He does his best. No human influence can convert souls, but the Master Himself gives them the faith, and it is necessary that His missionary be there to guard it for Him.

The "Little Flower" does not Forget Missionaries

The "Little Flower of Jesus" promised to intercede in a special way for priests, and that she extends her protection to apostles, who surely need much encouragement is shown by Fr. Kerkhoff, of Nagalama. He started to replace the thatch roof on the church by some tiles, but the work was not easy to an amateur, and he thought he would never succeed.

"I was so discouraged," he says, "that I thought I should have to give it up, when I happened to think of what the Sisters had told me of the little Carmelite nun. On the spot I offered up a fervent prayer, begging her to show me how to do the work and suddenly everything seemed to be made clear to me, and I sailed right ahead with the work as though I were an old experienced hand. Never again shall I despair of anything! May the 'Little Flower' prove as good a friend to you as she has to me."

A Perpetual Membership Endows Soul Forever

If you were offered a good life insurance policy for a small sum you would gladly accept it. And yet for the sum of forty dollars—the cost of a Perpetual Membership in the Society for the Propagation of the Faith—you can insure your soul forever.

Endowment, future income, or dividend-paying policies are excellent things, but what are they in comparison to a policy of this sort, one which for one payment (and a small one, at that) endows your soul, assures it a future income and pays dividends forever?

You will never be forgotten. Your policy will never expire. You will never cease collecting on it as long as the Society for the Propagation of the Faith lasts, and that will be as long as the world exists!

One payment, the entire sum of forty dollars, or the same amount in small payments spread over one year, will make you the holder of a valuable soul insurance policy. Today is yours. Tomorrow belongs to God. Now is the acceptable time. The chance, put aside now, may never present itself to you again.

A Long Journey

A White Father who had to make a journey of one hundred and twenty miles through the African wilderness had this experience:

"At one time I believed I would have to go to sleep in the brush with the elephants as my only companions, for they have overrun the country to such an extent that the people have actually been driven out. My bicycle came to grief, so that I could not rejoin my porters; I had nothing to eat, but found shelter finally in a poor chapel of reed, which I reached about nine o'clock in the evening. If I told you that I was not afraid, I certainly would not be speaking the truth. In the midst of the equatorial brush, in the middle of the night, one does not feel like a lord of creation. However, the trip ended safely."

Four Cents Their Daily Wage

Fr. Westropp, S. J., paints a gloomy picture of the field in which he now finds himself. Floods have made terrible havoc in the district, and conditions, always bad enough, have reached the breaking point. Writing about his Canarese people, he says:

"The natives of this part of India are poor enough in normal times as they live almost entirely on bread alone. The daily wage is four cents, and with this they buy some grain, grind it between two stones into flour, make it into what they call bread, and use what little money remains to buy clothing. They will now be dependent on the mission. They are, as a rule, little better fed or housed than cattle in the United States, if even as well. No furniture, no bed or bedding; their clothes are also used as bed clothes. Many wander through the streets picking up manure which they dry and use for fuel to bake their bread. A school or chapel can be built for a small sum, a catechist can be had for \$3.00 per month."

"The work of spreading the Gospel rests chiefly, it is true, upon those who, through the Sacrament of Holy Orders, have been set aside for the preaching and baptizing, yet even as the first Christians contributed by their alms to the labor of the Apostles so should the laity in our times fulfil their share in the evangelization of the world by their prayers and financial support."—Bishop O'Reilly.

THE SERVANTS OF THE HOLY GHOST

Rev. Dom. Maternus Spitz, O. S. B.

Of the total number of about 450,000 nuns and Sisters of the Catholic Church at the present time, some 20,000 are directly engaged in apostolic work. The Servants of the Holy Ghost, or The Missionary Sisters of Steyl, give devoted assistance to the Fathers of the Divine Word, and may be found in all the mission fields in charge of these priests.

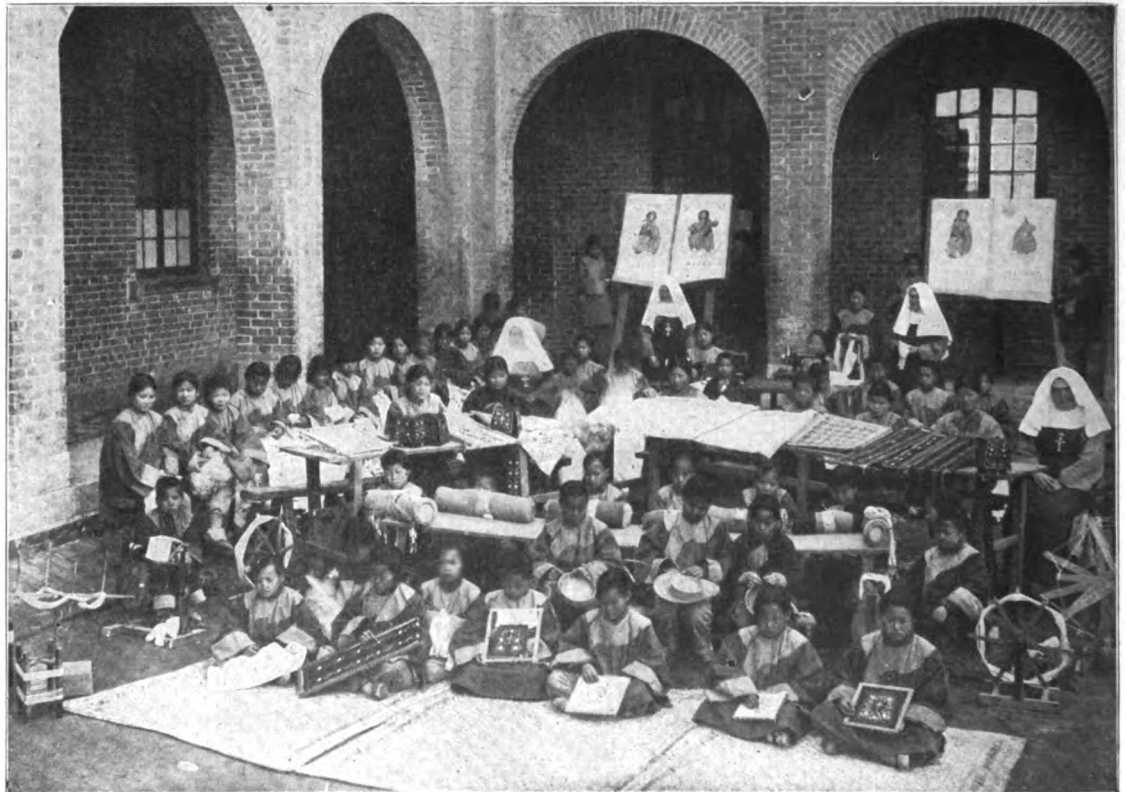
WE read in the Holy Gospel that "there were many women afar off who followed Jesus from Galilee ministering unto Him" (Matt. xxvii. 55) and "that certain women who had been healed of evil spirits and infirmities, and many others ministered unto Him of their substance" (Luke viii. 1-3). The Divine Founder of Christianity had chosen twelve Apostles and seventy-two disciples, whom He sent forth to preach the Gospel of Peace to Jews and Gentiles, and to work miracles in confirmation of the divine truths.

In this work of the Apostolate, Our Lord and His disciples were assisted by women upon whom He had bestowed special graces, and who from motives of gratitude and by a desire to help in the conversion of their countrymen followed them. Bravely they accompanied Him on the way to Calvary and stood beneath the Cross, generously they provided for His sepulchre, courageously they visited His tomb on Easter morn and joyfully at the command of the risen Saviour they announced to the sorrowful disciples the glad tidings of His glorious resurrection.

Materially they had supported Him in life and death, and in return the risen Saviour makes them with His disciples the partakers of the Apostolate, to coöperate with them materially in the most divine of all divine things, the salvation of souls.

From the earliest days of the Church heroic, generous and pious women took their share in the propaga-

tion of the faith, as we know from the writings of St. Paul. "I recommend to you Phoebe, our sister, who is in the ministry of the church that is in Cenchre who hath assisted many and myself also" (Rom. xvi. 1). "Salute Prisca and Aquila, my helpers in Jesus who have labored with me in the Gospel," etc. From the times of the Apostles throughout the course of the nineteen centuries of the Church's existence, self-sacrificing women have placed themselves at the disposal of the Church, and have freely given their services, like the deaconesses and widows or have dedicated themselves by vows of God.



THE NUNS PERMIT NO IDLE MOMENTS

When later on Religious Orders and Missionary Societies were founded, they associated themselves with their religious brethren

In the Work of Christianizing the World

either indirectly by their prayers and life of penance like the Benedictines, the Carmelites, the Poor Clares and other contemplative Orders, or directly by educational, social, charitable and religious works in the mission field.

Of the total number of about 450,000 nuns and Sisters of the Catholic Church at the present time some 20,000 are directly engaged in the Apostolate of the Church's mission fields. Almost every founder of a missionary Society for men in the nineteenth century has also founded a similar institute for women. Such

a helping hand and to coöperate in the work of the apostolate. When he started his Society he did not intend to found a sisterhood of his own, for he could easily obtain help from some of the flourishing organizations that already existed. But Bishops and Superiors of Missionary Societies who had passed



SERVANTS OF THE HOLY GHOST MINISTERING TO THE CHINESE

are *The Daughters of Mary, Help of Christians*, by Don Bosco; *Les Soeurs des Missions Africaines de Lyon* by Mgr. de Marion Brésillac; *The Sisters of the Catholic Apostolate* by Fr. Pallotti; *The White Sisters* or *Les Soeurs Missionnaires de Notre Dame d'Afrique* by Mgr. Lavigerie, etc., and last *The Servants of the Holy Ghost* or *The Missionary Sisters of Steyl*.

In the midst of the Kulturkampf or religious war which Bismarck and his colleagues waged against the Catholic Church in Germany, a humble and pious priest, Fr. Arnold Janssen, at the suggestion of Mgr. Raimondi, Vicar Apostolic of Hongkong, founded the Missionary Society of the Divine Word at Steyl in Holland (1875), which within the forty years of its existence has developed into one of the most flourishing missionary institutions in modern times.

Its members are engaged in missionary work in the East and in the West, in the North and in the South, among the Negroes in Africa and in America, among the yellow-faced natives in China and Japan and the copper-colored aborigines in Oceania, as well as amongst the colonists and immigrants in South America.

As the work of his missionary priests progressed, Fr. Janssen soon felt the necessity of providing a sisterhood, the members of which would go forth to lend

through many practical experiences, especially Mgr. Comboni, the founder of the Missionary Seminary of Verona, and Vicar Apostolic of Central Africa, suggested to Fr. Janssen in 1877 the idea of founding a sisterhood of his own. "You can shape your sisterhood to suit the peculiar needs of your missions, and you will not need to run to any Superior

General for every little thing regarding the management of your missions."

Fr. Janssen who in all his enterprises was accustomed to wait until he could see a clear manifestation of the will of God, and circumstances favorable to the founding of such a sisterhood, at last decided to take up the idea. In the meantime the foundations for the future Missionary Society of Sisters were secretly shaped near Steyl itself by the hands of Divine Providence.

In October, 1881, Miss Helene Stollenwerk, the daughter of a wealthy and pious farmer in the neighborhood of Aix-la-Chapelle, who later on became the first Superior General of the Sisters of Steyl, asked Fr. Janssen whether she would be allowed to help his missionaries as

She Was Convinced That She Had a Missionary Vocation

For some twelve years she had desired to devote her life and her wealth to the salvation of souls in China or elsewhere, but all the roads had so far been barred against her.

In March, 1882, she visited Steyl at the request of Fr. Janssen. He told her for the present she might stay and help the Sisters of Providence who at that time had charge of the kitchen of the mission house and lived in a separate wing, and await future events.

After she had settled her family affairs, Miss Stollenwerk came to Steyl on December 30, 1882, to prepare herself for her future work.

In the course of time some other young ladies, inspired by the same motives of helping in the missions, joined her. Among them Theresa Sicke (Sister Anne), Hendrina Stenmanns (Sister Joseph) 1884, Gertrude Hegemann (Sister Andrew) 1886, and others. For several years they devoted their services to the Missionary Society of Steyl without complaining about their work and condition, and without asking for the longed-for day of their religious profession

And Vows as Missionary Sisters

In the summer of 1888, however, the lay brothers of the Society of Steyl, whose numbers had increased year after year, took charge of the kitchen and the Sisters of Providence after twelve years of service left Steyl.

Fr. Janssen thought the time come to reward the faithfulness, patience and perseverance of the four missionary aspirants whom he had trained and tried for years. He therefore assigned to them a house near Steyl known as the "Convent of the Three Lime-trees," where in the poverty of Bethlehem they commenced a regular life on July 14, 1888. Here they remained until more suitable premises could be found.

In 1889 French Capuchins, who on account of the persecution in France had found a shelter in Steyl, returned to their native land. After their departure Fr. Janssen acquired their buildings and assigned them

to the Sisters, whose numbers amounted to six on December 7, 1889. On the Feast of the Immaculate Conception, 1889, which ever since has been kept as the birthday of the Sisters of Steyl, the chapel was solemnly opened.

But here again the stay was short as the premises were too small. In September, 1890, they moved to the Convent of the Augustinian Sisters of St. Pierre Fourier, who from 1876 to 1890 had dwelt at Steyl, and thus they came another step nearer to the realization of their heart's desires. Ten Sisters had taken

up their abode in the Convent of Notre Dame, as it was called in 1890. In 1895 the number had increased to seventy, and five years later to one hundred and seventy-eight.

As the number increased year after year, the buildings were enlarged in 1895, 1898 and 1902. But as even this proved insufficient, an entirely new Convent was commenced in 1903, designed by Frs. Beckert and Scholl, S. V. D., and on October 22, 1904, the community settled in the present Convent of the Sacred Heart (Steyl), which in 1914 sheltered 434 inmates; viz., 202 professed Sisters, 110 novices, sixty-six postulants and fifty-six candidates.

The Rules and Constitutions of the sisterhood, which were drawn up by the second General Chapter of the Society of Steyl in 1891, were approved by Bishop Boermans of Roermond and his successor Mgr. Drehmanns. The same Chapter also bestowed upon the sisterhood, which was to be composed of *Missionary* and *Enclosed Sisters*, the official name of *Congregatio Servarum Spiritus Sancti* (C. S. Sp. S.), Congregation of the Servants of the Holy Ghost.

The congregation thus being newly constituted, the first sixteen candidates received their religious habit on January 17, 1892, and after a year's probation com-



GOOD RESULTS OBTAINED IN THE CLASSROOMS

menced the canonical novitiate on January 14, 1893. On March 12th in the following year twelve members took their simple vows for seven years, and finally their solemn vows on September 8, 1901, whilst the first *Enclosed Sisters*, six in number, commenced their novitiate on December 8, 1896, pronounced their simple vows in 1899,

And Their Solemn Vows in 1907

After due considerations and practical experiences, both at home and in the seven missionary districts,

which had been intrusted to the Congregation, the Constitutions were revised by the first General Chapter of the sisterhood in 1909-10, and were approved by the ecclesiastical Superiors on December 18, 1910. The habit of the missionary sisters in dark blue, that of the enclosed sisters in cream colored with a pink mantle.

As the Congregation of the Sisters of Steyl was founded principally to coöperate in the Apostolate by educational, charitable, social and religious works, Fr. Janssen required from the missionary aspirants not only a solid religious vocation, but also

A Sound Education and Practical Experience

in the various branches of work they might be called upon to do in schools and hospitals, in manual and domestic work.

For that purpose he opened a special college with a four years' course of studies for the training of future teachers both for the home and foreign missions. Besides the ordinary subjects the Sisters had to acquire a fair knowledge of English, Spanish, French, of medicine and hospital work, whilst the more advanced were also taught embroidery and textile work, drawing, painting, etc., which were a very useful asset for those who were sent to South America.

Besides the new motherhouse of the Sacred Heart for Missionary Sisters (1904), and that of the Holy Ghost for Enclosed Sisters (1914) at Steyl, the Congregation of the Servants of the Holy Ghost possesses two other novitiates in Europe; *i. e.*, St. Coloman's at Stockeran in Lower Austria (1912), and that of the Holy Ghost at Uden in Holland (1912), two other houses at Modling (1912) and Vienna (1913) in Austria, two at Horn and Kerkrade (1910) in Holland, and four in Germany at Haan (1912), Holweide (1912), Rhöndorf (1913) and Driburg (1914).

One has only to glance over the twenty-five years of its existence (1889-1914), and one will have to admit that the blessing of God has visibly rested upon the Servants of the Holy Ghost or the Sisters of Steyl. For the number of six Sisters who commenced their religious community life at Steyl on December 8, 1889, has increased to 559 in the spring of 1914;

i. e., 263 professed, 145 novices, ninety-one postulants and sixty candidates scattered in ten convents in Europe, whilst the number of six Enclosed Sisters who commenced their apostolate of prayer and penance for the success of the missions on December 8, 1896, has increased to fifty in 1914; *i. e.*, thirty-four professed, ten novices and six postulants.

Hidden from the world these heroic souls prepared themselves for the work in the mission fields which their ecclesiastical and religious superiors would assign to them. Six years passed by before they heard the welcome sound: "Heaven, O Daughter, and see and incline thy ear and forget thy people and thy father's house and come into the land which I shall show thee."

In 1895 the first missionary Sister of the Servants of the Holy Ghost, four in number, went to Argentine Republic, and these were followed by others to Togo in 1897, to New Guinea in 1899.

To the United States in 1901

to Brazil in 1902, to China in 1902, to Japan in 1908, to the Philippines in 1911, to Mozambique in 1912, and to Dutch East Indies in 1913.

To ascertain whether or not the work of the Missionary Sisters of Steyl has been blessed in the mission field since its inauguration in 1895, we have only to look over the statistics of 1914, when the Congregation of the Servants of the Holy Ghost possessed in the above-mentioned mission fields: fifty-four houses, 493 Sisters, postulants and candidates, eighty-six schools with some 7,000 pupils, twenty-three other schools and orphanages with 1,200 pupils and orphans, ten hospitals and homes for the poor, and the aged with over 4,000 inmates.

Indeed the sixty-three houses they founded in twenty-five years and the 1,100 professed Sisters, novices, postulants and candidates who flocked to them and are scattered over Europe, Africa, Asia, Oceanica and both Americas speak volumes of the zeal and devotion to the propagation of the faith which must fill the hearts of the members of the Congregation of the Servants of the Holy Ghost.

"For the sake of Jesus we must learn to increase in our love of Mary. It must be a devotion growing in us like a grace, strengthening like a habit of virtue, and waxing more and more fervent and tender until the hour when she shall come to help us to die well, and to pass safely through the risk of doom.....I repeat, it must grow like a virtue, and strengthen like a habit, or it is worth nothing at all. Love of Mary is but another form, and a divinely appointed one, of love of Jesus; and therefore if love of Him must grow, so also must love of her."—Father Faber.



AT THE ELEVENTH HOUR

Rev. Fr. Lemasle, P. F. M.

"Between the stirrup and the ground, I mercy sought; I mercy found."

NEAR the dividing line between North Cochin, China, and the wild regions farther north, in the Vicariate Apostolic of Laos, is located the penitentiary of Lao Bao.

This institution is under the control of Quang Tri province, and to it the ruler, Minh Mang, exiled two apostles in the early days of missionary endeavor. One was a Franciscan, Fr. Odoric, who shortly perished from hardship and disease; the other was Blessed Francis Jaccard, of the Paris Foreign Mission Society who won the martyr's palm in 1838.

The governmental protectorate of Annam, faithful to the custom of its former kings

Sends the Worst Criminals to Lao Bao.

Notwithstanding the more humane rule instituted by France, life at the penitentiary is still very hard and few prisoners return to tell the tale of their experiences.

It is not strange, therefore, that the men deported to this dreadful place of punishment, being desperate characters, frequently instigate revolts which are the cause of much bloodshed.

As recently as September, 1915, the prisoners having in some manner secured guns and powder, rose in armed rebellion and after killing several soldiers and cutting telegraph wires, set fire to the prison and escaped.

When the news of these events reached Quang Tri and Hué a company of militia were

Sent in Pursuit of the Rebels

They shot a large number of them, and sent those they succeeded in capturing to Quang Tri to await trial.

It is my purpose to recount the edifying end of two brigands who received the death sentence. One, named Phan van Diep, originally from the province of Khanh Hoa, was forty-five years old.

He had already been condemned to strangulation for robbery but this sentence had been commuted to life im-

prisonment at Lao Bao. In 1913 he tried to escape but was apprehended. Taking part in the uprising of 1915 he made good his flight, but was later recaptured.

The other captive was considered by the authorities to be an exceedingly dangerous character. He came from Binh Thuan, was thirty-one years of age and bore the name of Le van Lam.

Arrested in 1912, also for robbery, he had been condemned to twelve years' hard labor. Escaping in the latest riot he was also caught and sent with his former companion to Quang Tri. They were both shortly condemned to death.

On the evening preceding their execution a European functionary from the Residence at Quang Tri sent me this laconic communication:

"REV. FATHER:

"Tomorrow morning (Sunday), two prisoners are to be executed. I am ignorant of their religious belief, but it might be well for you to see them. The execution takes place behind the citadel at seven o'clock."

My vicar, a native priest, repaired to the citadel as

early as half-past five. He found a large crowd gathered to witness the coming execution. Presently, amid great commotion

The Condemned Men Were Led Forth from Their Cells

They were loaded with chains and bore every sign of their late experience, but in spite of their misery they searched the crowd with eager eyes as if looking for some one.

Fr. Matthew asked permission to hold converse with the wretched creatures. Approaching the younger of the pair he said:

"My friend, I have come to bid you an eternal farewell."

Surprise at these kind words prevented the prisoner from replying for a moment; then he said gratefully:

"Father, I thank you sin-



WHAT THE PAGANS RENOUNCE

cerely for your goodness in coming to console a poor unfortunate who is about to die."

"I cannot prevent your death," continued the priest, "but if you will listen well to my words I can aid you to something better than is contained in this earthly life."

"What do you wish to say, Father?"

"In the other world there is a mighty King, the Lord of Heaven and earth Who also punishes the

dug not far away gave horrible testimony to the act that was to be consummated. Le van Lam could not restrain a cry of despair at the gruesome sight.

Fr. Matthew started to baptize him, but Le said in a beseeching tone: "Father, I beg you to baptize my companion first that I may witness the ceremony."

The priest turned to Phan van Diep:

"Do you wish to receive baptism?"

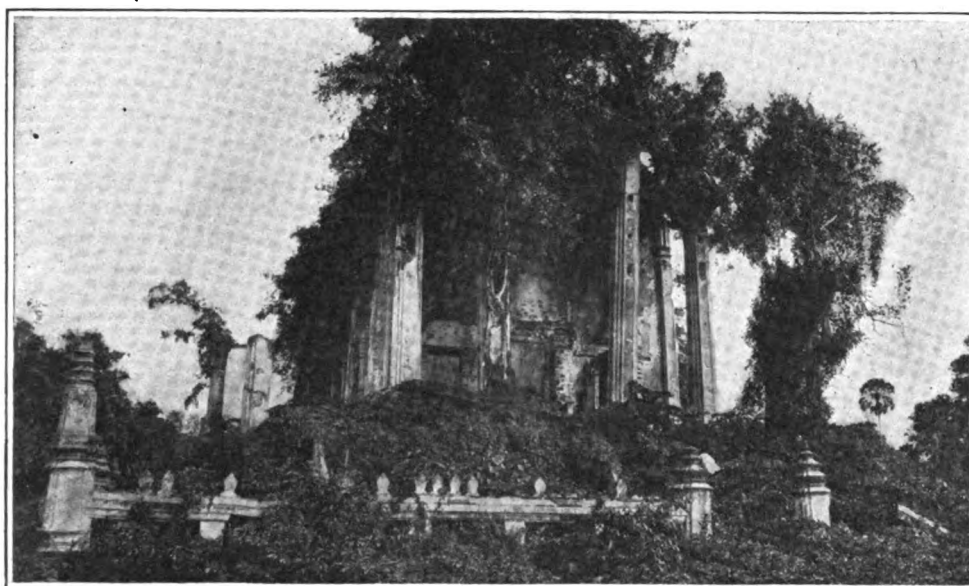
"Yes, yes, Father, with all my heart."

At this point, overcome by terror, Le asked for a drink of rice wine to sustain his courage, but the priest objected.

"No, no, my poor friend," he said. "The wine will interfere with your reason and you will not receive baptism with the proper disposition."

"It is only to give me courage," said the thief, "but if you say no, never mind. Administer the sacrament, and I will be content."

The ceremony was at once concluded, and the new-born child in the



RUINS OF A LAOTIAN TEMPLE

wicked and rewards the good with great favors. So to do this He has created a hell where those who deny Him suffer unceasing agony; but He has also prepared a Paradise where the loving children who accept His religion will be infinitely happy. If you will follow my instruction I can promise that tomorrow morning you will be among the souls in Paradise."

At this moment the order to march to the place of execution was given. The soldiers fell in line and the prisoners moved forward. But our priest held fast to the hand of Le van Lam, and as they walked expatiated upon the essential truths of the Catholic religion.

It was a dramatic scene: the condemned thief, only a few steps from eternity, the sword literally hanging over his head, listening reverentially

To the Words Which Were to Mean His Redemption

At each question he responded fervently, giving assent to all that the Church imposes.

The time was growing shorter. Fr. Matthew was obliged to turn from Le van Lam to his companion. Him to be accosted in the same manner, assuring the convict he was his friend and asking if he desired to be saved by the waters of baptism.

"I desire it fervently." And under the influence of supernatural grace the soul of the second bandit underwent a mysterious transformation.

The company had now reached the spot where the bamboo pickets fastened in the ground and the graves

Faith said earnestly:

"Father, I thank you. When I am in Heaven you may be sure

I Shall Not Forget Your Consideration For Me

Now give me permission to say a few words to the people here."

And then in a loud voice he cried:

"A thousand thanks to you, French mandarins, for what you have done for me. You came here to protect Annam. Continue your good work. I, also, in my early life, wished to serve my country, but I made a few mistakes at the outset and was not strong enough in character to retrieve my errors. As for you, dear compatriots, try to live in peace here below during the time given you. As for me, I am going to Heaven to enjoy the happiness prepared for me."

After this speech the doomed man again requested some wine and a little was given him. As the bottle was being taken away he cried out for more, saying:

"My Father, I beg of you let them give me the whole bottle; I have need of it."

But Fr. Matthew replied:

"Dear friend, you have never yet in your life made a sacrifice for God. Here is the occasion to offer Him one. Bear this trial, and the reward will be great."

"So be it; I accept all with resignation."

And the sacrifice was made. The executioners now

approached to carry out the sinister program. The priest spoke his last farewell:

"Through baptism you have become

A Child of God and My Son by Predeliction

In a moment we are to be separated forever, so let me give you a parting embrace."

"I thank you with all my heart, dear friend," said the wretched man, his eyes filling with tears of affection. "Let me embrace you once again."

When Phan van Diep had been baptized, the military authorities made a sign that the execution must

take place. A few minutes later the heads of the two malefactors were rolling in the dust.

How mysterious are the ways of the Most High! These souls were predestined to be saved. At the eleventh hour, with a horrible death staring them in the face the sins of the despised brigands were blotted out and faith in the mercy of their Maker overcame their despair.

They were the good thieves whom the Saviour is always ready to forgive, and whom the missionary also loves to seek out that he may illustrate the power and generosity of the Faith he preaches.

Miracles Wrought by Prayers

The force of prayer is well illustrated by the story of several cures and conversions that have recently taken place in Wenchow, China. Rev. Cyprian Aroud, P. F. M., states that twelve years ago, in the district of Young-Ko-djioe, there were only two baptized persons and twelve catechumens. Now there are five mission centres and 2,000 baptized Catholics. Explaining this marvelous growth in sanctity, Fr. Aroud says:

"I attribute the success of our apostolate to prayer, and this prayer was first directed toward curing the sick. Wonderful recoveries took place and these so impressed the pagans that they flocked to the missions asking for baptism. In the last two months even, more than a hundred were registered as catechumens.

"Our catechist, aided by two Christians, obtained the cure of four persons attacked by a malady which the Chinese ascribe to possession by a devil. This evil spirit is called the white dog devil, and when he enters a victim, the unfortunate one's eyes close, the lips turn black, the body rigid, while foam flecks the mouth. After praying over the four people mentioned and sprinkling them with holy water, our catechist had the happiness of seeing them restored to a normal condition.

"The grateful recipients of the cure gave loud testimony of their gratitude, burned their idols and became children of the Faith. Many others immediately followed and many little chapels are needed to accommodate the flourishing Christianities."

A Good Word for Catholics

Whatever the feeling against Catholics in Japan, the Mayor of Tokio has most warmly commended the Faith in a recent speech. He said in part:

"Last year, Dr. Anezaki Masaha, professor of comparative religion at the University of Tokio, made a journey through Europe in order to become better acquainted with the Catholic Church and her religious orders. In the course of a lecture on the results of his observations, he declared that, to the best of his knowledge, 'the Catholic Church is the most powerful, most perfect and the most sublime institution with which the history of mankind is acquainted.' Because of its insistence on the principle of authority, he added, the Catholic religion is the one to be recommended to the Japanese. He then spoke with reverential admiration of the saints, whose

ethical ideals were indispensable, especially in an age so strongly tinged with materialism as ours. 'A saint,' he said, 'is a necessary factor even in social progress. The silent but mighty influence which goes out from the religious orders, and the service they have done to society, are incalculable.'"

Who Will Help Some Young Japanese Apostles to Secure a Trousseau?

Bishop Combaz announces that Nagasaki will have three new native priests next year—an event that is a cause of rejoicing for Nagasaki, and also for those in the United States who have been helping along the great work of forming a native clergy in mission countries.

Now the education of these young men is practically finished, but to start them well on their apostolic career they need many things, in fact they need a *trousseau*, so to speak. To fit them out with books, vestments and other needful objects ought to be a pleasure to some people who have perhaps not as yet taken up mission work in a practical manner. Of course offerings of money are the best way of giving assistance, and benefactors are promised a share in all the first Masses said by the newly-ordained priests. Send donation to the National Office and they will be forwarded.

The Royal Road to Success

Fr. A. Merkes, F. M., has been sick since January, with the fever that prostrates so many Europeans in India. He says he would be discouraged except that suffering is the royal road to success in the religious life. Speaking of general conditions, he states that he badly needs a school for one hundred Taniel children of Nellore, in order to safeguard their eternal souls, but prospects are poor according to his outlook:

"I need not tell you that we are going through these difficult times, and that we almost entirely depend on America for temporal help; and there is a danger that this help will also stop or be greatly diminished. May Divine Providence avert this disaster!"

LITTLE MEXICOS

Rev. Richard Rooney, S. J.

We know little of conditions prevailing in Central America, and this letter from Fr. Rooney, S. J., will be read with interest. He predicts that a state of affairs resembling that of Mexico will soon prevail if religion does not get a strong hold on the people and save them from the excesses into which they are drifting.

THERE are places in pretty close proximity to our United States which, on account of their resemblance to Mexico, might be called Mexicos. The only reason that these places are not so well known to us as yet is because they are small and have not been so thoroughly exploited by Americans as Mexico has. Still they are embryonic Mexicos; and like Mexico they are Catholic. At least the world would call them Catholic. These Little Mexicos are some of the States of Central America. Like Mexico they have been glorying in their independence and have been exercising it by aping the infidel governments of France and Portugal.

In the highly enlightened States to which I refer religious cannot live in communities, and religious instruction in most places is forbidden in the schools. Priests are hampered in their sacred ministry because of the danger of exile and persecution which hangs over them in case they score public abuses as these should be scored. In fact, such is the system of espionage, such the intolerance that

Priests Hardly Dare to Address Their Congregations

in the churches. And yet these are Catholic countries and the officials are, externally at least, Catholic.

Morals are in many places very loose. The excuse for this state of affairs is the great scarcity of priests and the red tape of the civil law governing marriage. Liberty, liberty is the thing. And such is the extravagant idea of its meaning in these countries that the child dictates and the parent obeys. Might is right. There are families in destitution today, and many of them, who would be in affluence were it not for the greed and disregard for common justice with which the political leaders are possessed.

There, of course, are many excellent Catholic people in every State of Central America. But these good people, owing to circumstance, are powerless to effect any great and lasting good. If present conditions continue the day will surely come when we shall have a

state of affairs here similar to that in Mexico today. It is imperative that something be done for Central America and it must be done under Catholic auspices, if we would preserve the Faith and cheat the sneering bigots of the world of a chance to hold up to ridicule other Catholic countries. Despite the fact that there is a great deal of apparent indifference and that there are proselytizing agencies which are fostering and spreading this indifference

The People at Heart are Catholic

It is true that with many, especially the men, the practical side of their Catholicity is not very evident in every day life. But their ancestors were Catholics in the best meaning of the word, their traditions are Catholic and at least the beginning and the end of their lives are Catholic. And we, their neighboring Catholic brethren, should try to rescue them from the spiritual ruin that they are facing.

Experienced missionaries are almost unanimous in declaring that is difficult, almost impossible, to bring adults who have grown up under such conditions to be fervent and consistently practical Catholics. They are also equally unanimous in admitting that truly successful reform can be brought about only by the edu-



ST. JOHN'S COLLEGE AS IT LOOKS AT PRESENT

cation of the young. The older people who have become set in ways of thinking and acting may fall in line to some extent, there may be occasional bursts of fervor, but they will rarely adopt a new system of thinking and acting, rarer still will they follow it consistently through a more or less prolonged existence.

But such an education as would make God-fearing and law-abiding citizens of the people is not to be obtained at home. Consequently those who have not the means for foreign travel are forced to content themselves with the godless education imparted in the state schools, while many who have the means go to non-Catholic schools in the United States and elsewhere to which they have been recommended by foreign diplomats and commercial men who have lived here.

A high percentage of such young men end by losing the modicum of faith they once possessed and return to their native land not to uplift and edify their fellow-countrymen but to teach them the lax "advanced" views regarding faith and morals that they have imbibed in our enlightened centres of learning.

There is then great need of a good Catholic boarding-school close to these neglected States. And it should be an English school, for all the Latin Americans who have children to educate are keenly alive to the importance of English in the commercial world. A school which could supply such an education, would yearly send back into these afflicted States a number of young men with sound Catholic principles

Who Would Scatter There the Seed of Regeneration

Many of the young men who yearly go to the States to prepare themselves for one or other of the professions would most likely enter the Catholic Universities recommended by their alma mater. It is said that there are 2,000 Latin Americans in the Universities of the United States today. Are they in our Catholic Universities? They would be, had they been at the proper preliminary schools.

Now there is just such a school as the situation calls for, and it is at the very doors of the needy States. Unfortunately, however, it is not known as it should be. One of the Fathers, returning recently to the United States from this school, met on the boat twenty young men, Catholics, who were on their way to the United States to attend schools and colleges. Of these twenty only two were bound for Catholic schools. What will eventually become of the other eighteen?

The school referred to is St. John Berchman's College of Belize, British Honduras. It is conducted by Fathers of the Missouri Province of the Society of Jesus. In its present condition as a boarding and day school it has been in existence for twenty years. Fr. William Wallace, the present Rector of St. Mary's

College, Kansas, was the first superior. During these years it has had many ups and downs, but

Has Been Constantly Gaining in Prestige

Within the past five years it has been advertised quite extensively throughout the neighboring Republics with the result that the number of boarders has increased to such an extent as to tax its present capacity.

The grounds are too limited to permit of further ex-



A BIT OF BRITISH HONDURAS

tension in the present location and the environments are daily becoming worse. Moreover the College, hidden in a back yard behind the cathedral and the Bishop's residence, cannot be seen from the street. This perhaps is an advantage, for the Central Americans are very particular about the appearance of public buildings and the barn-like exterior of St. John's College would prove anything but an advertisement.

The present Director, Fr. William A. Mitchell, S.J., has secured a site on the seashore, in full view of all the vessels plying between New Orleans and Central American ports. He has spent practically all of the College savings in improving the site on which he intends to erect a College building which will be seen by the numerous Central Americans who travel to and from the States. The mere location of a College on such a site will prove

The Best Possible Kind of An Advertisement

But funds are lacking, and but little can be expected from the colony of British Honduras. Fr. Louis J. Fusz, S. J., has recently been in St. Louis and other cities lecturing on the missionary work in the colony. He has been somewhat successful, but much is still needed before the building can be erected and fitted out. Our Lord desires that the fire should be kindled in all hearts and that His kingdom should flourish in all lands. Here is an excellent opportunity to do a work of zeal, an excellent opportunity to exercise the

lay apostolate. God's work is God's work the world over and the blessings that He showers on those that further it are beyond all earthly values.

Many, when approached for help for good works in foreign lands, say that they prefer to do their charity

at home, that they wish to *see* the fruits of their gift. This is all very good, but if all were to answer that way how many a good work would have to go undone? And are there not many to see and assist the charitable works being done at home, whereas equally good works

in foreign lands must be carried on with extreme difficulty owing to the absolute lack of lay sympathy and assistance? God's blessings must certainly be greater for one who makes the double sacrifice of money and the satisfaction of seeing the fruits it produces than for one who demands this satisfaction as it were

In Payment for His Gift

By furthering such a cause as this you become co-laborers of those of whom it has been said: "They who instruct others unto righteousness shall shine as the stars of heaven."



LAYING THE CORNER-STONE OF THE NEW SEMINARY

Revolutions Make Many Abandoned Babies in China

The numerous revolutions that have disturbed China for the last five years have had the effect of causing more babies than ever to be cast away as useless encumbrances by their parents. Bishop Rouchouse says that in his Vicariate of West Se Tchouan, the Franciscan missionaries of Mary find their orphanage crowded to the doors; but with a fine disregard of everything except helping the poor little ones, they go on hunting out the castaways and bringing them home. The Sisters have made every economy possible, but the Bishop wonders how they are going to secure even a bit of rice pretty soon. There are now more than five hundred little mouths to be fed, and unless He, Who cares for the birds of the fields, sends a good provider for these waifs, they will suffer from hunger.

The Laborer is Worthy of His Hire

Speaking to a friend on the occasion of his golden jubilee, Fr. Bernard Vaughan, S. J., said:

"I have this consolation, that, whereas servants so often nowadays lose their places, I have been in my Divine Master's service for fifty years, and during it I never gave notice, and I have always found him to be the Friend as described once by a little boy, 'One Who, while He knows all about you, loves you just the same.'"

Of all the priests laboring for the Master who have such severe toil and who might be more easily tempted to "give notice" than foreign missionaries! Nothing

of material comfort is allowed them in the very nature of their work; nothing of the sacrifice they have made is appreciated by the primitive people among whom they dwell; but in spite of every hardship they spend their lives gladly to the end, satisfied if just a few more sheep be added to the fold of the True Church.

Young and Poor

Being young, the mission of West Honan, China, is consequently poor. Public charity is its only hope, and it holds out its hands persistently for alms. Bishop Louis Calza, F. M. P., has founded schools and catechumenates, and pursues his propaganda among the pagans in spite of all the difficulties of the times.

Not Discouraged

It is hard to make a missionary utterly downcast; courage and good nature survive through every adversity. Writing of the hard times in Nyassaland, a White Father says: "Our habits are worn out, our boots no longer hang together, yet joy does not fail us for a single instant!"

"Our gallant apostles are forging ahead with all their might. Can we stand by with folded arms and watch them? Surely, we, too, must do our 'bit' for the missions; and let it be a good bit that will be warmly welcomed by those who are pushing the cause of the missions."

HIS EXCELLENCY MGR. L. M. ZALESKI

A Missionary

One of the most notable figures in apostolic India is His Excellency Mgr. Zaleski. About to celebrate the twenty-fifth anniversary of his nomination as Archbishop of Thebes and Delegate Apostolic of the East Indies, word came that he had been made Patriarch of Antioch, with residence at Rome. The career of this prelate in India was a notable one; he founded the Papal Seminary at Kandy, at the request of His Holiness Pope Leo XIII., and was identified with other progressive movements in the great district of three hundred and thirty millions of souls confided to his care.

WHILE India and Ceylon were preparing to celebrate a unique event, news arrived of His Excellency's call to Rome and of his departure early in December.

Mgr. L. M. Zaleski was born May 26, 1852, at his ancestral castle of Vielona, in Lithuania, from parents connected by birth and alliance with the highest and the most ancient aristocracy.

By his social position he was from early youth in contact with the governing circles and embassies of several countries—a contact which enlarged his views, contributed to the high sense of duty, noble manliness, prudence and deep insight which, together with a profound piety, distinguished him.

When he entered, at the age of twenty-eight, into the archiepiscopal Seminary of Warsaw, he brought with him, besides those rare qualities, the knowledge of many languages: he speaks and writes fluently Polish, Lithuanian, Russian, French, English, German, Spanish and Italian,

And Has a Knowledge of Several Classical Languages

Two years later he was sent by his archbishop to Rome and joined there the "*Accademia dei nobili ecclesiastici*" where he enjoyed among other illustrious students the company of our present Holy Father, of His Eminence Cardinal Merry Del Val, and Mgr. Valfre' de Bonzo, the new nuncio of Vienna.

His talents soon attracted attention. He was made consultor of the Sacred Congregation of Propaganda. To render himself more useful in his new capacity, Mgr. Zaleski undertook several voyages to Turkey, Greece, Rumania, Bulgaria, as well

as to Egypt and Palestine, studying these countries, their people and especially their youth.

When, in December, 1886, the late Cardinal Agliardi, then Delegate Apostolic of the East Indies, after a short visit to Rome returned to India for the establishment of the Hierarchy, the late Cardinal Aiuti, already destined to succeed as delegate, accompanied as auditor and Mgr. Zaleski as secretary.

In 1888, the Holy Father chose Mgr. Zaleski to accompany the archbishop prince, Ruffo-Scilla, who had to represent His Holiness at the Jubilee Celebrations of Queen Victoria in London.

In 1889, Mgr. Zaleski acted as Councilor of the Apostolic Nunciature in Paris.

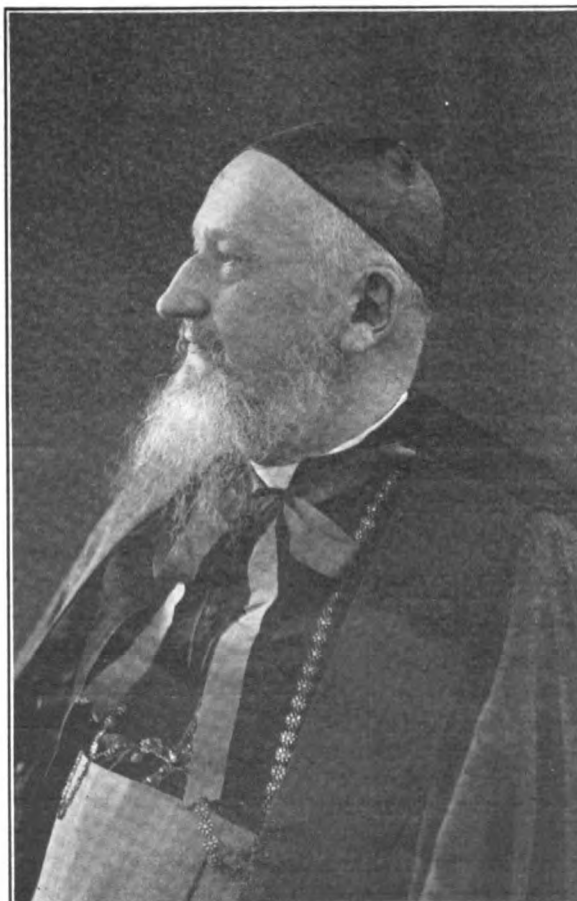
Meanwhile the project, in which Mgr. Zaleski had already actively interested himself whilst in Rome

To Establish in India a Great General Seminary

for the formation of a more numerous and well-trained Indian native clergy, had ripened. Mgr. Zaleski was chosen by the Holy Father and sent to India to prepare that important undertaking.

He arrived in India on November 24, 1890. When about a year later the then Delegate Apostolic, Mgr. Pinti, was transferred to the nunciature at Munich, Mgr. Zaleski was appointed Delegate Apostolic on March 5, 1892, and Consecrated Archbishop of Thebes in May at Calcutta, after which the new Delegate returned to his residence at Kandy.

It would take too long to enumerate the numerous important undertakings that His Excellency has achieved during these twenty-five years of constant loving la-



MGR. ZALESKI

bor to which he has given unreservedly his whole heart and soul.

We can mention only: the final execution of the Concordat between the Holy See and the King of Portugal; the celebration of Six Provincial Councils whose wise decrees will live through centuries; the establishment of six new dioceses; yearly visits of a freely apostolic nature to various parts of the Delegation with its three hundred and thirty millions of inhabitants; constant correspondence with the numerous Prelates of India and Ceylon, as well as with the Holy See; offer to safeguard the sacred rights of the Church, and in particular the sanctity of marriage and the religious education of the youth; exhortations and directions for the work of conversion.

Above all have his efforts been directed towards the establishment of a more numerous and well-trained native clergy. Truly providentially did His Excellency foresee possible events, besides the ever-increasing need of more sacred workers. And Divine Providence has blessed his efforts. Besides the Pontifical General Seminary at Kandy erected by him, numerous diocesan and provincial seminaries have by his constant exhortations been either erected or amplified—and already this work has begun to bear fruit

And the Tree Will not Cease Growing

In the midst of those many labors His Excellency's wonderful activity has found time to record the experiences of his voyages and compose numerous books, the result of unceasing researches among books and manuscripts. All his books are directed towards what he considered his duty; to edify the Church of India and to secure for it heavenly protection, by making better known the Apostles, saints and other servants of God and the great missionaries of India whose labors and examples Mgr. Zaleski has placed before the eyes of all, especially those of the clergy.

From among those books we mention the following: *Monita et exempla St. Francisci Xavieri, Life of the*

Servant of God, Father Joseph Vaz, Apostle of Ceylon, The Martyrs of India, St. Francis Xavier, His Apostolate in India, The Missionaries of Today, The Apostle St. Thomas, Epistolæ ad Missionarios, The Saints of India, Les Origines du Christianisme aux Indes. Many of those books have an English and French edition, and all have been printed at His Excellency's expense

To Be Distributed to Prelates and Priests

His last writings consist of a practical abridgment of some of the above works in four small volumes, entitled *Stories for Indian Boys*, and these His Excellency has just sent to schools and institutions all over India, with the following dedication: "Offered by the delegate Apostolic to the Indian boys who are his joy and consolation, on the occasion of his jubilee, March 5, 1892, to March 5, 1917."

His Excellency's affection for Indian boys is well known throughout India and will remain impressed on their grateful hearts. Similarly admirable is his charity toward the poor of every age. He has often been seen entering the meanest huts to visit poor people in their sickness, help them and bless them.

Sincerely loved by the low and humble classes, he is not less appreciated and admired by the rich and the learned, who do not know what to admire more in him, his affability and condescension or his universal knowledge. On whatever topics the conversation may be, they find in him a master.

All who have the advantage of knowing His Excellency will be impressed by his broad, deep and clear insight and judgment, by his great prudence, noble manliness and wonderful energy; by his surpassing kindness and charity; by his whole-hearted devotedness to the Church and his unostentatious deep piety.

If the Church of India has to lose such an eminent guide, it is only consoled by the conviction that His Excellency is called to still greater services in the cause of God.

Manchuria's Hard Winter

Winter has been hard for the priests in Manchuria where an almost Arctic cold prevails. In its train came typhus fever, jaundice and diphtheria to lay the missionaries low and add to the terrible strain. Famine caused many deaths in the Catholic population, and was the reason for a large emigration of the wretched people who hoped to find work and food elsewhere.

Bishop Choult has been able to add to the toll of Christians, however, and states that 2,331 grown persons were baptized. Many of these came to the mission first for food for the body, but remained to obtain nourishment for the soul. Sustained and strengthened by this great sacrament they are better able to bear the trials of their lot.

"Flying to Mary's protection we shall find the tower of David with its thousand shields of patience descending from it, with which the brave ones of the Church and of the militia of Christ Our Lord arm themselves for battle."

"Our Blessed Lady spent her whole life, power, and gifts that she might forward the work of her Divine Son for the world's redemption—for Him, by Him, from Him, and in Him."

"A soul full of Mary, is a soul full of the spirit of strength and purity."

SUIFU IN DISTRESS

Right Rev. Mgr. Chatagnon, P. F. M.

The revolutions described by missionaries in China are pretty well over by the time the accounts of them appear in these pages, but they have serious effects, sometimes, on apostolic work, and the bishops have every reason for taking a keen interest in China's political aspects.

SINCE the downfall of the Tartar dynasty, six years ago, China has been in a troubled state such as she has not seen for many a day. At that time all criminals were set at liberty to enlarge the number of revolutionaries, and these formed themselves into troops somewhat undisciplined, but fearless and determined in attack and chiefly given to pillaging.

However, as long as the Empire resisted, since in union there is strength, they submitted to a certain amount of discipline and solidarity. But after the establishment of the republic the government,

Having Too Many Troops

disbanded a great part of them, and these disbanded elements instead of becoming orderly citizens formed themselves into groups of brigands, and during the presidency of Tuen-che-kai gave themselves up to all the excesses of brigandage.

Several of the brigand chiefs even became famous, as for instance the celebrated "White Wolf," who was pursued a long time by the regular army without ever being caught.

It is not yet a year ago, since they tried to overthrow the President in an effort to restore the monarchy for their own ends. There was no lack of chiefs to command the soldiers. The leaders of the revolution had only to call on the bandit chiefs and they were amply supported. Such were the revolutionaries.

It was Crai-ngao, ex-Governor of Yunnan, who, toward the end of 1915, in Yunnanfu, started the last revolution, in which the President Yuen fell. In January, 1916, in order not to be cut off entirely he withdrew at the head of his troops into Si-Chouan, of which that part bordering on the province of Yunnan is none other than that which constitutes this vicarage.

Owing to this retirement Southern Si-Chouan has suffered much more during this revolution than in the former ones. Here has been decided

The Fate of the Rest of the Province

particularly of the prefecture of Suifu, the most important vicarage, the town of that name being the chief city.

The city was occupied by the troops of Crai-ngao just a few days after their first encounter with the opposing forces, whom they routed without much trouble. But they were less fortunate before Suchow, prefecture of the second class, defended by the troops of the north, sent from Pekin.

For a long time the battle raged without either side making any appreciable progress; for a long time the troops of Crai-ngao occupied only Suifu and the sub-prefectures bordering on the province of Yunnan, while at one time they were even driven temporarily out of Suifu.

During the Yunnan occupation Suifu suffered relatively little, as the Yunnanists or "Southerners," as they are called, being yet uncertain of victory, observed a pretty rigorous discipline in order to attract the sympathy of the population.

I cannot say the same of the Northerners, soldiers sent from Pekin, who conducted themselves after the manner of conquerors, doing everything possible to rouse popular sentiment against them. But if there was comparative security in the towns, it is more than can be said for the country districts. Aside from

The Danger of Falling Prey to the Bandits

every traveler in the fighting zone was arrested as a spy and shot either by the Southerners or by the Northerners and it was,



BISHOP CHATAGNON, VICAR APOSTOLIC OF S. SI-CHOUAN

therefore, impossible for the missionaries to look after the Christians or to administer the sacraments while the hostilities lasted.

For the same reasons it was for a long time impossible to enter the city of Suifu, in which is the residence of the Vicar Apostolic, his procurator, the Baptist School for Catechists, the Catholic Hospital, the Almshouse, three churches with their dependencies, girls' orphan asylums, parish schools and the missionary residence. Only the Chinese post which is under the control of foreigners was authorized by the belligerents to send out and receive their couriers from time to time.

But even this favor was withdrawn completely when the Northerners returned to the assault of Suifu for the purpose of driving out the Southerners.

At first the fighting was confined to the outskirts of the city and for a while the Southerners held their positions. In this position the projectiles of the enemy could not reach the city and Suifu did not suffer any damage; but finally the Southerners, outnumbered, were forced to give ground and fell back on the city in order to save, in their flight, the wounded and such provisions as they still had.

In order to hasten the evacuation, the enemy fired several shells on the town, fortunately firing rather high and so causing only a little material damage here and there. At the Bishop's residence we are keeping, as a souvenir, a piece of one of these shells which fell on the roof of the school of the catechists, without doing any more damage, however, than breaking a few tiles and laths.

The Southerners, driven out of Suifu, fell back without being pursued toward Yunnan. It was expected that they would be reënforced and provisioned and

Would Take the Offensive Against Suifu

but as they did not return, the situation for Suifu was slightly ameliorated, at least as far as hostilities were concerned.

Having lost Suifu, the general of the revolutionaries or Southerners, Crai-ngao, seeing that the fortunes of war were against him, tried to gain his ends by diplomacy. He proposed—and obtained—a series of armis-

tices, during which he negotiated and was lucky enough to draw off from Peking the civil and military governor of Si-Chouan, Chen-y or Chen-cul-gan.

The Northerners then, having no more reason for continuing the struggle, signed a treaty of peace with Crai-ngao by the terms of which Crai-ngao and his troops remained masters of Si-Chouan. This then was the end of the hostilities and our troubles were over.

We expected to enjoy a period of tranquillity; but alas! Up to that time, the Southerners, uncertain what the results would be, had maintained a certain discipline not to molest the population, not even to receive the advance pay that means everything to a soldier. But the minute the treaty of peace was signed, making them lords and masters of Si-Chouan,

their attitude changed completely. The soldier in them showed itself, shameless and impertinent; in the cities the military chiefs taxed the chambers of commerce and even rich individuals to pay the soldiers what was due them, and often these, accusing their chiefs of being indifferent to their interests, practised a systematic pillage. When it came to the conferring of privileges

Most of the Military Bandit-Chiefs

considering themselves aggrieved in not securing what they wanted, gathered their partisans about them and overran the country, looting the villages and farms, burning the houses and massacring the inmates when they opposed them. This is still the situation, as far as the bandits are concerned. Nothing

points to its amelioration and all live in dread of its aggravation.

Since the soldiers are receiving their regular pay, one knows what they cost; the augmentation in formidable proportions of all the old taxes and the establishment of new ones. Their chiefs have abandoned the system of extortion and the soldiery itself is tired of a large scale of pillaging, but on every occasion their arrogance and insolence toward the civil population and even toward the authorities is without bounds.

One recent incident, among thousand of others, says much on this subject. It was on the journey of Mgr. de Guébriant to Chenglu, capital of the province, for the consecration of His Grace, Mgr. Rouchouse, the new Apostolic Vicar of West Si-Chouan. But Fr. Gire, missionary in this vicarage, who was trav-



SOME ATHLETES

eling with Mgr. de Guébriant and Fr. de Joughe, of the mission of Western Si-Chouan shall tell it in his own words as he was witness to the facts.

"On the return, our journey coincided with the mobilization of the Yunnan troops on the borders of Thibet. There was simply a mass of soldiers, sedan chairs, horses and barrows, all half buried in the mud, symbolic of the confusion in which China is floundering. We witnessed scenes that were worthy of savages.

"Unfortunate and half sick Chinese, who had no training as coolies, were requisitioned and forced to serve. A blow of the sword or the butt-end of a musket charged them to cut short their complaints or reminded them to get up instantly when they dropped from exhaustion in the mud. Occasionally a bullet would put an end to their sufferings. We picked up a merchant of Kientchang, left like this by the way-side. When we were about a league from the place where he was lying we learned of his distress, and immediately Mgr. de Guébriant, who was on horseback, spurred up his horse to go to his assistance.

"When Fr. de Joughe and I, forced to travel in chairs, caught up with Mgr. de Guébriant, His Grace had already bathed the wound of the poor man and made a bandage with his handkerchief. This unfortunate had been shot by a ball aimed at the abdomen, but fortunately the money, which he carried in a sack

hanging to his belt, had made the ball glance off; it landed in the thigh. Several pieces of silver were literally broken to bits by the bullet which had been fired point blank.

"His wound being dressed Fr. de Joughe, gave up his chair to the sufferer and he was carried to his home in Kiang-chang which, happily, was not far away. This was but one of a thousand instances, for the road was bordered with corpses."

There is an example of heroic charity for the pagans! How many others could I cite! Have not the

Missionaries Saved Thousands of the Heathen

in this terrible crisis, giving them refuge in their homes and even in the churches where they have taken in as many as the churches would hold! Cities have been saved from pillage and fire, and the lives of the mandarins have been spared by the intervention of the missionaries, in critical situations, sometimes at the peril of their own lives.

Thus, beginning with the simple country folk, the heathen are abandoning little by little the prejudices they held against the missionaries and are embracing voluntarily our holy religion. Under these conditions what great good could our missionaries do if there were more of them! Without a greater number of workers and better resources it is impossible to gather in all this golden harvest.

Wise Words

Bishop Nilan speaks wisely when he says:

"The many claims on our charity for the relief of those who are suffering physical ills as a result of the present war, must not crowd out the more serious demands for the spiritual welfare of immortal souls. The life of the body is indeed precious, but the life of the soul is infinite in value. Therefore coöperate in the work of God in providing the benefits of Redemption for those who would otherwise be lost, and lend aid to the workers who have consecrated themselves to the task of extending the Kingdom of Christ upon earth."

Where the Poor Souls Are

Rev. Bruno Hagspiel, S. V. D., wrote these words:

"Purgatory is not the only place populated with 'poor souls.' All heathen countries are teeming with them, the poor heathen, poorer by far than the souls in Purgatory. The latter are sure of their eternal salvation, whereas the heathen are sitting in darkness and the shadow of death and are continually in danger of being lost forever. Will you not stretch out a helping hand to save these 'poor souls?'"

A Good Reason

One reason for subscribing to the funds of the Society for the Propagation of the Faith is that it affords such an easy and cheap means of sharing in the best of all works—the conversion of souls. A very trifling and modest sum allows the contributor

a share in the glorious privilege of building up the Church in distant lands. Even the poor can participate in this truly apostolic and exalted work. What is needed is a small sum from every individual Catholic throughout the world; and this is an object worth striving for.

"I have nothing else to write you about this country except that the consolations which God gives to those who come here to convert the Gentiles to the true Faith are such that if there be any contentment in this life it is certainly to be found here."—From a letter of St. Francis Xavier to St. Ignatius.

"After all, what the Society for the Propagation of the Faith aims at is merely the realization of the great daily petition in the prayer which our Lord Himself taught us, 'Thy kingdom come!' If only Catholics, even the humblest and the poorest, would realize that it is, in great measure, within their own power to give effect to this glorious aspiration and to establish on earth the kingdom of God, of justice, of righteousness, of religion and of truth!"—Rev. Richard Sykes, S. J.

HOW SOME INDIAN ORPHANS BECOME SELF-SUPPORTING

Rev. O. Huysman, P. F. M.

We have read in previous numbers of this magazine of the work carried on by the Canonesses of St. Augustine in the Philippines and in the West Indies. Fr. Huysman relates the manner in which these Belgian nuns began their apostolic labors in India, where their introduction of lace making has proved of great value to orphan girls.

IT may interest the kind readers of the American CATHOLIC MISSIONS to know some details of the Institute that goes by the name of *Belgian Missionary Canonesses of St. Augustine*, who have houses at present in Belgium, India, the Philippine Islands and the Island of St. Thomas, one of the smaller Antilles. It is a quite recent Institute, since it goes back only as far as 1897, the year in which the two first nuns came out to India. But let me tell you briefly how it was founded.

For long years there lived and worked in a distant part of South Travancore, a zealous Belgian Carmelite missionary, Rev. Fr. Victor Verleure, originally from Ypres in the West Flanders. His idea was to found a new colony in that forsaken spot, and to that effect he started an orphanage.

After the boys he could look easily himself, but what about the girls? For a long time, he struggled on with the aid of a faithful elderly Christian woman, Philomena. But that plan proved altogether unsatisfactory, and he understood perfectly that he could never get on

Without the Aid of a Religious Community

As a Belgian, he naturally turned his mind towards his native land and, with the approval of his Bishop, he applied to a convent of his native town, exposing his plans, his wants, and his aims.

The Superiors and Sisters of that convent of the Lady Canonesses of St. Augustin received the news with great excitement and enthusiasm. Their work was the local education of young girls of good condition, and they had never dreamt of undertaking missionary work in far-off countries. The proposal was talked over and discussed, and finally submitted to the ecclesiastical authorities, with word that the Sisters were willing and ready to undertake the work, if it pleased His Lordship to approve of it. But that His Lordship would not do for various reasons, and there seemed to be an end of it.

Meanwhile when the subject had been discussed in the community, one of the Sisters offered herself as ready to start on that mission of charity. She was the niece of the Superior and for many years had been in charge of the highest class.

She was a lady of great talent, of consummate piety and virtue and, to a certain extent, the great reputation of the convent was centred in her. No wonder then that her offer was rejected as altogether out of question, the more so when the original proposal had been dropped.

But Our Lord was not to be overcome so easily, and Belgian tenacity was going to win the day, with His help, although it took

Six Long Years of Hard Struggle

At the end of those years all the authorities gave in, and Sister M. Louise was allowed to undertake the difficult task of going out to India and founding a new Institute on her own account, since the con-



A CANONESS WITH SOME OF HER NATIVE HELPERS

vent of Ypres was not allowed to do it in its own name and on its own responsibility.

Everything canonically required was done to facilitate the undertaking, but that was all! Sister M. Louise left Belgium in 1897 with one single other young Sister, who was a novice at the time, to go and place herself at the disposal of the Bishop of Quilon for the orphanage of Mulagamudu. This venture was proclaimed by everyone who knew about it as mad-

ness, but a few sincere friends with trembling hope saw the two heroic missionaries off and wished them "God speed."

To make matters worse, almost on the eve of their departure, they learned the news that Fr. Victor had died—he who was counted upon as their great if not sole support. But nothing could daunt their zeal and their trust.

I shall not dwell on the hardships of their journey across the ocean, on the difficulties that crossed their path, on the painful disappointments that made it so long and tedious and even dangerous. It was clear that Our Lord wanted to try their patience and their zeal, and that the devil wanted to thwart their noble and pure design. But they reached Mulagamudu

Full of Joy, Hope and Confidence

Humanly speaking, the future looked very gloomy and uncertain. They were given charge of some fifty poor, helpless children, with a bare, unfurnished building that was to be their convent. They had very little money left after their unusually long journey, and yet they had to live and to provide for all those children themselves, since Fr. Victor, who was their adopted Father and support, was dead.

The mission also could do little or nothing for them. But our two Sisters viewed the situation calmly. God had given them charge of these poor orphans; they would do their utmost and He would do the rest. They set to work bravely and soon organized the little community. The worst of all was the language. Sister M. Ursula, being young, was soon able to master it; but Sister M. Louise, with her forty years, would have found it an insuperable barrier, but for her unusual talent added to her truly apostolic spirit. With that, both soon overcame the preliminary difficulties and were buoyed up

By the First Progress and Success

The most difficult point was to find a way by which to do real good to their children. Here again Our Lord inspired them right. Had they not seen, in their own country, how poor girls were earning their livelihood by making lace, and would it not be possible to start the same here? It is true, the Protestants were already there, ahead of them, with their well-established lace schools, but then the world seemed big enough for an additional venture. So, the plan was adopted, and Sister M. Ursula, with her inventive

spirit, her artistic taste, and the rudimentary knowledge she had of lace making, soon got a pillow ready with the perforated sheet of smooth blue paper; with a penknife she made a few blocks, and

One of the Most Intelligent Looking Children

was given a trial in the complicated art of lace making.

Success finally crowned the persevering efforts of both teacher and pupil. Once that first step gained, another child was started, with still more courage, and soon a number of girls could boast of having mastered the intricate ordeal of pillow lace making.

The next question was: what to do with the lace and how to dispose of it? Some charitable people of Trivandrum, the capital of Iruamore, came forward, and soon the situation was saved, to a certain extent at least. The great difficulty was that Mulagamudu was far away in the jungle, with no train communication with any big centre.

I found them out, four years later, in April, 1901, on the occasion of my first visit to Mulagamudu, just after my arrival in the mission of Quilon. I had no idea of the existence of a convent there, and when the Belgian Father, who was then their chaplain, invited me to pay it a visit, it was a complete surprise to me, and the inspection I made proved a revelation. There, at last, I found realized what I had been hunting for and speculating on for so many years in my former mission of Upper Burmah. There was the work that would help poor children, not only during their stay in the orphanage, but also after they had



"I AM READY FOR ADOPTION"

left it and were settled in life; for they would always be able to make lace, even when married.

Nowhere else, through my peregrinations in different missions and countries, had I met with such a wonderfully organized plan. And yet, the Belgian Sisters were still only two in number, and had been struggling for nearly four long years.

About this time the foundress returned to Belgium to seek financial assistance and some novices who might be trained for the work in India. She secured three postulants and some alms, and had barely been re-established in India when she fell ill of typhoid fever. Sister M. Louise also contracted the dread disease, and for a time the

Clouds Hung Dark Over the Little Convent

Finally, however, both slowly recovered. Sister M. Ursula went to the hill country to gain strength, and

while there met a lady who was destined to prove not only the good angel of the Sister, but a guardian for the new Institute. She learned about it with great interest and, being highly connected throughout the British dominions, she eventually found a way to interest many other influential ladies

In This Charitable Undertaking

The numbers of lace-making pupils increased day by day, until they rose to one hundred. Some of the bigger children, moved by the striking example of their "White Mothers," as they lovingly called them, asked to join the Institution as lay Sisters and were given a trial. A few more recruits came also from Belgium,

but here came the greatest difficulty: how was it possible to obtain any satisfactory results? The parents did not dare to risk sending their daughters to make their novitiate out in India.

It was especially during the three years that I had the honor of being their chaplain that I came to understand how urgently necessary it was to have a house in Belgium. We first obtained permission for a convent at Roulers in West Flanders. Then came the permission for a foundation in the Jesuit mission of Madura; and, at last, the formal establishment of the Novitiate in the town of Roulers, with Sister Ursula at the head of it; Sister Louise, the foundress, kept her title as Superior General.

From thenceforward, Belgium kept on sending well-tried and professed Sisters; new houses were opened in Trananeore; the Belgian Fathers of Scheut near Brussels obtained the help of their compatriots for the Philippine Islands, and now, lately, the Island of St. Thomas of the Danish West Indies has been added to the list.

The primary object of this Institute was the care and education of the orphans and the poor, and this object has been adhered to strictly and unalterably here in India.



MIGHTY TREES UPROOTED BY INDIA'S GREAT WIND

Japanese Trappist Monks

At Hokkaido, Japan, is the largest Trappist monastery in the Orient. The monks of this austere congregation have made the desert bloom like the rose, though when they first went to the island Empire they were coldly received by the natives. In the past twelve years ten young Japanese have been enrolled in the community, and seven at present are waiting for profession.

There is also a convent of nuns, living under the same rule, called the Trappistines who follow the hard life of tilling the fields and gathering the crops, while observing the strictest silence. There are eleven native Japanese Sisters in the community, and five in the novitiate. These are striking proofs that the grace of conversion will penetrate even the hardest hearts, for among these same men and women now working for their own salvation and the good of others are the descendants of the persecutors of the early Christians.

Charter of the Propagation of the Faith Society

"And Jesus coming, spoke to them, saying: 'All power is given to Me in heaven and in earth.

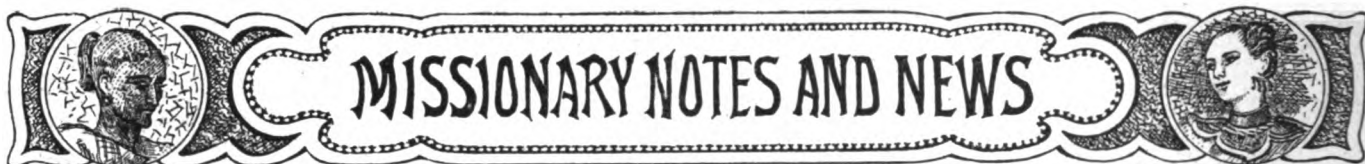
"'Going therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

"'Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.' (Matt. xxviii. 18-20.)

"And He said to them: 'Go ye into the whole world and preach the Gospel to every creature.

"'He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.' (Mark xvi. 15, 16.)

"'But you shall have the power of the Holy Ghost coming upon you and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth.'" (Acts i. 8.)



AMERICA

MISSISSIPPI The German Missionary Society of the Divine Word conducts missions for the negro in the southern district of the United States. The colored man is thought by some to be of little value as a convert to the Faith, but the apostles who seek their salvation do not say this, and their success is growing more marked each year.

Rev. J. J. Steinhauer, S. V. D., writes from Vicksburg:

"We have just had a mission for non-Catholics given by Rev. Father Dorsey, the well-known colored Catholic priest. Several joined the instruction class and are approaching baptism. Last year I had seventy-four baptisms, mostly adults. At present the congregation numbers over three hundred. I cannot accommodate the people in my small church, which consists of two schoolrooms, and soon larger quarters will have to be secured.

It was recently announced that **ALASKA** Alaska had been made a Vicariate Apostolic. Following this, Very Rev. Joseph Crimont, S. J., formerly Prefect Apostolic, has been appointed Titular Bishop of Ammedara, and Vicar Apostolic of Alaska and the Aleutian Islands.

The Holy Father has appointed the Right Rev. Antonio Casulleras, Lazarist, Vicar Apostolic of San Pedro-Sula, Honduras.

EUROPE

NORWAY Right Rev. J. B. Fallize, Apostolic Vicar of Norway and Spitzbergen, reports gratifying progress for the Catholic Church in what was until recently a stronghold of Protestantism. In spite of the hardships and suffering occasioned by the war among the middle and lower classes, many conversions are registered, while a large percentage of the non-Catholic population looks more favorably on the Church. Services in the Protestant churches contain many Catholic features.

Thirty years ago Catholics in Norway were tempted to be ashamed of their religion. Now their priests and nuns, mostly women from Germany, enjoy the esteem of the entire population; and the old and frequently cruel legal fetters have vanished.

ASIA

CHINA Right Rev. P. M. Ramond, P. F. M., of Upper Tonkin, is proud in the possession of sixty-three newly confirmed Christians, converted in a village of 2,000 pagans. They are all grown persons; and, besides joining the Faith themselves, brought twenty-one children to the baptismal font, thus making a gain of eighty-four at one time. The missionary bishops, though distressed by financial difficulties, perhaps never had more numerous spiritual gains, thus showing that they need not consider themselves entirely forsaken by Divine Providence.

Right Rev. N. Arellano, O. P., has charge of a mission in East Tonkin that enjoys an unusual distinction. The priests are Spanish Dominicans from the Philippines, and they state that there is not a single Protestant or minister of any sect in their field. The population consists entirely of Catholics or pagans.

The mission is in a very satisfactory condition, and the Catholics evince great fervor. This is especially shown in the feasts, religious processions and pilgrimages which frequently take place and which are marked by all the brilliant accessories at the command of the people who are very poor. About four or five hundred adults are baptized every year.

Fr. J. Tour says the barriers of Buddhism in Siam are high and thick, but through the agency of the Catholic schools, the weapon of the apostle, the future promises numerous conversions. In point of a native clergy, Siam has already done very well considering her great poverty and lack of European priests.

INDIA While tempests have ravaged West India, the bubonic plague has been raging in Mysore, South India, for months. Rain always fosters the pest and of late, although it is not the rainy season, veritable torrents have poured down upon the unfortunate district. "People are dying by hundreds all around us," writes Mother St. Ignatius, "but, thanks to God, the innocent prayers of our little orphans must have been heard, for as yet our house and all its inmates have been almost miraculously spared."

Bishop Faisandier, S. J., has a diocese that it would require *five years* to make a complete visitation of the district it covers. Under such circumstances, no wonder Bishops are anxious to train native helpers who will assist in caring for

the little groups of Christians that are scattered over the wilderness. If they cannot get priests, then they should be given a large number of catechists.

AFRICA

ALGIERS An impressive ceremony took place in Africa, March 6th, when Mgr. Leynaud, new Archbishop of Algiers, was consecrated. The date was fixed for the feast of St. Perpetua and St. Felicité, the illustrious martyrs of ancient Carthage, and the consecration took place in St. Louis' Cathedral, over the tomb of Cardinal Lavigerie, the venerable founder of the White Fathers. The scene was further made imposing by the presence of the Primate of Africa and five Bishops representing the Church in Northern Africa.

PRETORIA A church at Pretoria, for lepers, was dedicated recently by Right Rev. Dr. Cox, O. M. I., Bishop of the Transvaal. The church is of the Romanesque style and is lighted by twenty-five windows, twenty of which were given by the Trappists of Pinetown, Natal. Other windows were donated by the Monks of Caldey and Mr. Hardman of London. Frank Brangwyn, the distinguished artist, has promised to give the Stations of the Cross, fourteen large paintings. Father de Hovre, O. M. I., composed the music of the Mass, and trained a choir of the lepers.

OCEANICA

AUSTRALIA His Holiness has appointed the Right Rev. John MacCarthy, Bishop of Sandhurst, Australia.

Our missionaries frequently add their names to those who have attained eminence as scientists. Recently we recorded the obituary honors accorded to Fr. Faurie, P. F. M., a noted botanist in Japan. The *Jaffna Guardian* now announces the loss of a Sacred Heart missionary who had entered the field of wireless telegraphy:

"We regret to observe chronicled in our Australian exchanges the death, at the early age of forty-three, of the Rev. A. J. Shaw, M. S. H., who has done splendid work in wireless telegraphy. Born in Australia, the deceased priest, before entering the priesthood, was in the telegraph department of the Post Office in New South Wales. During his priesthood he invented what is known as the Shaw wireless telegraph system, which has its works at Randwick, New South Wales.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PUBLISHED BY THE

Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.



The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

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SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

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"Catholic Missions" is issued every month.

Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

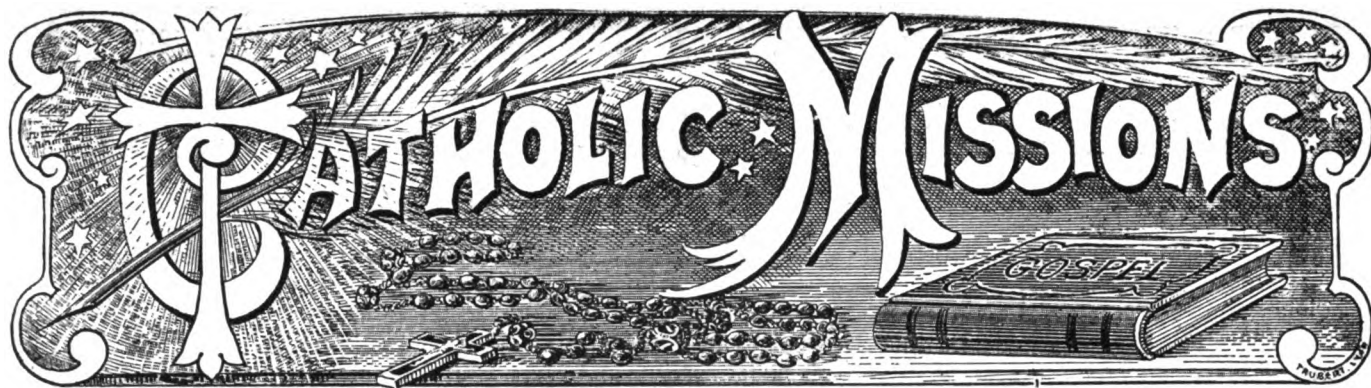
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February, April, June,
August, October, December

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ENTHRONING THE SACRED HEART

Rev. M. Von Megen, S. M.

Rev. Fr. Mateo Crawley Boevey, a Sacred Heart missionary, received at Paray le Monial, in 1907, the cure of an ailment considered hopeless by physicians. Out of gratitude for this favor he demanded and received the permission of His Holiness Pope Pius X. to preach a crusade having for its end the enthronement of the Sacred Heart in every household and every religious community. In this effort he has met with remarkable success.

USUALLY missionaries in their communications to the outer world relate the things seen and heard in the scene of their apostolate, thereby hoping to interest a few more persons in the great work of spreading the Faith.

Permit me to wander a little from the beaten track to portray the character of a priest who has received not a corner of Africa, not a district in Asia or Oceanica for his field of action but the entire world.

Consider him a "globe trotter" desirous of conquering the earth, like a new Cæsar, or another Napoleon, with the difference that the territory he wins is to be placed at the disposal of the Sacred Heart, Whose love is universal.

At Paray le Monial Our Lord spoke to an humble Sister of the Visitation, making known to her

His Divine Regard for Men

but in spite of this manifestation they remained cold and indifferent. Now another crusader has arisen among us, an unknown priest, named Fr. Mateo Crawley Boevey, a member of the Congregation of the Sacred Hearts of Jesus and Mary, and attached to a mission in Valparaiso, Chili.

In 1907, this apostle went to Europe to consult some specialists. He suffered from an ailment considered to be incurable. The physicians of Europe confirmed this

opinion. "Nothing but a miracle," they said, "can cure you."

Receiving this statement literally, Fr. Boevey decided to make a pilgrimage to Lourdes and ask Our Blessed Mother to grant him a miraculous cure.

He journeyed to the Grotto, and made his supplication; but instead of being improved bodily, he felt himself consumed with

A Desire to go to Paray le Monial

A voice, insistent and clear, urged him to this step; an impulse he could not resist seemed drawing him to that other shrine.

Hastily he quitted Lourdes and went to Paray le Monial. Without pause he sought out the nuns and asked them to show him the altar where the apparition appeared.

There, alone with His Maker, he poured out his soul in petitions that the Divine Will might deign to renew his health and permit him a few more years of usefulness. And there, almost instantly he received his answer.

Something like an electric shock passed through his body; his pain and weakness left him; he rose from his knees—cured.

It may be imagined that the poor apostle was overcome with joy and gratitude. He could



THE LOVE OF THE SACRED HEART
EMBRACES ALL MEN

scarcely believe that a miracle had indeed been wrought in his own person. A desire to show his thankfulness possessed him. He must do something for the Sacred Heart. He must labor in some great and exceptional manner in order to express the emotion that filled him—wonder, awe, humility, but most of all gratitude.

He felt that he would like to conquer the whole world for the Sacred Heart, and this very thing he decided then and there to do—or at least to attempt to do.

Later, he considered the plan of his campaign. It seemed best to begin by reaching families, convents of religious, communities of priests and student associations—by preaching the new kingdom to aggregates thus to reach individuals.

Full of hope and confidence the Father repaired to Rome. In an interview with Cardinal Vivès the latter exclaimed: "My dear Father, you have conceived a magnificent work; consecrate your whole life to it."

Such encouragement lifted the humble missionary to the seventh heaven of delight. He proceeded with all dispatch to the Superior General of his Order for his benediction, and then turned to South America, the first field of his proposed action.

Arrived there, Fr. Boevey set himself to work with unbounded fervor, and the results obtained showed that

A More Than Natural Force Was Aiding Him

Within a short time leagues of the Sacred Heart were founded in Mexico, Panama, Colombia, Peru, Bolivia, Brazil, Paraguay, Uruguay, Argentine and in many sections of the United States.

Later the devotion spread into Belgium, France, Spain, Italy, Austria, England and Holland; from Europe it reached to Corea, to Cairo, to Jerusalem, to different parts of Africa, to Oceanica; and now more than three million families are enrolled under the divine protection of the Sacred Heart, Whom they serve as their King. This devotion has been authorized and encouraged by two hundred and fifty cardinals, archbishops and bishops.

The Holy Father, himself, was the most enthusiastic of all in his approval. When Fr. Mateo demanded of Pope Pius X. his permission to preach the crusade, His Holiness replied: "Not only do I give you per-

mission to preach this crusade, my son, but I order you to devote your life to a work which may prove a social salvation." He then enriched the devotion with numerous indulgences.

And what has Benedict XV., who deserves to be called the Pope of the Sacred Heart, done? Listen!

In July, 1914, Fr. Mateo was sent by his Provincial to Europe to preach another crusade. Arrived in Buenos Ayres he learned that war had been declared. But despite this fact

The Intrepid Missionary Proceeded on His Way

Nations were on fire with hatred; he would set them on fire with love—the love of the Sacred Heart which embraces all souls.

In Rome the Superior of the convent where he lodged asked Fr. Mateo whence he came and what was the purpose of his expedition.

"I come from Chili," was the response, "and I desire an audience with the Pope that I may get from him an autograph letter permitting me to preach in all the churches of Rome the cause of the enthroning of the Sacred Heart in every home."

"How long do you expect to remain here?"

"One month."

"Oh, my friend," laughed the Superior. "It is plain to see you come from America, the country of speed, where everything moves by electricity. But here in Rome we are different. If you had said you were going to stay three years, I should believe that you would accomplish something. You will have a general audience with His

Holiness no doubt, but it may be a month before his secretary sends the coveted letter—in fact after you have left the Eternal City."

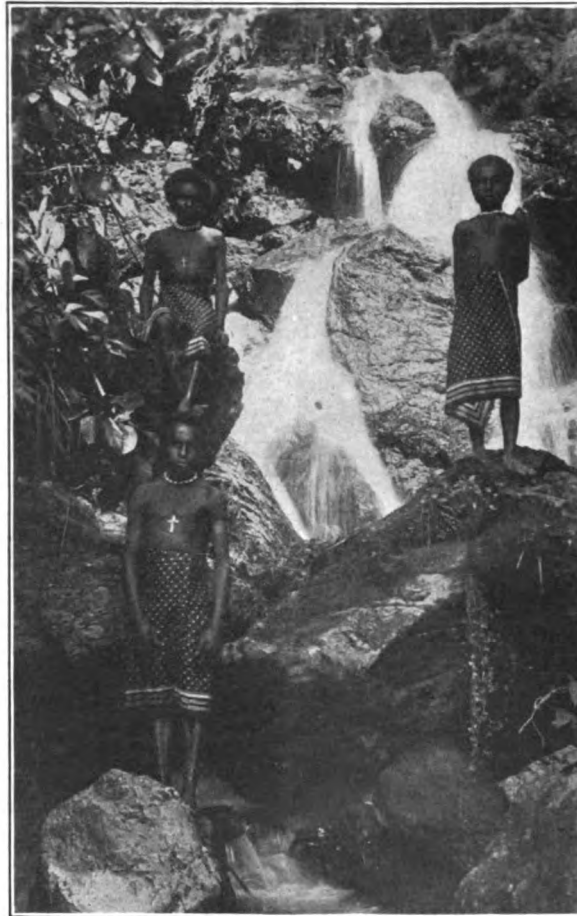
"That is not the program I have planned at all. I am on the mission of the Sacred Heart, and I am sure of success."

Three days later Fr. Boevey had an audience of an hour with Pope Benedict, who said spontaneously:

"You will not leave Rome until you have preached in all the churches, and I will have conveyed to you while here the letter you demand."

"Holy Father, I thank you," cried the apostle with emotion.

"Not so," responded the Pope; "it is I who thank



OCEANICA OWES MUCH TO THE MISSIONARIES OF THE SACRED HEART

you. Am I not the Vicar of Him Whom you herald? I shall offer up my Mass tomorrow for the great cause you have espoused."

Fr. Boevey then made what may be called a triumphal journey not only through Rome, but through Italy, Spain and France. He said of his trip: "I cannot explain my success unless that

It Was Under Divine Protection

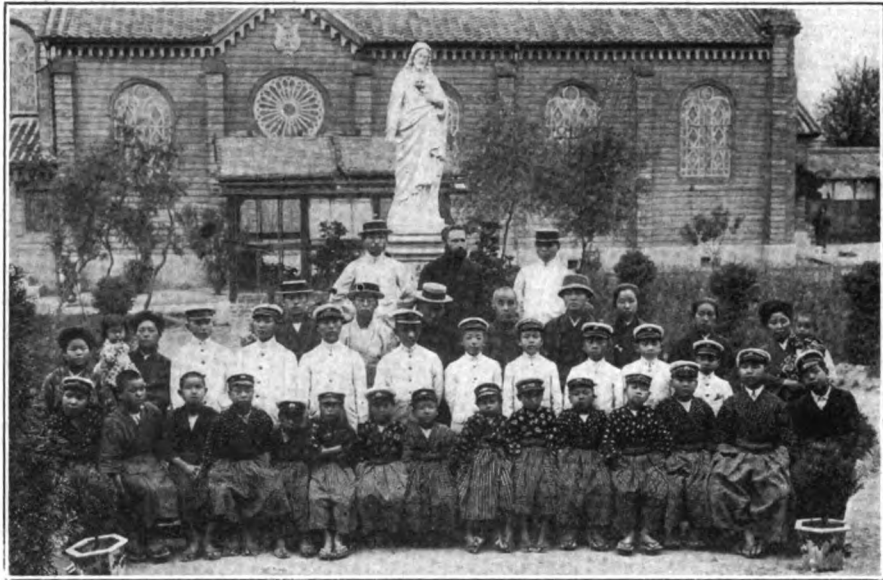
A poor, unknown priest in a strange land, I was received everywhere like a cardinal, like a delegate of the Pope."

It was in Holland that the writer of these lines was permitted to witness what this humble emissary was able to do in the country of Calvin, cold and unemotional to a degree.

Here as elsewhere the divine fire was able to melt the ice of coldness and distrust. The Father spoke in French, which not half of his auditors understood, yet the people flocked from all sides to hear him. He remained two months in Holland, giving conference after conference to eager throngs. The newspapers had only to announce that Fr. Boevey would speak, and crowds were waiting at the halls eager for admittance.

When I heard him, he held the audience spellbound for two hours, their approval sometimes breaking out into loud applause. He told of the many miracles, both moral and material, that had been wrought by the power of the Sacred Heart, and explained the manner of enrolling families and communities in the service of the great King.

If possible, a priest must be present. A statue of the Sacred Heart is placed upon a throne, or in some place of prominence, and the family or community kneel before it. They then solemnly consecrate themselves to serve the Divine Heart as their King, promising to study the life and doctrine of their



THE SACRED HEART ENTHRONED IN JAPAN

Sovereign and to observe His commandments strictly. This ceremony will be without doubt the beginning of a more perfect life for all taking part in it.

Thus has an unknown apostle of the Sacred Heart fulfilled the promise made at the time of his miraculous cure. The work of the enthronement is becoming world-wide, and is of especial value at this time of universal distress and conflict.

Further particulars may be received from the International Secretary at Paray le Monial (Saone et Loire), France.

Cloister

Well, that were a cloister; for its bars
Long strips of sunset, and its roof the stars.
Four walls of sky, with corridors of air
Leading to chapel, and God everywhere.
Earth beauteous and bare to lie upon,
Lit by the little candle of the sun.
The winds gone daily sweeping like a broom,
For these vast hearts it was a narrow room.

—Charles L. O'Donnell, C. S. C.

A Thought for Us All

It was not the piercing of the crown of thorns nor the weight of the cross nor the jeering of the soldiers that filled the Sacred Heart with anguish; it was the thought that all this suffering was going to be in vain for millions of souls, who would never even hear of how He tried to save them, just because of the criminal indifference and carelessness of so many Catholics, who would not realize their duty towards their heathen brethren.

"Christ our Lord had both a mission and a message. His mission was from God and His message was to men. This message was in every sense Catholic. It was to cross the rivers, leap over the mountains, and

sail the seas, breaking down the barriers of land and language, and carrying to all times and climes the glad tidings of salvation, the coming of the Kingdom of God among men."

CURACAO AN UNKNOWN NEIGHBOR

Brother Ferrer, O. P.

Curaçao is the largest of the islands in the Carribean Sea, belonging to Holland. Although in one of the near missionary vicariates, this island and its neighbors have remained comparatively "unwritten and unsung." Now that the Dominican apostles are making the territory better known we find that dire poverty and distress prevail there.

THOUGH it was the earnest desire of St. Dominic to preach the kingdom of Christ to the Cuman Tartars, Providence nevertheless had elected for him the hidden life of a canon regular at Osma until he should found the order of Friars Preachers.

The children of the Hidalgo Saint of Spain have imbibed the spirit of their blessed Father. Recalling the words of Samuel, "Is it not wheat-harvest today" (1 Kings xii. 17), joyfully they have left father, kindred and country to garner in a strange land the sheaves for the heavenly granary.

From the days of St. Dominic, missionaries of the Order have labored in Persia, Armenia and Mesopotamia. Africa, Japan and Greenland have witnessed the labors of the white-robed Friars. For centuries, they have

Preached Christ and Him Crucified

in the Celestial Empire. The Friars claim the unique distinction of having given to the Church the only Chinese bishop, the Right Rev. Gregory Lo (in Spanish, Lopez), Vicar Apostolic of Nankin, who died in 1692 at the age of eighty years.

It was not strange that when Propaganda confided the administration of the Vicariate of Curaçao to the Dutch province of Dominicans on July 9, 1868, the friars gladly accepted in Christ's name. At the time, the province was in a struggling condition and could ill afford to spare the priests needed for the mission. But Pius IX. had spoken. Remembering the ardent desire of the saintly Guzman to die a martyr in Tartar lands, the Fathers of the Dutch Province saw these countries in the Caribbean Sea "white already to harvest."

After a perilous ocean voyage a little band of missionaries landed at their destination in a veritable "desert land, where there is no way and no water." From that day, in 1868, there was a marked change in the province. The late provincial of Holland recently elected the Master General of the Order, the Most Rev. Louis Theissling, O. P., stated that Al-

mighty God had generously rewarded the sacrifice of the Fathers by a steady increase of vocations sufficient for the needs of home and foreign missions.

The Vicariate of Curaçao, which includes all the islands belonging to Holland in the Caribbean Sea, may be divided into two groups: the southern portion off the Venezuelan coast, comprises the islands of Curaçao, Bonaire and Aruba; the northern includes the Saba, St. Martin, St. Barthélemy and St. Eustace islands. St. Barthélemy and part of the island of St. Martin are French possessions.

Between the southern group, known under the more common name of Dutch West Indies, and that of the north, called the Leeward Islands,

Lies a Vast Expanse of Water

six hundred and twenty-one miles in length. Verily the chief pastor of the vicariate may be termed *il vescovo a vapore*—a steamboat bishop. The total population of the islands is 57,000 souls, of whom



BISHOP VUYLSTEKE AND DOMINICAN MISSIONARIES

50,000 are Catholics, 6,200 non-Catholics and 800 Jews.

The island of Curaçao, the largest in the vicariate, lies directly north of Venezuela. Its chief port and seat of government, Willemstad, is an interesting and picturesque town and may be reached by steamer from New York. The journey is always adventurous, for there is always a high sea and a strong wind.

From the port of La Vela, Venezuela, it is a half day's sail to Willemstad, though only fifty miles distant. The Trade Winds constantly sweep across the isle of Curaçao. Rain falls occasionally and is greedily consumed by the parched grasses and shrubs. There is always a dearth of water. Man, beast and earth suffer from the well-nigh continuous drought.

In 1499, Curaçao was discovered by Alonzo de Ojeda, who took possession in the name of the King of Spain. The earliest missionaries were of the Order of St. Jerome (Hieronymites), coming from Santo

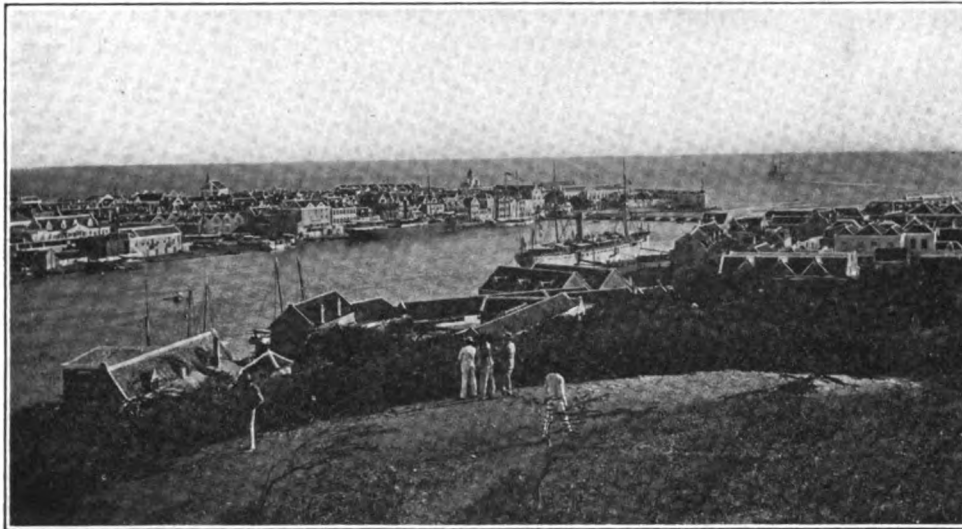
windt, who was appointed prefect apostolic, and Fr. James Eysenbeil.

When, in 1842, the Holy See erected the prefecture of Curaçao into a vicariate apostolic, Fr. Nieuwindt became the first titular. This truly apostolic bishop toiled for thirty-six years on the mission. During the incumbency of his successor, the Right Rev. J. F. Kistemaker,

The Dutch Dominicans Were Sent to Labor in the Islands

The third vicar apostolic was chosen from the Dominicans in the person of the Right Rev. Peter van Ewyk, O. P. He was succeeded by the Right Rev. Monsignori: Ceslaus Rey-
nen, O. P., Henry Joosten, O. P., James van Baars, O. P., and Gregory Vuylsteke, O. P. The present vicar apostolic, Mgr. Vuylsteke, who was consecrated at Porto Rico on September 29, 1910, has labored in the foreign mission field for twenty-one years.

Scattered throughout the various islands are twenty-eight Dominican friars and one secular priest. These



BIRD'S-EYE VIEW OF CURAÇAO

Domingo. For over a century, Curaçao remained under the dominion of Spain. During this period, the Spanish priests were very zealous in spreading Christ's kingdom throughout the isle.

Curaçao and the adjacent islands passed in 1634 into the control of the Dutch West Indian Company which proscribed the Catholic religion. At the close of the seventeenth century, Catholic missionaries were permitted to resume their labors among the natives. From 1705 until 1742 the Fathers of the Society of Jesus took charge of the islands. Upon the removal of the Jesuits,

Several Secular Priests Carried on the Work

The erection of the apostolic prefecture of the colony dates from the year 1773, when a secular priest, the Very Rev. Arnold de Bruin, assumed charge of the religious affairs. This devoted man died two years after his appointment. From 1776 to 1820, the Fathers of St. Francis of Assisi attended the spiritual wants of the Catholics. From their ranks was chosen the prefect apostolic. The Franciscans were forced to abandon their work, owing to the suppression of the religious orders in all countries under the rule of the United Netherlands.

On April 21, 1823, the King of Holland issued an appeal to the clergy of the kingdom in response to the request of the Curaçao Catholics for missionaries. Two priests volunteered; the Very Rev. John Nieu-

missionaries are aided by the spiritual children of Dom Bosco, the Brothers of Our Lady of Mercy, Franciscan Sisters, French Nuns (La Sainte Union des Sacrés Cœurs), and by Dominican Sisters of the Third Order. Many are the privations of these spouses of Christ. Their works, unseen by men, are writ in the Book of Life. Within the confines of the Holy Rosary parish, isle of Curaçao, four Sisters are ministering in a leper settlement. Nor will they ever leave their dreary isolation, for they have contracted the disease. Already it has claimed among its victims, one of the bishops of the vicariate.

On the eve of St. Dominic's feast, August 3, 1916, Fr. Lawrence Mulder, the oldest missionary in the vicariate, passed to his reward. By his death the Foreign Missions has lost a model worker in the great cause of bringing the "knowledge of salvation to those that sit in darkness." Forty-five years ago he left his native land for the West Indies.

During this long period of missionary labor, he never sought a vacation. Once his devoted mother pleaded with him to return to Holland for a visit. The priest replied that if he left his little field unguarded, the evil one would scatter cockle during his absence. The self-sacrificing mother answered: "My son, I had rather you would not return to see me before I die, than that a single soul should be lost."

Unknown, this humble missionary lived hidden in Christ on the rocky island of Saba. People called

him "the man on the rock." Every Sunday morning after Mass and catechetical instruction in his church on the mountain, he would descend to the plain to offer again the Holy Sacrifice and preach in a little chapel. This trip, long and fatiguing, was performed with clock-like regularity for over thirty years. He was a true shepherd of his flock, ever on the alert,

For His Fold Was Not Without Its Wolf in Sheep's Clothing

Partaking of one meal a day, he divided a portion of his frugal fare among the needy. When asked if lonesome, he humorously replied: "Oh, no, I am the king of Saba." Surely he was monarch of all he surveyed, the little island surrounded by the vast ocean. Did not the King of kings dwell in the parish church of Saba. How then, could he be lonesome!

Ten years ago when the Dominicans opened a new mission at Porto Rico, Fr. Mulder was assigned there. Though he tenderly loved his little mountain parish, he obediently began his labors in the new field. At the advanced age of sixty-four he applied himself to the study of the Spanish language, the native tongue of the Porto Ricans. But the people of Saba mourned for their old pastor and, at their entreaty, he was again given charge of the parish after an absence of five years.

With renewed zeal, he recommenced his pastoral work and continued till the day of his death in ministering to his devoted flock. Who shall count the footprints on the mountainside of this apostolic friar spending himself for souls? The words of Isaias may truly be applied to him: "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace; of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!" (Isaias lii. 7.)

Besides the pro-cathedral at Willemstad, there are twenty churches with resident pastors and twelve chapels in the entire vicariate. In thirty schools the children of the islands are given an excellent elementary education. The pro-cathedral parish has a flourishing school with an attendance of six hundred and nineteen boys taught by the Brothers, and of seven hundred girls with the Franciscan Sisters in charge.

The Salesian Fathers conduct an orphanage for boys in the parish of St. Rose of Lima, Curaçao. The vicariate also possesses a boarding college for young ladies, two orphanages, a leper hospital, an insane

asylum and three hospitals under religious direction. In Curaçao the Franciscans manage one of these hospitals, while the other two are on the isle of St. Martin.

In the Dutch section of St. Martin's isle there are two churches attended by one priest. The Dominican Sisters conduct the hospital of St. Rose and two elementary schools; while the Sisters of the Sacred Heart have charge of a hospital in the French part of the island. When the French colonial clergy died, this portion was attended by priests from the diocese of Guadeloup.

Since 1912 It Has Been Intrusted to the Dutch Friars

In the same year, the spiritual care of the island of St. Barthélemy, also a French possession, was transferred from the bishopric of Guadeloup to the vicariate of Curaçao. One priest is the shepherd of this entire island, containing two large parishes at Gustavia and Lorient.

Aruba, which has four parishes, numbering 9,000 souls, is in need of a hospital. In 1915 Bishop Vuylsteke was in the United States soliciting help for his poor missions. Part of the alms received have been devoted to the hospital project at Aruba. Of course, the natives can give nothing, for the bishop says: "They are as poor as church mice. There are but ten people here who possess two hundred dollars." The bishop started to build a large church, but was unable to finish the task, as building material cannot be obtained in war times. When completed it will seat one thousand persons.



AT THE FOUNTAIN

For the past six years there has been little rain in Aruba and, consequently, no crops could be raised. The only doctor on the island says: "The physical condition of the people is very bad indeed, and it is a wonder that they do not die of starvation. A fat person is a rare sight." The doctor has one thousand poor patients on his calling list.

The drinking water is brackish and, as a consequence, typhoid fever, dysentery and scurvy are prevalent. Several of the men who contracted malaria while working in Venezuela and Colombia, upon returning to Aruba, spread it among the inhabitants. Others are suffering from ulcers which cannot be cured properly, owing to lack of sanitary surroundings and substantial food.

The Dutch Government has provided a shelter for persons in the last stages of starvation. However, provisions is made for thirteen persons only, with an apportionment of twelve cents a day for food. This institution cannot be termed a hospital, for it has neither nurses nor doctors. If an Arubian be admitted among the fortunate thirteen, a member of his family attends to his wants. Sometime ago, a helpless old man, suffering from tuberculosis and ulcers, was admitted to the "hospital." Later on he was removed to a small hut nearby, owing to the offensive nature of his condition. A charitable native tended to his needs during the day. One morning, two Dominican Sisters, on their way to Mass, found the aged man lying in the road where he had crawled in his last agony. At Aruba, no surgical operations can be performed. All cases must be sent to Willemstad,

A Trip of Two Days by Boat

The conditions existing at Aruba, prevail throughout the vicariate. Starvation has often threatened the poor Catholics of Curaçao. They are patient and look to their "White Father," the bishop, for help. "To be a bishop in my country," says Mgr. Vuylsteke, "means to be general manager of everything in the diocese. He must place the priest in the parish and then strive to collect funds to build and support a church—for the people have nothing."

Recently, during hard times, a rich Jew gave one

hundred and fifty bags of flour to the famished people of Bonaire and Aruba. The war has increased the suffering, as few supplies can be shipped from Holland.

Often a Starving Child Faints Upon Entering the School-room

The Government daily supplies each child attending school with three soda crackers. Corn-cake and fish are the only food obtainable. The more wealthy may add to this extensive menu condensed milk. Infant mortality has increased, due to the lack of milk. During the past winter a little rain fell; this has lessened somewhat the acute sufferings of the dusky islanders.

The chief product of the islands in the southern group is Indian corn or Jerusalem corn, so called because it grows in dry countries. Two phosphate mines and a gold mine were in operation until the commencement of the war.

One of the characteristic sights of the vicariate is the "*porta de aqua*" or water-wagon. The *porta de aqua* in its restricted meaning, consists of a fifty gallon barrel placed on a cart and drawn by a burro. The driver shouts, "*Aqua, Aqua*," just as the American peddler is wont to do in proclaiming his wares. A negress approaches with a five gallon bucket, which the driver fills for two cents. Happy country where the *porta de aqua* is a necessary commodity!

Yet withal the privation and sickness the people of the Curaçao vicariate are happy, praising the Lord whether He gives or whether He takes away. And the faithful bishop, priests and religious, joyful to follow in the footprints of their crucified Master urge their spiritual children, saying: "Rejoice, and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted His people; He hath redeemed Jerusalem" (Isaias lii. 9).

Franciscans in Arizona

The Franciscans have long been identified with missionary work among the Indians of Arizona. The beautiful San Xavier church near Tucson, lovingly called the "White Dove of the Desert," is pointed to with pride by the faithful converts who come from far and near to visit the place, and other edifices scattered through the State show the development of religion among the tribes of that region.

Fr. Bonaventure Oblasser, O. F. M., labors in Indian Oasis, and he says of an offering recently sent by the Propagation of the Faith Society:

"My most sincere thanks for the generous gift. It will be used on our mission school at Cowlic, in order to complete some most necessary improvements. The money has helped our little seat of learning, which enables Indians to become self-supporting. Divine Providence clearly inspired the donor."

Gratitude from the Philippines

While letters of entreaty are numerous, those expressing sincere gratitude and explaining clearly just what our money has accomplished, come frequently. Here is one from Rev. Laurence Rogan, E. F. M., who fights various foes in the Philippine Islands.

"May the kindness of American friends be abundantly rewarded. I am pleased to be able to report real progress in my difficult mission. My church is far too small for the devout congregations that come to the Sunday Masses. The number of confessions and communions have increased greatly in the past two years. My school is well attended. Very many schismatics have returned to the True Fold.

"This part of Iloilo was formerly a stronghold of schism, and the Pseudo-Bishop lives here in the same street as myself. But grace is enlightening the souls of the poor people that were led astray, and the majority are back again. Providence will abundantly bless the good souls that so generously help us."

FATHER BESCHI, S. J., AND HIS WORK

A remarkable character in Indian apostolic life was the Jesuit missionary, Fr. Beschi. He attained special eminence as a writer and his mastery of the Tamil was such that the poems he wrote in that tongue are considered masterpieces. The following selection is quoted from the "Catholic Watchman," of which Fr. Hood, E. F. M., was formerly editor.

THE Madras Presidency, of all places in India, can well lay claim to be the depository of Catholic Faith, tracing its history back to Apostolic times, and is the favored home of best missionary efforts. A few minutes' drive takes you to St. Thomas, where the eyes of faith can see the shades of the Apostle, who gave his name to that locality, hover about the marble crypt and the corridors of the Cathedral

Built in His Honor

Travel farthest south to where Cape Comorin stretches, and you find the spots which listened to the words of wisdom that fell from the burning lips of Loyola's premier disciple and his holy spirit haunting those sacred precincts. If you think only of those whose bones are mingled with the soil beneath our feet, you have but to trace your steps back to Madura, where lies the dust of Robert de Nobili, the founder of the Madura Mission; of Blessed John De Brito, the Martyr, and of Beschi, the Tamil poet and author of *Thembavani*.

On a far higher plane than the hero of our theme and quite eclipsing minor luminaries, stand the names of St. Thomas and St. Francis Xavier. It was about 2,000 years ago, in direct fulfillment of

The Commission of Our Lord to the Apostles

to go and preach to all nations, that St. Thomas or Didymus, following the route of trade, traveled far and arrived in India. Tradition ascribes to him the implanting of the Christian faith first in our soil, innumerable conversions made especially in Malabar, countless miracles wrought on our shores and the crown of martyrdom earned in the place known as Little Mount. Nemesis has, however, decreed that the Apostle of the chosen twelve, who allowed his skeptical turn of mind to get the better of his good sense and faith at the an-

nouncement of Our Lord's victory over death, should himself been shrouded in doubt about his very existence in the scene of His Apostolic labors. While Catholic belief is strong on one side, Protestant students of research are not wanting, who hold that the historical inquirer about St. Thomas in India finds himself groping in the dim regions which lie between fact and fable, and that reason must reject a tradition which imagination is eager to embrace.

Now let our minds bridge over a chasm of 1,500 years. It was in the spring of the year 1541, that the first missionary of the new Society of Jesus turned his clear blue eyes for the last time on the orange groves of Spain and set his face towards the shining Orient. In his voyages and travels no pleasant well-fitted cabin was there for him, no well-supplied cuddy table and no outfit that he did not carry on his back. He pillowed his head on the wayside stone and he ate what the lowest discarded. No sickness and suffering could quench the fire of that ardent genius.

The hero, whose life forms the subject of this review, is another, who, if he was not so far advanced in the odor of sanctity like his two patrons, was yet in his humbler sphere an ardent follower of Christ, who led a life of labor and sacrifice intense and continuous even unto death, who wreathed a crown for Our Lady with the choicest flowers of the Tamil language, who sowed in our soil the seed of an active

Devotion to the Heavenly Mother

Our hero is Fr. Constantine Beschi, better known here as "Veeramamunivar," the popular designation by which he was acclaimed by his contemporaries.

Fr. Beschi landed in India as a young Italian Jesuit Missionary in the year 1700; and the Madura Mission was allotted for his labors. The times and surroundings in which he was cast were, however, entirely different from those of St. Thomas or St.



A GIRL OF THE GOLDEN EAST

Francis Xavier. Unlike them, Fr. Beschi found on arrival the foundations laid of a Catholic faith in the Tamils of South India. But left long to themselves

The Faith of These Early Christians Had Grown Weak

and it was almost tottering. No churches to house a congregation of worship in those days, no priest nor parish to minister to the needs of the faithful; or few at all if any.

The European power too was then overrunning the country. And the cruelties of war and depredation left in the pagan a feeling of unquenchable hatred against the "Feringee," which in turn begot contempt for Christianity and the followers of this alien religion.

A greater danger still threatened the Neophytes. The heresiarch wolf was at his door. The Dutch had then established themselves in the East Indies and were turning their eyes towards the continent of India. Negapatam, Tranquebar, Tuticorin, Cranganore and Cochin fell before them and the Dutch Protestant missions, which had established themselves with Tranquebar as their base, were sapping the foundations of the Catholic faith of our forefathers.

It was given to Fr. Beschi to guide the tender bark of his faithful through these troubled waters, to controvert the heretic, to dissipate by the strength and vigor of his writings and discourses the Hindu's hatred against the true Faith.

Fr. Beschi's very first act on arrival was to adopt himself to the Indian habits, customs and manners. He discarded forthwith his hat and boot; and in diet he became a vegetarian, pure and simple. As to his dress, he wore a long purple-colored gown, a white turban on his head, earrings in pearl and ruby in native style, a gold ring on his fore-finger and sandals on his feet. He squatted like Indians on the floor, but like sanyasis he always sat on tiger's skin.

He diligently applied himself to the study of the vernaculars and soon became adept in Tamil, Telugu and Sanskrit. It is needless to say that by these means he established himself in the full confidence of the caste ridden Hindu and Brahmin, and his society was eagerly sought after by the highest orthodox priest class of his time. All this only gave him wider

Opportunities for Preaching the Gospel

To turn now to the aspect of his labors by which Fr. Beschi is best remembered by every Tamilian in this country, Christian and pagan. Fr. Beschi was a great literary genius and a perfect Tamil scholar, endowed with poetical gifts of a high order. The output of his pen is almost stupendous. He published no less than twenty-three works in his lifetime which are set out *seriatim* below:

In the year 1726 was published *Thembavani*. It is a poem in honor of the Holy Family; and as the meaning of the title imports, it is an unfading garland. It is a poem intended by the author to be the vehicle of

the truth of the Catholic religion. So Fr. Beschi added to each stanza a prose interpretation in 1729. The poem comprehends many religious disquisitions and explanations descriptive of the true religion, with one hundred and five historical passages taken from the Old and New Testaments.

It is a rare specimen of Tamil poetry and a work of great genius, admired alike not only for the sublimity of the thoughts, the lofty flights of imaginations, and the vast erudition it displays, but also for an elegance and purity of style, formerly considered to be the inalienable asset of gifted sons of the soil. A talent so felicitous and extraordinary has been ascribed to divine assistance. The following is a remarkable feature of the poem:

While the celebrated poems called *Chintamani* and *Ramayanam* as well as other Tamil poems contain in accordance with rules of versification laid down in grammars six kinds of rhyme and these promiscuously used, the *Thembavani* is composed in one sort of rhyme only—a species of versification very difficult to be sustained.

Fr. Beschi occupies a unique place in Tamil literature. It is rather unfortunate that the old famous Sangam of Madurs, whose instructive benches, according to a current legend, are believed to have become animate with life on hearing the strains of the Thirucural and to have miraculously grown in order to provide for the author Tiruvalluvar a berth which the high born members of that august council were loth to accord to his humble origin, became extinct before Beschi's time; and with it we have lost a competent tribunal which could have

Assessed the Value of His Poetic Genius

But Beschi is always regarded as a great Tamil scholar second to none in his line. *Thembavani*, the most celebrated of his works, is a gem of Tamil poetry, unsurpassed for sublimity of thought, flight of imagination and elegance and purity of style, and as a poet he must be accorded a place not inferior to Camban or the author of *Chintamani*.

At present there is reason, however, to think that Beschi has joined the large company of those who are more talked about than read—a tribute perhaps to his learning and the greatness of his personality, but a poor compliment indeed to the many volumes that bear his name. As a notable instance of this may be cited the remarks made by the President of the Fifth Saiva Conference held at Trichinopoly on the 16th of June last. Speaking about Beschi, he observed that the name of European scholars like him "should ever be remembered and honored. But for the labor of such good men," he said, "many of the Dravidians themselves would have been ignorant of their inheritance from the past.

In the same breath, however, he lent support to the statement "that the claim put forward by the Christian Iconoclasts that the Gospel of Jesus Christ is

the only one that has brought life and immortality to light only proves the ignorant dogmatism of its adherents."

Fr. Beschi's name will always be associated with the innumerable shrines he built in honor of Our Lady and the devotion to the Holy Mother which he characteristically spread among the faithful. The very first church dedicated by him to her was the one at Coonancupam. Far away in the wilds of South Arcot

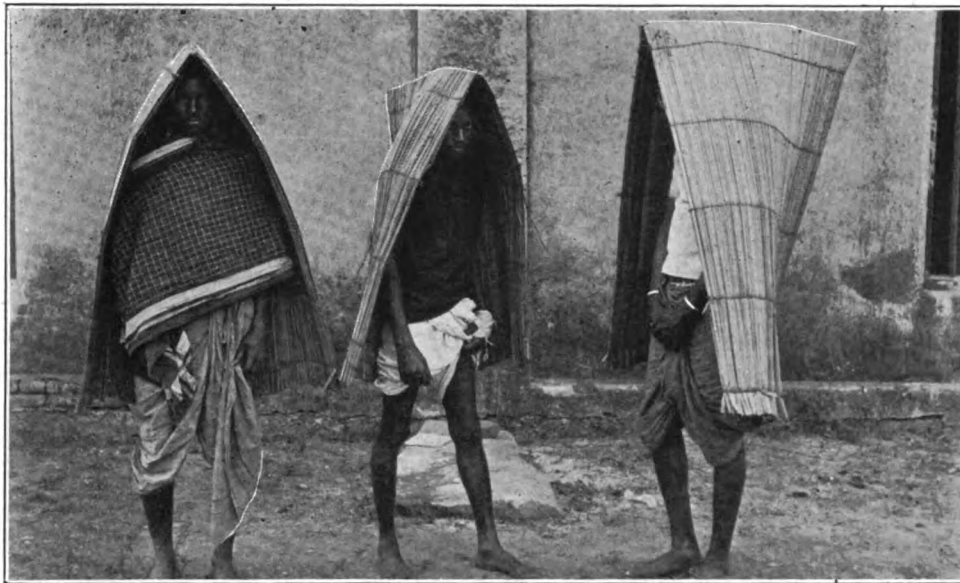
and a later day attempt sedulously to poison the wells of faith. Equally fruitless were the allurements by which they sought

To Bribe Away the Humbler Folk From Devotion to Their Holy Mother

So deep, though latent, was the loyalty of the faithful, so it continues to be. The outburst of zeal evoked from the South by the prospect of the Marian Congress is, in a measure, the blossom of a seed sown in our soil two hundred years ago.

Fr. Beschi as a controversialist had no equal. He had the wonderful gift of solving all the subtle questions of his opponents. That his ability in this respect combined with his poetic talent, placed him in an extraordinary position.

Fr. Beschi in the closing day of his life acted as Diwan to Chanda Sahib, the Nawab of the Carnatic at Trichinopoly. So great was the impression on the Nawab made by Fr. Beschi



FAR BETTER THAN OUR UMBRELLAS

in his first interview, by his knowledge of Arabic and Persian in which he became a perfect master after a few months' study, that Chanda Sahib, besides making him Dewan, conferred on him the title of "Ismatee Sanyasi," religious devotee, made a present to him of his grandfather's palanquin inlaid with ivory for his use, and granted to him

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Three Villages to the North of Coleroon

When the kingdom of the Carnatic fell and its ruler became a captive in the hands of the Mahratta power in 1740, Fr. Beschi retired from political life and devoted himself entirely to services of the church until his death in 1742. A review of Fr. Beschi's life cannot be complete without some mention of the criticisms often heard about his line of action and the aspersions cast on his methods for converting the pagan. Are Fr. Beschi's acts such that they are only defensible on the principle that the end justifies the means? Does his adoption of Indian habits, manners, dress and diet connote any attempt at deceit or cunning? Does his tolerance of caste militate against the principles of equality emphasized by the Christian religion? We reply to these questions categorically. Fr. Beschi's deeds evincing as they do nobility of purpose and singleness of aim, are rather worthy of emulation, and there is not a single deed of his which viewed *per se* can be considered as discreditable.

His was a plain and truthful life with no simulation or deceit about it. The "feringee" of Fr. Beschi's

A second church soon rose on a piece of land granted by Mazhavarayen in Elacurichi, a village in the Trichinopoly district, which was some time his residence. In the lovely pastoral scenes of this little hamlet and the charms with which nature has invested its woodland groves, the student of *Thembavani* can at once recognize the home of the poet that inspired the imagination and kindled it to a fine frenzy, worthy

The Pen of the Holy Family's Faithful Bard

A third, a fourth, and innumerable other churches soon sprang in Purathacudy, Manapur, and other villages in and around Trichinopoly and Madura. To Fr. Beschi, more than to any other missionary of his time, must be given the credit of having by his discourses and writings impressed on the faithful the doctrine about the place which Our Lady holds in the economy of grace.

In informing them that the importance of this doctrine can always be tested by the hatred which heresy bears to it, he furnished to the untutored mind the wherewithal by which to detect the teachers of false doctrine. In vain did the Protestants of Fr. Beschi's

time, including him that openly spurned caste, was too commonly, and often correctly, identified with the wine-bibber and the pork and beef-eater, qualifications regarded with horror by the casteman and therefore detrimental to the advancement of religion. It required the iron will and determination of Fr. Beschi and his noble self-sacrifice to demonstrate to the world that the practice of the Christian religion is independent of these considerations.

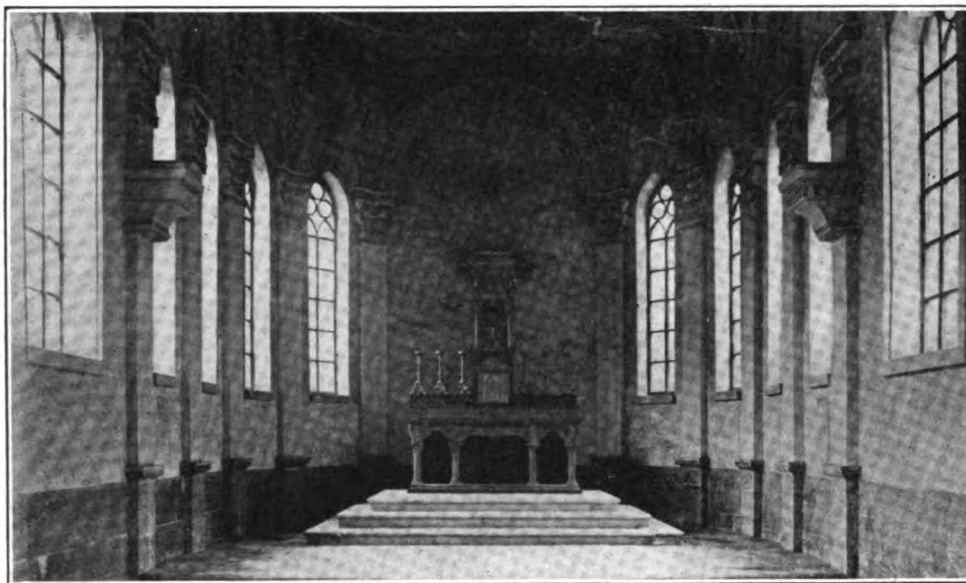
As to his tolerance of caste, experience has only proved the wisdom of his policy. The caste system in India, though it was invested originally with a religious significance, has in actual practice crystallized into

social strata; and, in spite of its multifarious ramifications, it yet broadly presents a feature not dissimilar to the distinctions of social life in Europe. We must leave it to time to cure the defects of the Indian social system. This being a matter in which reform should come from within and not without, we venture to think that Fr. Beschi was perfectly right. No amount of external pressure and influence can wholly eradicate the feelings of caste in India.

To conclude, Fr. Beschi represented in his life the highest missionary thought and aspirations; and his life conveys a message which must be considered by us all as sacred and binding.

What Mass Intentions Accomplish

The very neat chapel which appears in the accompanying cut is a good sample of the places of worship which our alms make possible in mission countries.



THIS CHAPEL WAS ENTIRELY BUILT BY OFFERINGS SENT BY THE S. P. F. OF THE UNITED STATES

Rev. J. Ruault, P. F. M., who sent the photograph, is an apostle in Kwei chow, China, and he states that the edifice was built by Mass offerings transmitted through the Society for the Propagation of the Faith of the United States. Perhaps we would have scant respect for a church of such modest dimensions in this country, but the newly-made Christians on the other side of the world feel more than proud to own such a building, which shows that a few hundred dollars can make a great many people happy when sent to our missionaries.

"Nineteen hundred years have passed since the Heart of Jesus was broken on the cross. Since then fifty generations have been born and passed away. And in all this time the desire of Christ for the salvation of all mankind has remained unsatisfied."

Pious Fury Converts Some Pagans

Fr. Tisserand, of the Lazarist mission at Chicow, relates that on a certain occasion a young man, one of three brothers belonging to a family of pagans so intense in their devotion that they possessed an oratory dedicated to idols, became converted by the missionaries.

Returning to his home he entered the oratory and, as if possessed by fury, fell upon the sacred idols, cast them from their pedestals, broke them in pieces and finally demolished the whole oratory itself. His old mother and his brothers, thinking he was de-

mented, ran for the neighbors, who, finding that the youth had become calm and was apparently possessed of his reason, predicted that some great misfortune would fall on the family for such desecration. But the Christian took his catechism and asked one of those present to read. After having read some pages aloud, the whole assemblage became impressed with the facts of Catholic doctrine. They came again to get further instruction, and finally accepted the new faith. Thus the pious rage of the first convert was the means of adding a few more souls to the goodly number that follow the teaching of the Lazarists of Che-Kiang.

CATHOLIC YUN-YANG

Rev. P. C. Silvestri, O. F. M.

After a period of persecution such as almost all Christian centres of China have passed through, Yun-yang, under the direction of the sons of St. Francis, has now become a flourishing mission. The natives seem to have grasped the real significance of our holy religion.

YUN-YANG, with about 70,000 inhabitants, is a noteworthy city in the northern part of Hupeh Province, near the centre of China Proper. It is the seat of a prefecture having five sub-prefectures, and maintains a fair-sized military establishment. Under its walls flows the Riven Han, tributary to the Yang-tse-kiang, giving it considerable commercial and political importance.

This Han River, owing to the absence of railroads, has ever been the chief avenue of communication between the Yang-tse region of the south and the rich territory of upper Hupeh and Shensi on the north.

Along this route, the old-time missionaries, beginning with the sixteenth century—Jesuit, Lazarist, Franciscan—Stephen Faber, S. J., Blessed John of Triora, O. F. M., Blessed Francis Regis Clet, C. M., and numbers of their confrères, undoubtedly passed and repassed the city of Yun-yang; but never, it seems, did they attempt to preach the Gospel there; and it was not till near the end of the nineteenth century that

This Apostolic Work Was Undertaken

In fact, Yun-yang's first experience with a Catholic missionary was anything but edifying. In 1870, an unsavory squabble, based on accusations of a renegade Christian and involving Prefect and the local missionary of a town within the prefecture caused great scandal throughout Hupeh with loss of prestige

to the Church, till matters were satisfactorily arranged by the tact of the Rev. Antonine Fantosati, O. F. M.—later Bishop and Martyr in Hunan, 1900.

About twenty years later, the Bishop, Msgr. Banci, O. F. M., determined that the time had come to storm this citadel of Satan. He confided the task to the Rev. Paul Siu, a zealous Chinese priest, the founder of many missions in Hupeh. A house was rented, and quietly the work was begun

With Great Hopes of Success

Satan, however, in the person of the local mandarin, was not going to suffer quietly this invasion of his domain. On learning these things, the mandarin was furious. He called a meeting of the gentry, commanding them to drive

away the missionary and burn the house, whilst he himself would tend to the punishment of the man who had rented the house for such a "wicked" purpose.

These orders were only too agreeable to his hearers. With an immense crowd, always easily collected in China, they surrounded the mission and ordered the missionary to clear out or they would burn him with the house.

He fled to the mandarin for protection, but of course, was only confronted with a still more firm order to leave the place. Under the circumstances, prudence dictated that the missionary should temporarily retire;



AN ANCIENT VICEROY ENTITLED TO THE PEACOCK FEATHER

his servant was also driven away; and the owner of the house was paraded through the streets, wearing the "kang," whilst a herald proclaimed, "This, and even worse, shall those be punished who dare again to extend a welcome to the missionary."

As so often in later Chinese history, this local potentate had acted first and done his thinking afterwards; and this thinking process, stimulated by admonitions from higher quarters, soon caused him to realize that certain

International Compacts Had Been Violated

so that he was glad enough that matters were not pushed against him. The people, no longer incited by the gentry, left the mission in peace.

For some reason, the house had not been burned; the missionary returned to it, went diligently to work, and laid the foundation of the present flourishing mission.

The work proceeded very slowly. Ten years later, there were only a very few families of catechumens and neophytes. Bishop Laudi, who had succeeded Msgr. Banci, decided to abandon the old place and bought a new site for the mission on a hill within the city walls, an ideal location overlooking a picturesque panorama of town and river and surrounding country.

Here, considerable progress was made during several years under the direction of the Rev. Elzear Capecechi, O. F. M., till failing health necessitated his departure, and the Rev. Cyprian Sylvestri, O. F. M., was appointed his successor.

This change coincided with the recent republican movement in China, a period in which the traditional antipathy to foreigners and foreign things has materially abated. It has been a time most favorable for religion. The tendency amongst the people towards the Church has been most marked. Here in Yun-yang, the missionary enjoys great popularity. Day for day, the ranks of the catechumens are being augmented. The mission has long since

Far Outgrown Its Modest Chapel

Yun-yang has given proof that its acceptance of the Faith is real and genuine. This is especially apparent from the appreciation shown the Blessed Sacrament. So great is this, that the missionary felt encouraged on Christmas Day, 1915, to carry out what had never before been attempted in Hupeh or, for that matter, in China.

On that day, our Divine Saviour in His Eucharistic Presence was borne in triumph through the streets of this city with a pomp, pageantry, and reverence that would have done credit to the most Catholic locality of Europe. Pagan and Christian, official and artisan, vied with one another to make the occasion memorable, and the practical results for the kingdom of God have been abundantly apparent during the entire subsequent year.

Great, however, as was the splendor, enthusiasm and devotion on that occasion, it was entirely eclipsed this last Christmas, 1916. For many days, the young men of the mission busied themselves preparing banners, streamers, lanterns, arches, inscriptions, etc., with which to decorate the church and the streets. A veritable fairyland was the result such as is to be seen only in the Orient. It is wonderful what these poor people can effect in this line with the simplest material and practically no expense.

On Christmas Eve, about noon, the Christians from the outlying stations began to arrive, many coming from a distance of twenty to thirty miles. They marched in groups with banners flying and bands discoursing (to the Chinese ear at least) entrancing music. Forty baptisms of adults formed an auspicious prelude to the joyous festival. At midnight, the Holy Sacrifice was offered up with all possible solemnity; all the Christians attended,

And All Without Exception Approached the Holy Table

The only Christians in the entire mission who did not receive the sacraments were those who were unavoidably detained at home.

On Christmas Day, at 11 A. M., the Holy Sacrifice was again celebrated, and then came the great procession. It may prove interesting to set down the order of this parade. It was as follows: Ten soldiers in uniform, from the bodyguard of the Prefect; an immense standard bearing a painted representation of a monstrosity; ten societies with banners and music; pupils of five schools; choir of twelve young men chanting hymns to the accompaniment of an orchestra; twelve boys in surplice with torches; the missionary bearing the Blessed Sacrament, surrounded by a Guard of Honor, and followed by a picket of soldiers sent by the commanding general to honor the occasion.

Thus the procession wound its way through the streets of Yun-yang, accompanied by the earnest devo-



JUST ONE MORE FOR THE ORPHAN-AGE

tion of Christians and the respectful attention of pagans. Salvos of artillery, explosions of fire-crackers (without which no celebration is complete in China), ejaculations of praise to Our Lord in the Blessed Sacrament, were kept up continually till the return to the chapel, where the missionary turned to bless the city and the people.

From this it will be seen what progress has been made in Yun-yang in twenty-five years; likewise how clearly and deeply these people have grasped the significance of our holy religion. Would that their ma-

terial condition were better; then no appeal would have to be made to our fellow-Catholics elsewhere. They have the good-will to help themselves and really do what is in their power, but alas, they are poor; most of them have scarcely enough to keep body and soul together. Many need the missionary's financial help.

The chapel is inadequate. A large part of the congregation is forced to remain outside the building. Owing to much inclement weather this is often impossible, and then they must go without Mass.

Wenchow, a Progressive Mission

Wenchow continues to keep well to the front in the march toward Christianity. Each year, for the past sixteen years, about one hundred and fifty adults have been baptized in the city church alone. The district near the city grows correspondingly, and the Lazarists have all they can do to keep pace with the ever-increasing flock of converted souls.

Fr. Cyprian Aroud states that he has thirty-six schools and one hundred and seventeen chapels under the care of native teachers and catechists. These vital works are crying loudly for more European religious, but such are not forthcoming, nor can they be expected to do so for some time to come.

A capable school teacher in Wenchow gets about twenty-five dollars, American money, a year, and the good he performs is incalculable. With new centres continually coming into the Church, Wenchow should at least be well supplied with native teachers.

Enroll Our Soldier Boys

Would it not be a wise and prudent act on the part of our Catholic soldiers now that, at last, the dark clouds of war overhang our fair land and they know not the moment they may be called upon to give up their lives to save their country's honor, to make some special provision for the eternal welfare of their souls?

Why not enroll their names as Ordinary, Special or Perpetual Members in the Society for the Propagation of the Faith so that they will share in the merits of the prayers, sufferings and good works of the great missionary army of Our Lord and Saviour Jesus Christ? Fifteen thousand missionary priests who depend for their maintenance upon the Society, are obliged to say one Mass annually for all its members, and we know for a fact that they offer up many additional Holy Sacrifices voluntarily out of pure gratitude for the assistance rendered them.

An Ordinary Membership may be secured by the payment of sixty cents a year; a Special Membership requires the annual payment of six dollars and entitles one to enroll the names of nine others besides himself (these may be living or dead); a Perpetual Member-

ship calls for an offering of forty dollars, either in one payment or in instalments during the period of one year.

The School Question

Fr. S. Lesaint, P. F. M., of Canton, China, says: "The schools for boys and girls are a heavy charge on the mission, but what can we do without them? I dare to hope that good friends are going to help us form these little children so that they may become the founders of good Christian families."

Don't Be a Slacker

A good deal is heard just at present about "slack-ers." The term applies to those able-bodied young men who show unwillingness to serve their country when the edict has gone forth that they are needed.

It might be stated that there are "slackers" in every community besides the soldiers who refuse to be soldiers. The Catholic Church is calling loudly for zealous individuals to step forward and protect her interest in foreign lands, those same interests being vested in the hands of a few struggling missionaries. The poor, almost entirely, up to this time have sustained apostolic work out of their hard earnings. It is now time for the rich to relieve the strain and stress of the religion they profess, and not to do so is to place oneself in the "slacker" class.

More News From Japan

The following letter is from Fr. Walter, whom we know well from his connection with the Bright Star School in Japan:

"The Church of Japan is continuing to hold her own under trying circumstances. Religious prejudices have not altogether died away—far from it. Only last year odious attacks were made against the Church in a number of papers. But happily the public does not seem to take much interest in the subject. Shintoism is also alive and wide awake, and its supporters are striving to make of it the national religion, obligatory for all Japanese. But the comical side of it all is that while trying every possible means to enforce it upon the people, they incessantly proclaim religious liberty, and pretend that Shintoism is no religion at all. Meanwhile, it has its temples, its gods, its sacrifices. What then is a pagan religion if Shintoism is not one?"

BLESSED GERONIMO THE ARAB MARTYR

A White Father

All nations, all peoples have produced martyrs for the Faith. Even the Mussulmans, most difficult of Africa's children to win to the standard of the Cross, may point to a son who suffered most gloriously for the religion he espoused and who will soon be added to the list of our Saints.

IN the sixteenth century the Spanish occupied the city of Oran. During an expedition against a neighboring Arab tribe they took a number of prisoners. Among them was a child who, falling into the hands of the priest, Caro, was instructed in religion, and finally baptized, receiving the name of Geronimo.

Some years later the captive Arabs succeeded in escaping and they took with them the neophyte, Geronimo, then eight years of age and restored him to his family.

They, owing to the youth of their son, had no difficulty in making him resume the religious practices to which he had been born, but the lad, while professing Islamism

Never Forgot His Baptism as a Christian

and after the lapse of fifteen years he made his way back to Oran and sought out his benefactor.

He was soon reconciled with the Church, and later married a Christian wife. He was courageous to a marked degree, and on account of this quality became enrolled in the Spanish army.

Ten years passed, during which time Geronimo gave efficient service as a warrior. Then came a reversal in arms and he was taken prisoner by a band of Turkish corsairs. They led him to Algiers, where he became the slave of the Pacha.

It was not long before the marabouts near the ruler learned that the Christian slave, of the Arab race, had formerly been a Mussulman, and they did all in their power to entice him again into the fold of the Prophet, but without success.

"These poor Mussulmans," said the valiant Christian, "think they will force me to become one of them. Never! I would rather die than renounce my faith."

The firm resistance of Geronimo angered the Pacha,

who resolved to take the slave at his word and put him to death

If He Did Not Accept the Belief of His Ancestors

After considering various forms of torture, the relentless Pacha decided to have Geronimo built alive into the wall of a fort then under construction.

When the intended victim of this inhuman design heard the sentence that had been passed upon him, he accepted his fate without a thought of yielding.

"May God be blessed for all things!" he cried firmly. "Let not these despicable creatures think to weaken me by the threat of torture. I will never abandon my religion, and I ask only that God may pardon my sins and receive my soul!"

And to the few friends who sought to sustain him, he said: "I have confidence in the Lord, Who, by His grace, will give me the strength to die for His Holy Name. Nevertheless, I ask you all to pray for me."

Then in order to prepare for the great struggle before

him, Geronimo confessed, passed the night in prayer and in the morning heard Mass and received Communion. Thus fortified, the generous Arab gave himself up to the soldiers who waited to conduct him to his death.

On the way to the place of torture the soldiers mocked at their poor victim and loaded him with blows, but to these injustices the meek Christian answered not a word.

Arrived at the fort the Pacha, who was present to witness the execution, gave him one more chance to renounce his faith and escape a living death. But again Geronimo replied without an instant's hesitation:

"Nothing in the world would make me renounce my religion. I am a Christian and I will remain a Christian. Do with me as you



BLESSED GERONIMO, PUT TO DEATH FOR THE FAITH

wish; I am prepared to suffer. Even the aspect of this death does not tempt me to abandon the faith I have in my divine Saviour."

Upon the order of the Pacha, Geronimo's hands and feet were then tied and he was placed in a case of wet mortar, earth was thrown over this, and the soldiers, armed with flat sticks, beat this earth with heavy blows.

Not a sound escaped from the victim of this horrible cruelty, as like a gentle lamb he rendered his soul to its reward. Even the Pacha was amazed at such heroism, saying he did not believe it possible that a man could receive martyrdom with so much courage.

This Event Occured September 18, 1569

All the details were carefully written down by the Spanish historian Haëdo, a contemporary of the martyr, and who was himself a captive at Algiers for three years—from 1578 to 1581. The facts he stated are confirmed by the testimony of another Spanish historian, Francis Silvestre, administrator of the hospitals of the Order of the Trinity at Algiers in 1690.

Traditions preserved even among the infidels themselves repeat the same story, and records at the Consulates, which were examined officially in 1854 by a Commission appointed for the purpose, irrevocably attest to the fate apportioned by the Mussulmans to this heroic son of the Church.

The fort in which Geronimo was walled alive was

demolished in 1853, and providentially the body was discovered unharmed where it had been inhumed.

The Imprint of the Body in the Mortar

reproduced perfectly the form and position of its members, and the features were shown with especial distinctness.

A plaster bust made from this imprint showed a countenance so filled with an expression of joyous calm that those who beheld it could not refrain from echoing words of Bishop Pavy:

"Without doubt, in dying, this man had a foreglimpse of Heaven."

The translation of the blessed remains to the Cathedral at Algiers took place in May, 1854. The occasion was a veritable triumph for the humble slave. Three months after the discovery of his body Geronimo had been declared venerable by Pope Pius IX., and the process of beatification was begun in due course.

Unfortunately the disastrous events of 1870 prevented the culmination of the process, but the cause of this great martyr has lately been taken up again, and the Acts have been put before the Sacred Congregation of Rites.

It will be a great thing for the Church in Africa when this Arab martyr can be held up to public worship, and may assist particularly in the conversion of Mussulmans, who have thus far proved difficult to turn from the errors of Islamism.

A Kavirondo Myth

"Tradition amongst the Kavirondo," says Fr. G. Bouma, of Alwor Mission, who has studied native folk lore, "has it that the first man was Podho, his wife was called Pir. They had a son called Ramogi. Hence it is that the Kavirondo call themselves the 'Descendants of Ramogi.' In those days food grew of its own accord, and no cultivation was necessary to obtain food. However, Pir spoiled all this by her curiosity. One fine day she wanted to know how it came about that food grew by itself. She took a hoe and started digging deep into the soil. Since that time food stopped growing of its own accord, and had, when needed, to be cultivated."

The Benedictines and Our Indian Missions

The *Indian Sentinel* says: "Indian mission history reveals the fact that the Benedictine monks, true to the traditions of their order, are missionaries and teachers and civilizers of peoples and nations today, as they have been in the ages past. The Benedictines have several Indian missions in Oklahoma; they have charge of all the Indians of Minnesota and of North Dakota, with the exception of the Turtle Mountain Chippewas; they care for the Sioux reservations of Crow Creek, Lower Brule and Standing Rock, South Dakota, and

the Fort Peck Reservation, Montana; and they attend the Catholic children of the large Government Indian school, of Chemawa, Oregon.

"It is a remarkable fact that, among religious, only Benedictine monks have held the position of superintendents in Government Indian schools. At the present time the only priest holding such a position is Fr. Isidore Ricklin, O. S. B., Superintendent of the Government Indian School of Anadarko, Oklahoma.

Let us Help this Poor Bishop

Bishop L. Van Dyck, Vicar Apostolic of S. W. Mongolia, asks us to make public the sad condition of his district. Always pressed by poverty he finds the present situation one to wring his heart. It will soon be necessary to close some of the charitable institutions, these include homes for three thousand orphans, four hundred and fifty aged men and numberless sick who receive treatment in the hospitals. There are, too, a large number of school children.

"I am filled with sorrow," writes the Bishop, "when I think of letting my poor little orphans die of hunger, and of turning away the old men who only ask a piece of bread and the religious instruction that will enable them to receive baptism and make ready for the next world. Our children pray daily for benefactors and the prayers of these little ones will surely be heard."

CHILD STEALING IN LAN SON

Rev. M. B. Cothonay, O. P.

While female babies are being destroyed in China, unscrupulous persons are stealing young girls in Tonkin for the purpose of selling them in the former country where wives are becoming a scarcity. According to Fr. Cothonay, as high as thirty or forty dollars is sometimes paid for one of these captives.

I HAVE just fallen heir to three young girls. Recently the police of Lan Son came upon an old woman who was attempting to bring three Christian maidens into China for the purpose of selling them. They arrested this conscienceless merchant in human flesh and brought her intended victims to me.

The girls were aged respectively eight, twelve and fourteen years. I placed them with the native nuns and wrote to their parents. I received no reply at all regarding the youngest child. The parents of the others said they had no money to come for their offspring and since

They Were in the Hands of the Sister

it would be wise to let them remain there. Which means that I have three more charges added to an already sufficient number.

I placed the youngest of the girls in the home of a Christian widow, who already has four children of her own; but being a charitable person she consented to help me out of my difficulty.

The child seemed mild and obedient and no trouble was anticipated. What was my astonishment, therefore, to learn that three days after her entrance to this safe retreat she had mysteriously disappeared.

Search was made in all the neighborhood, and after a night and a day she was discovered in a pagoda. She said that a well-dressed man had taken her by the hand and with much persuasion had led her there.

Brought back to the widow, she shortly afterward disappeared again; this time being found in an empty stable hidden under some straw.

A third time she escaped, and was traced to a chicken coop so small that she had hard work to force herself into it. To all queries as to

The Reason for This Strange Behavior

she declared an evil spirit had enticed her away.

The good woman who adopted the poor little child

is very uneasy and begs that I will exorcise the afflicted creature. I have told the woman to feed her charge well and watch her carefully for a while, while I consider her case.

Interrogated as to the manner of their first abduction all three girls relate the following experience:

"We went," they say, "from our own village to a neighboring one, together. We met there an old woman who said that if we would go with her she would find us rich husbands. At the same time she gave us some pretty earrings and other gifts.

"While we were looking at these, she suddenly threw a powder in our faces. From that moment we remember nothing. We followed her in spite of ourselves and without knowing where we were going.

"She placed us in a train where we slept almost all the time. It was only when we reached Lan Son that we realized we were far from home and began to cry and scream. Our wails drew the attention of the police who happened to be near and they rescued us."



FEMININITY IN TONKIN

Child stealing is becoming very common in Tonkin. Our young Tonkinese maidens

Bring a Good Price in China

where the destruction of female infants has gone on at such an alarming rate that there is a scarcity of wives for the youths of that country. It is said that a girl of fourteen or fifteen years will sell for thirty or forty dollars.

Pagan maidens soon adapt themselves to their new

surroundings. Adopting the Chinese costume and learning the Chinese tongue they are soon undistinguishable from the natives and seem quite as happy.

With Christians the case is different. The latter cannot easily forget the religious training they received in Tonkin, and at the first opportunity seek to escape from bondage. We have one girl in the mission centre at Ban-quan who not only returned to Tonkin but persuaded her husband to come with her, where the pair now lead good Christian lives.

As to the method of capturing girls by throwing powder in their faces, or by giving them drugs which oblige the poor creatures to follow their captors as a dog follows its master, I cannot say if this diabolical system is always followed or not, but according to testimony it is often used.

At any rate the unscrupulous women who ply this dreadful trade have some means by which they force or cajole their prey into the trap. So that this part of the world as well as elsewhere is infected with the dreadful pest of child stealers.

Prayer of Our Holy Father for the Union of the Christian People of the East with Church at Rome

"O God, Who hast united the different nations in the confession of Thy Name, we pray to Thee for the Christian peoples of the East. Mindful of the noble place which they have held in Thy Church, we beseech Thee to inspire in them the desire to take it again, in order to form with us one fold under the rule of one and the same Shepherd. Bring it about that they, together with us, may be filled with the teaching of their holy Doctors, who are also our Fathers in the Faith. Prevent any mishapening which might alienate them still more from us. May the spirit of concord and love, which is a proof of Thy presence among the faithful, hasten the day when our prayers and theirs may be united, in order that every people and every tongue may recognize and glorify Our Lord, Jesus Christ, Thy Son. Amen."—300 days' indulgence once a day; plenary once a month with the usual conditions.

Good Use For Twenty Dollars

The malarial fever season in India and Ceylon is a trying one, not only for the European, who is almost sure to succumb, but to the natives as well, who, weak and poorly nourished, die in numbers.

Fr. Francis, O. M. I., has been sent to Adampen, Ceylon, which he says is well known as a fatal spot. Several priests have died there or been incapacitated. The natives who have become Christians like to have the rites of the Church when very sick, and they send for Fr. Francis. His needs in this direction are best voiced in his own words:

"Last Thursday a sick call came at half-past ten. My poor bull has rheumatism. I could not hire a cart near. The way was long and painful. I was obliged to yoke my poor animal. He did his best and I managed to reach the place by one o'clock. By that time the patient had gone to meet her Maker. Sick calls are frequent now, and they will continue to be so until summer, and I have about forty villages to visit. The offerings I get here can hardly suffice to meet my ordinary living expenses. To tell the truth I am sadly in need of another bull to draw my poor cart so that I can make

calls that are of some value. I can buy the animal I require for twenty dollars, and how much good can then be accomplished for the sick and dying. I feel sure someone will send me this amount."

A Chance for the Children to Help

It has been announced that Rev. George Calavassy is now in this country working in the interest of Oriental schismatic missions. He asks the aid of children as well as grown persons, and has addressed them in these words:

"You may perhaps not know that far away, in the near East, there are more than a hundred million Christians, who were Catholics and who now are separated from the Catholic Church, astray in the darkness of schism; that there are hundreds of thousands of children, without any knowledge of God, because they are deprived of catechetical and religious instruction! Our Holy Father, the Pope, Benedict XV., wishes now to instruct them and to bring them back by founding amongst them Catholic missions in their own language and rites. On this account I have been sent to ask your parents to help him in founding churches and schools amongst these schismatics; but all the treasures of the world would be useless unless God pours out upon them His grace and changes their hearts; and this you, my dear children, can obtain for them better than others, because your prayer is more acceptable to God."

A schismatic is one who, without rejecting any article of the Catholic Faith, is unwilling to submit to the Pope.

A Word from Swatow

Bishop A. Rayssac, P. F. M., of Swatow, China, is deeply concerned regarding the fate of the young men destined to form a native clergy. He says:

"Fourteen of my seminarians must continue their studies in Canton, because I cannot give them any shelter; others are waiting until they can be received. The mission does not possess a seminary; it has not the necessary resources for its establishment and maintenance: yet a native clergy is a question of life or death for the mission. The priests are few: twenty-one missionaries and six native for 33,000 Christians. If I do not prepare at once a seminary for the formation of more native priests, in a short time the flock will be without shepherd. Therefore my attention turns towards the people less tried of the New World, and first of all towards the most generous of them, the Catholics of the United States. May Our Divine Saviour repay to them a hundred-fold what they will do for my mission."

HAS LEPROSY FOUND A CURE?

A Missionary

Once more a remedy for the dread scourge of humanity, leprosy, is announced. From time to time medical science puts forth a treatment that relieves, if it does not cure, the victims of this disease. Now, however, it is an unlettered Cuban who has made a discovery important enough to attract the attention of Havana physicians. Testimony seems to prove that he has completely cured himself at any rate.

IN the first half of the seventeenth century, Jesuit missionaries introduced into Europe a bark which became famous as a sovereign cure for malarial fever.

The virtue of quinine has ever since been recognized by medical authorities and its use has become universal.

About forty years ago the missionaries of Tonkin made known another bark of medicinal value, called *hoang-nan*, its properties being effective in cases of leprosy and hydrophobia.

The lamented Fr. Lesserteur, director of the Paris Seminary for Foreign Missions, who died last year was intrusted with

The Propagation of This Remedy

and from 1876 to 1881 he published many articles describing the favorable effect of the discovery upon victims of leprosy.

Later, *hoang-nan* fell into disuse. Different serums were brought forward, notably the Rost serum, which has largely replaced *hoang-nan*.

An article recently published in *La Croix*, mentions a new method of treating this most terrible malady, whose victims the apostles of all countries are called on to nurse. We reproduce it in the hope that someone may profit by the ideas it contains.

Shortly after the discovery by Dr. Finlay, of the agent of transmission of yellow fever—a discovery that relieved humanity of a terrible scourge—Cuba again came to the front with the announcement that a new cure for leprosy had been found by one of its leper colony.

This time it was not a student, it was not a scientist hanging over his microscope for twenty years studying germs and experimenting with the criminal mosquito who gave a new idea to the world. It was a poor man, so ignorant that he did not even know how to read and write.

Yet this humble creature, when he discovered that leprosy had laid its dread hold upon him, decided to

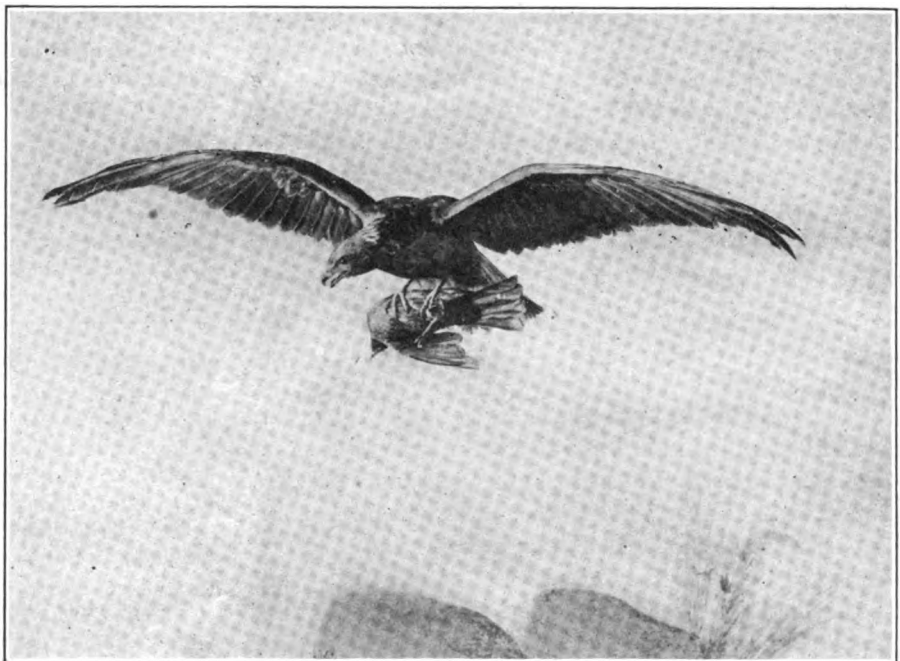
seek a cure for it, and to seek the cure in the heart of nature.

Angel Garcia, for that was his name, was born in the Canary Islands and lived there until he found out his fatal condition. Then he came to Cuba, hoping to receive treatment and possibly a cure.

He entered the hospital at Havana, but time proved that he was not to become a well man by means of the treatment he received within its walls. Becoming desperate, Garcia decided to aid himself, so one night he escaped from the hospital and fled to the forest.

An exile in its depths he set himself to test every medicinal bark and root he could find, trusting that in some one he would chance upon the great secret he so ardently sought.

For several years he labored at his task. Then he concentrated his attention on a single tree, called the *chaulmoogra*, whose growth is forty or fifty feet.



THOUGH THIS PHOTOGRAPH WAS TAKEN IN OCEANICA THE BIRD LOOKS VERY AMERICAN

Now, Garcia was already familiar with the properties of this tree; an oil extracted from its seeds had been given to the patients in the hospital, but so strong is the oil that it ruins the stomach and in the end has to be abandoned.

The genius of Garcia was now concentrated on an effort to find the exact dose that could be supported by

the stomach, and how often this dose could be repeated.

Experimenting upon himself in the lonely forest depths, he at last secured a dose that was effective. His condition rapidly improved, and he then began treating lepers in the neighborhood who also quickly responded.

The *chaulmoogra* is a native of India, and is found especially in Burma where it is known as the *Kelan Bin*. From time immemorial it has been employed in the treatment of leprosy, rheumatism and skin diseases.

It was not long before the noise of Garcia's success in treating himself and others had spread through Cuba. Of course the physicians, especially

Those Who Specialized on Leprosy

were skeptical, and refused to take the matter seriously. At last, however, they conceded so far as to ask Garcia to come to Cuba for examination.

When he presented himself before the council he was indeed the strongest proof of the value of his assertions. The doctors present had known him as a leper; they had seen him in the hospital, now they beheld him a well man, bearing no sign of his former disease. What could they say?

Moreover, Garcia could point to many others whom he had cured. He bore their written testimony with him. There seemed no possible doubt that an important step had been taken toward the solving of a vexed question.

Nevertheless, since science must be exact, many tests and experiments had to be made. Angel Garcia willingly lent himself for these, asking no reward except the assurance that humanity was to be benefited.

He himself treated all those who consented to try his marvelous oil, and the result seemed to be a complete triumph. Specific cases can be cited.

"China's Soil Ready for the Seed," Says an Irish Apostle

Here is an opinion on China as a mission country which is given very much from our own point of view. Fr. Joseph O'Leary, it is true, was born in Ireland, but he was a recent visitor to this country and he sees the work to be done, no doubt just as our own young men would see it. Of course, he voices the old cry of more priests and more chapels. Fr. O'Leary writes from Kashing, Chekiang:

"We are very busy here just now. This is my second year in China, and I am glad to say that I can do almost all the missionary work—hear confessions, teach catechism and preach. I like the people very much, and I have great hopes that China may be, in large part, converted before many years. Our Catholics in the midst of pagans are holding their faith firmly. It is a sure sign that the soil is good for the missionary sower. We have many small chapels far away, and we can visit them only once or twice a year, yet even in those distant little chapels the lamp of Faith is burn-

ing brightly, and Christ's sweet name is known and loved. It is a pity that we have not more priests, as a good many catechumens are coming in. For those new Christians, priests are much needed, as they are weak in Faith and must be helped and encouraged.

He Had the Appearance of a Monster

After submitting to a course of Garcia's treatment the sores completely healed, and he feels in a normal condition of health.

Another leper, Ramon Alphonso, whose legs were so affected that he could no longer walk without crutches, is now able to move about without any assistance. Two Spanish lepers have recovered their sight. A mute has recovered his faculty of speech. A little girl in a dreadful state of decay, who had lost the nails of hands and feet, rejoices in a healed body and the nails have grown out again in a healthy manner.

The Society of Jesus, who administer an asylum in Spain and another in the Philippines, are deeply interested in the discovery of Garcia, and the rector of Belen College, in Havana, has made a special study of the progress of Garcia's patients and the manner in which they receive medication. His knowledge will then be used for the benefit of patients in Jesuit asylums.

Medical experts are also engaged in analyzing the blood of cured lepers, and holding them under careful observation in the hope that they may be able to proclaim to the world that a real remedy for the most dreadful affliction of mankind has been found. If such is the case Angel Garcia will be one of the great benefactors of humanity, chosen by Providence to deliver his brethren, and Cuba will gratefully erect a statue to him in the name of science. And none will feel more grateful for the discovery than the missionaries.

"In one village, especially, there are a number of catechumens and a catechist is instructing them. We have one difficulty, that there is no chapel there. When the day comes for their baptism, we will have no place to offer our Mass of thanks to Him Who is blessing our work. We will say the Mass in the private house of some Christian. That is the best we can do. Some day we hope to have a nice, small chapel built in the village; meanwhile we must pray to the Little Babe of Bethlehem to help us to get for Him a home better than the cold stable that He shivered in on the first Christmas night."

"The little mite box can do a wonderful lot of work for the mission cause in a remarkably short time. Its little mouth is always open and takes in whatever you wish to give it. It is really marvelous how it devours nickels, dimes, quarters, and even half-dollars."

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

The National Director

There are many Catholics still asking the questions, "What is the purpose of the S. P. F. Society? what are its needs? what results does it obtain? Here are brief but conclusive answers to the queries.

THE aim of the Propagation of the Faith is to solicit from Catholic clergy and laity prayers for the conversion of infidels, more especially in pagan lands, and alms for the support of missionaries working for that end. Unlike Protestant associations of the same nature it does not concern itself with the fostering of vocations for the foreign missions, or the training of those who have received the divine call, or the appointing of those priests to their fields of labor, or with the interior administration of the missions.

Catholic missionaries are chosen, educated, sent forth and governed by the superiors of the various congregations or societies to which they have given their services for the evangelization of that part of the world intrusted to them by the Holy See. But each year it places at the disposal of the Heads of missions a sum of money for the support of their co-workers.

Organized in Lyons in 1822, the Propagation of the Faith decided from the beginning that it must be a Catholic, not a National association; that is to say, that it would solicit alms from the faithful of all Catholic countries, when permitted by the ecclesiastical authorities, and would assist all missions throughout the world.

In Proportion to Their Needs and Its Resources

Since the beginning of the European war the Society has published no general report, by order of the Holy See; the last one published in June, 1914, showed that the receipts of the year, which amounted to \$1,610,315.00, had been collected in twenty-one countries of America, nineteen countries of Europe, six of Asia, five

of Africa and four of Oceanica. Truly there are few, if any, associations of a greater Catholic character.

The alms of American Catholics are centralized at the National Offices of the Society for the Propagation of the Faith, 343 Lexington Avenue, New York City, and the report of the American branch for 1916 acknowledges a total of \$515,485.19, made up of alms collected by directors and promoters in every diocese of the Union.

In the same manner as it solicits alms from all the faithful regardless of nationalities, the Society for the Propagation of the Faith aims at helping all missionary countries

In Any Part of the World

It were tedious to give a list of the missions thus assisted every year; such an enumeration would fill at least a couple pages. Suffice it to say that whenever there is a mission that is incapable of self-support, whether that mission be in Asia, Africa or any of the other countries, including America, that mission is almost certain to be on our lists.

When the United States was in the formative period, as regards religious work, it received very abundant help from the Society for the Propagation of the Faith, help totalling well nigh seven million dollars; there is hardly an Archdiocese or Diocese in the country that has not benefited by the funds collected through our offices in Europe.

This is no astonishing fact; for the Society was founded very largely out of the desire to assist our infant Church. Catholics in Europe have been trained to understand that the Church



THE PATRON OF OUR FOREIGN MISSIONS

must grow simultaneously in all its parts; it cannot wait till one member is mature before letting another grow; but all most grow together,

And Each is Dependent on the Others for Its Growth

It will be a happy day for the foreign missions when the Catholics of this prosperous country awaken to the same sense of mutual responsibility, when the grave shall open and the multitude of "plenty-of-work-at-homers" be swallowed up.

In answer to the question as to what we have accomplished, we shall reply only in regard to the present day; what we have accomplished in the past should be written in the heart of every Catholic American.

At the present time we are practically making it possible for 15,000 missionaries to live. The war has reduced our income; simultaneously it has reduced the missionaries' allowance from ten to six dollars a month.

Without that six dollars, all our valiant priests in the Foreign Field would be left in utter destitution;

with it, they can at least live, though clearly it is not sufficient to enable them to do a vast amount of constructive work, unless some of them happen to have friends or relatives who, besides sacrificing the men, provide money also for their support, a very unfair arrangement.

What remains to be done? That monthly allowance of six dollars must be increased. The most solid means at our disposal is the enlisting of many new members of our Society, whose annual or life membership fees will go towards swelling the total of our funds, from which the "allowance" is drawn.

Now the one sure way of getting members is to have the Society authoritatively established in parishes and dioceses, to have the interest of the people kept constantly on the alert by zealous directors and ardent promoters. And the preliminary work towards that end consists in a constant effort to make our priests and people realize that however hard the struggle may be at home, there is a duty towards the Church abroad. The church of Jerusalem was not founded when Our Lord said: "Go, teach all nations."

Helped By Grace

"By the help of Divine Grace our mission continues to gain souls for the Faith. The Chinese no longer feel their former antipathy for our religion and conversions are correspondingly easy and more numerous. The lack of schools is the only impediment we meet in our work."

This is the expression of Bishop P. Dumond, of Tientsin, and it agrees with the testimony of all the bishops of China. Money only and not good-will is lacking in this part of the East.

Again the Poor Remember the Missions

The touching letters that reach the S. P. F. offices are innumerable. Now it is an orphan child who sends her little Christmas gift "to some poor missionary;" now a working man who walks to the shop in order to put his car fare in the mite box; now a group of boys denying themselves candy or toys and proudly forwarding an offering to buy a Chinese baby. Another communication of the same nature has been received through the Pastor of St. Augustine's Church, Washington, D. C., revealing stern self-denial on the part of the generous giver:

"Enclosed you will find check for \$40, which I have been requested to forward to you by a member of the Sodality of the B. V. M. She wishes to be enrolled as a perpetual member of the Society for the Propagation of the Faith.

"I feel that you will appreciate this contribution to your noble work all the more when I tell you that the donor is a poor hard-working colored woman, and that it represents a sacrifice on her part. At the same time I can assure you that it is given very cheerfully."

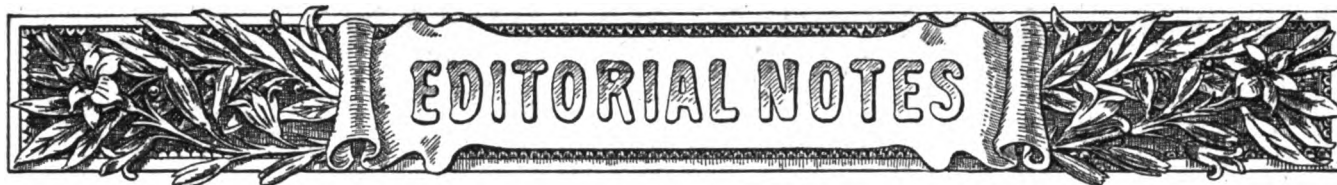
What They Are Doing in China

Wenchow continues to keep well to the front in the march toward Christianity. Each year, for the past sixteen years, about one hundred and fifty adults have been baptized in the city church alone. The district near the city grows correspondingly, and the Lazarists have all they can do to keep pace with the ever-increasing flock of converted souls.

Rev. Cyprian Aroud states that he has thirty-six schools and one hundred and seventeen chapels under the care of native teachers and catechists. These vital works are crying loudly for more European religious, but such are not forthcoming, nor can they be expected to do so for some time to come.

Rev. Joseph Truarritzaga, Franciscan, says that North Shensi must be permitted to add its note to the great sound of lamentation that is going up from the missions. All the things said of other centres are true of this one "owing to the war." But there is one cause for rejoicing even in afflicted Shensi. The priests have opened a little seminary for native clergy, and it possesses three students. This baby among its kind will no doubt grow slowly but steadily, and in time present to the world its own quota of native apostles.

"To save souls' is an expression often on the lips of many people, but how few give a thought to all that lies hidden in those words! To save a life is an act of heroism which wins the admiration of every man. The saving of an immortal soul often passes unnoticed in the world."



Catholic Missions

PUBLISHED EVERY MONTH BY
**THE SOCIETY FOR
THE PROPAGATION OF THE FAITH**
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

AN old friend of our Society writes from Michigan as follows:

"I recently read a list of the legacies left by wealthy persons to bishops personally or for the purpose of building churches. The aggregate sum amounted to millions, but not one penny was bequeathed to the cause of the missions.

"Now, we all know that the testaments of Protestants almost invariably contain an important legacy to the work of their church in distant lands; I remember an article by Mgr. Le Roy, Superior General of the Holy Ghost Fathers, when he was in Zanzibar in which he said:

"Every Mohammedan is an apostle of the Koran; why is not every Christian a missionary of the Gospel?" Cardinal Manning has stated that a will which does not include God among its inheritors is a bad one. Surely a will which forgets the foreign missions is poorly made. This thought ought to be inculcated in the minds of preachers of retreats that they in turn may give it to the faithful at large.

"In ancient Rome," wrote the great historian, Cæsar Cantu, 'every will contained a bequest to the Emperor: our Emperor is Christ.'"

* * *

WE know by experience that there are certain people who give very little in proportion to their means, but who never let an occasion pass of acquainting the world with their benefactions or advertising the result of their work.

Does Not Want Thanks It is also our experience that the most generous donors are the most easily pleased, the least exacting and the least inclined to criticize. We confess, however, that we had never seen an example of disinterested generosity such as we witnessed a few days ago.

From a small town in the Northwest came a cheque for \$3,000.00. It was sent by a man who not only did not want his name published, but even asked that he receive no thanks for his offering. The whole sum is to be placed in the general fund of the Society, with the exception of \$400.00 to be sent to needy mission-

aries for the purpose of saying Masses for the neglected souls in Purgatory. The communication ends with the request:

"Please do not take the trouble to thank me in a letter. I know you have more than enough work to do. The voucher returned to the bank will inform me that my offering has reached you, and that is all I want."

Such gifts betray the true spirit of charity, the kind that does not let the left hand know what the right hand giveth. This distant friend of the missions has displayed an example of pure unselfishness and true piety. Our Lord, Who keeps an account of what is done for His sake, will reward him!

* * *

AFEW weeks ago the secular papers reported that a young Protestant millionaire of Chicago was giving up the pleasures of life to enter a seminary of his Church and prepare for the ministry. He intends to devote himself and his fortune to missionary work in China.

An Example For Catholics

This is an illustration of the feeling of duty towards the heathen entertained by our separated brethren. Such an example might well be followed by some young Catholic millionaires! Not a few of them are living useless lives, squandering the money accumulated by their fathers. Would that Catholic parents of means encouraged in their sons a vocation for mission work instead of sending them to universities infected by materialism and infidelity where they lose the Faith. We seldom if ever hear of a rich Catholic family giving a priest to the Church. Why? Is it another instance of the malediction which generally follows wealth?

* * *

IT may tire some Catholics to be so often reminded of what the Protestants are doing, but at this critical time in the history of our missions there is an especial point to such reminders.

Nine Dollars Per Capita

The Adventists are not a large body of Protestants; there are less than 70,000 in the United States, yet this clipping from a Protestant magazine shows their attitude toward foreign missions:

"The Seventh-Day Adventists report remarkably high per capita gifts to their missionary work—namely, \$9.08 per member. The principal denominations usually count their people generous if they give an average of \$2.00 per member for foreign missions and \$5.00 per member to all benevolences.

"The Seventh-Day Adventists show an income of \$706,293.00 from North America. They have 733 missionaries in foreign fields, and these employ 117 languages and dialects in their work."

MISSIONARY NOTES AND NEWS

AMERICA

NEW YORK As Envoy Extraordinary of the Congregation of the Propaganda, Rev. George Calavassy comes to the United States for the purpose of interesting Catholics in the missionary work being pursued in Constantinople among the schismatics of the Greek Church.

A schismatic is a person who retains the articles of Faith of the Roman Church, but rejects allegiance to the Pope. It is not easy to win schismatics to the True Faith in spite of their apparent nearness, but of late some important results have been obtained. Fr. Calavassy states that even the horrors of the war have not interrupted conversions, and the hope that the Orient with its millions of schismatics may one day return to the allegiance of the Holy Father is not an extreme one.

But while awaiting this happy event it is necessary to give the missions of the East considerable support—to provide them with arms for the crusade that is not yet won. The Propaganda, having the work much at heart, has authorized a collection of alms for the Oriental missions and appeals to the generosity of Catholics that, after the war, schools may be opened and a seminary founded which shall prepare missionaries in the Eastern rite for an apostolate among their own people.

During his stay in New York Fr. Calavassy is the guest of the Jesuit Fathers of St. Francis Xavier's Church, West Sixteenth Street.

An interesting communication **ALASKA** has just been received from Right Rev. J. R. Crimont, S. J., Vicar Apostolic of Alaska, which touches, incidentally, on the Russian question. Bishop Crimont has probably not yet learned of the wonderful change which has taken place in Russia's policy, or that her sons no longer stand in fear of despotism. He writes:

"I got a very consoling letter yesterday from one of our missionaries among the Eskimos. He is located in a village of the Lower Yukon. After giving me a short report of his work for the past twelve months, he says: 'It may seem something very extraordinary, but I must record the fact of a young boy, recently converted, named *Nikafalak*, who asserted to have seen a refulgent Angel, at the church door, when he came on Christmas from the upper village. And he claims to have seen Jesus at Holy Communion. Of course, I did not attach any importance to it exteriorly; but I cannot deny that I was more than consoled to hear the news; quite a comfort indeed in my solitude.'

"There is a rumor that the Russian Church is giving up Northern Alaska. This priest wants me to seek information from the authorities of the Russian Church, so as to be enabled to shape his conduct in the matter of admitting natives into the Catholic Church. Many adults, who have until now belonged to the Russian Church, beg urgently to be received into the Catholic Church; but the Father is afraid there may be danger for a number of them of being won or forced back to the Russian Church later on, as these people have it in their blood to be cowed by Russian domination. They instinctively remember, as it were, that their ancestors were trained to yield to the knout argument."

Now that Alaska has risen to the dignity of a Vicariate Apostolic, interest in its religious history is reawakened.

Christianity was introduced into Alaska more than one hundred years ago by Russian traders. Various missions were established, and the Christian religion made some progress. It was not Catholicity, however, but the Russian orthodox faith. The zealous work of the Catholic missionaries in that part of the frozen North has resulted in bringing into the Church eleven thousand five hundred converts, who constitute the present Catholic population of the country. All the missions in Alaska are in charge of the Jesuit Fathers, to whom was assigned the difficult work of building up the Church among the natives. In 1916 there were twenty-two Jesuit priests, ten Jesuit Brothers and fifty-seven Nuns of different communities who attended to the spiritual needs of the Catholic people. The Sisters conduct four boarding-schools, five day schools, six hospitals, and one orphanage.

In the few and simple words **CANADA** with which missionaries clothe the accounts of their heroic deeds, Bishop Charlebois, O. M. I., of Kewatin, up near the Arctic circle, tells the story of a recent trip through the wilderness:

"I have just got back to Le Pas after an apostolic journey of three hundred miles made on snowshoes and by dog teams. Many nights I spent in a snow-hut, or rather in a hole dug out of a snow bank with the stars over me. I am still rather weak from fatigue, but this will soon pass and there will remain only the consolation of having accomplished my duty and of having comforted by dear Indians. Some of them had not seen a priest for a year and you can imagine their joy at receiving a visit from 'The Great Chief of Prayer.'"

ASIA

Japan now has four bishops **JAPAN** and four prefects apostolic, or eight missions. The bishops are all alumni of the Paris Foreign Mission Seminary. The Spanish Dominicans have two prefectures, the Fathers of the Divine Word a third, and the Franciscans a fourth. Korea, on its part, has two vicariates apostolic and religion is making better progress there than in Japan.

AFRICA

The Superior of the Mill Hill mission at Basankusu, Belgian Congo, sends an interesting account of the past year's experiences, and shows that war times have not sapped his energy or prevented him from forging forward in the fight for souls. Rev. Fr. Brandsman says:

"When we compare results with those of the foregoing year, we have every reason to be extremely grateful for the increase given us during the last six months.

"Although I have not the Fathers to spare, I am forced by circumstances to open another mission. In a district, where we have already some 700 Christians and many catechumens, and which at present is looked after by the mission of Bokakata, serious difficulties have arisen with Protestant missionaries, so much so that the matter had to be reported to the Governor-General and that a case has even been put in court. This state of affairs makes it absolutely imperative that we establish ourselves there without delay, so as to strengthen our Christians and catechumens.

BOOKS RECEIVED

A Flower for Each Day of the Month of June. By John J. Murphy, S. J. Edited by William J. Eunis, S. J. Published by The Home Press, 23 East Forty-first Street, New York. Price, 10 cents a copy.

Veni, Sancte Spiritus! A Meditation on the Holy Ghost for Priests and Religious. By Rev. Clem. M. Thuente, O. P. Published by The Mission Press, Techny, Ill.

Une étroite de Jeunes filles. By Charroine Millot. 1 vol. 60 cents.

Lettres de St. Bernard. 1 vol. 25 cents. Published by P. Tequi, 82 rue Bonaparte, Paris, and Montreal, Canada.

Philosophical Saivism. By Rev. S. G. Prakasar, O. M. I. Published by St. Joseph's Catholic Press, Jaffna, Ceylon.

Les Sœurs Grises Dans L'Extreme Nord. By Rev. Fr. Duchaussois, O. M. I. Sold by The Mackenzie Mission. Edmonton, Canada.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.



The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

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"Catholic Missions" is issued every month.

Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

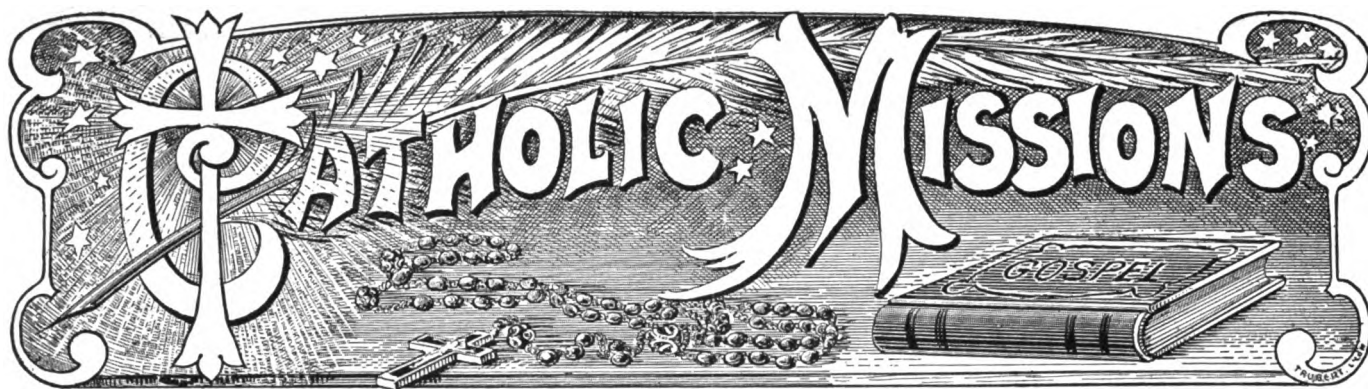
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August, October, December

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VOL. XI

JULY 1917

No. 7

A CONFESSOR OF THE FAITH IN CONSTANTINOPLE

Rev. George Calavassy

The writer of this article, explaining the wonderful movement toward the Church of Rome manifested by the schismatics of the East, is now in New York where he expects to remain some time in the interests of the propaganda so ardently recommended by His Holiness Pope Benedict XV.

WHEN passing through one of the principal streets of Constantinople, visitors are often brought to a halt just opposite the residence of the English Ambassador by the sound of melancholy yet sonorous chanting. From a place unseen, these voices invite one to prayer, and the supposition naturally is that Greek religious services are going on in the traditional Byzantine music.

No church is visible, but a large iron door in a near-by building, standing open, indicates that the curious may enter and investigate for themselves. Such persons will perceive a large hall transformed into a Greek chapel, and seated upon a modest throne

A Venerable White-Bearded Man

his head covered with a black veil and with a cross and two large medallions suspended round his neck.

The sweetness of aspect of this personage at once bespeaks the kindness of his heart; on his brow you may read something of the labors, tears and suffering he has experienced in the long years of his apostolate; and when he addresses the sheep that were lost, now gathered near, you understand the fire of his love for them.

Such is the Greek Catholic Bishop of Constantinople, Mgr. T. Papadopoulos, for whose predecessors you will seek long in missionary annals—as far back,

indeed, as the period between the ninth and tenth centuries, when the Greek schism snatched more than a hundred million souls from the Church of Rome to plunge them into vice and ignorance.

Mgr. Papadopoulos is, then, the first Greek Catholic bishop in union with Rome

Since the Schism of Cerularius

The fact in itself is a remarkable one, and seems to indicate a new era in the history of the Greek schism.



ON EASTER SUNDAY, 1912, OCCURRED THE FIRST OPEN AIR PROCESSION SINCE THE SCHISM

From the very outset of his apostolic career Mgr. Papadopoulos has shown wonderful zeal and courage. Defying the fanaticism of the schismatics protected by the Turks, he penetrated, alone, the very heart of Thrace, where Catholicism was unknown or was dimly heard of under the most fantastic guise. Indeed, on

his arrival the young missionary was followed in the streets by a curious mob anxious to see the *queue* which they believed was one of the characteristics of Catholic priests.

Notwithstanding the animosity which he encountered, he was soon able by his edifying words and example to gain the admiration and sympathy of those who, coming first out of curiosity, later learned to regard the newcomer as a friend and a father.

This attitude did not please the schismatic authorities, who, seeing that calumnies were without avail, resorted to violence. They organized systematic persecution of all those showing a leaning toward the Catholic Church. The missionary's little house, in which was hidden a tiny chapel, was burned by incendiaries, and he had several times to defend his life from murderous attacks.

Thrown, once, into the hands of brigands the intrepid priest not only saved his own life, but succeeded in winning the hearts of the brigands and turning them from evil ways. Forbidden by the Turkish authorities to build a church or school he calmly proceeded to do both, and even the militia sent to demolish his work retired without so doing as before an invincible force. Indeed, a supernatural power seemed to protect this fearless soldier of the Cross in the

First Steps of His Apostolic Career

When, in 1906, the Propaganda decided to organize at Constantinople the work of converting the Greeks and to establish in the same city a Greek-Catholic hierarchy, Fr. Papadopoulos was placed at its head, the missions of the interior being intrusted to priests sent from Rome.

Shortly after this event orders were received to establish a centre at Peramos, in the sea of Marmora, where a number of families expressed a desire to

return to Catholicism. The Assumptionists had already sought to conduct a mission there but persecution had frustrated their designs. The task, therefore, was fraught with much danger.

Knowing this Fr. Papadopoulos departed *incognito*, but news of his expedition soon spread and an angry mob gathered at the landing place ready to fall upon him. He made a detour and approached the town through some fields, managing to gain the house of one of the faithful.

The schismatics were watching the suspected houses, however, and soon attacked the missionary's shelter. Stones rained upon it. The confessors of the Faith threw themselves on their knees around their priest

Who Blessed and Encouraged Them

All prepared for the worst. The mob entered and furiously sought the object of their rage; they found him absorbed in prayer, surrounded by his devout flock, but undeterred by the touching spectacle the fanatics began their torture.

First they tore the beard from his face; then they plucked his hair from his head—he wore it long—with such violence that the skin came with it. Throwing him into the street the butchers amused themselves by kicking his body and leaping over it. Next they decided to cast him into the sea, and dragged the swooning man to the bank, but deciding he had not yet suffered enough they flung him upon a boat and proceeded further to maltreat him.

At this juncture, drawn by the shouts and cries, a group of young men appeared on the scene. Moved to pity they rushed through the crowd and flung themselves before the tortured missionary. Then drawing revolvers they made a passage for themselves to a near-by skiff in which they placed him and succeeded



RIGHT REV. MGR. G. PAPADOPOULOS, FIRST ROMAN CATHOLIC BISHOP IN CONSTANTINOPLE FOR ALMOST TEN CENTURIES

in getting him safely to another town where the Armenian Catholic priest resided.

The latter placed the poor sufferer in bed and tended him carefully for several months, after which he regained health and strength. Pope Pius X. wrote to him these consoling words: "I firmly believe that the blood you have shed for the Faith will produce an abundant harvest."

One year later Fr. Papadopoulos was made Bishop

critical for a long time. Many of the missions confided to the Assumptionists have been closed because there were no native apostles of the Greek Rite to replace the European priests of the same rite called home to the war or expelled by the Turks.

In my own mission I succeeded in building a school almost with my own hands. This was necessary for more reasons than one, as the Turks have impressed into military service all the workmen of proper age.

Going still further they have seized the animals in the fields and even the furniture in the houses, leaving women and children to perish of want and misery.

The harassed missionary gives all he can procure to these suffering creatures, but so inadequate are his means that often he sees them fainting on the ground before his door. Unhappy people and also most unhappy missionary.

The history of the Church shows that all the works of God are tested by trials at the outset—

the work intrusted to Mgr. Papadopoulos must in turn submit to this law. But through the clouds already a ray of bright light may be seen: the reign of despotism seems over; never again, perhaps, will tyrants dare afflict the weak as they have in the past.

What does this mean for the Catholics of schismatic countries? It means that the persecution

Endured at the Hands of the Schismatics for Ten Centuries

is at an end, and not only that but a hope may be entertained that the persecutors themselves will see the Truth and return to the Church of their ancestors.

If a great religious awakening takes place in the Orient, if millions of schismatics return to Rome, then truly will the efforts of our great Bishop reap the reward they merit.

The extreme interest evinced by the Holy Father, Benedict XV., in the missionary work of the East shows its importance. The Sacred Congregation of Propaganda has decided to found a seminary for the education of missionaries and to aid in establishing schools, and it now calls the attention of the world at large to the necessity of supporting them during this most crucial period in the world's history.



FR. CALAVASSY WAS THE ARCHITECT OF THE LITTLE SCHOOLHOUSE AT THE RIGHT OF THE PICTURE

of the Greek Catholics at Constantinople, the number of whom is yearly increasing.

It was thought by the Bishop that the chapel provided for the newly-found flock in his house would suffice for some time, but it soon became inadequate, especially after

The First Public Procession

presided over by His Grace. This procession was a great—a historic event—being the first procession of the Greek rite in the streets of Constantinople for ten centuries or since the outbreak of the schism. The event took place on the Easter Sunday of 1912, and to mark its importance the Papal Delegate himself was present.

A mission field enriched by the blood of its founder who yet lives to become its first bishop can surely be said to possess the especial protection of Divine Providence and to be destined for great things. Several posts have already been established in outlying towns and villages, and still others will be unless financial difficulties prevent. The great heart of Mgr. Papadopoulos wishes to embrace all the country, but what can he do with a lack of both soldiers and arms?

The situation in this part of the East has been

"The Good Shepherd ever seeks the lambs that are astray."

INDIA'S WONDERFUL TEMPLES

Rev. J. B. Michotte, P. F. M.

Pagan India points with pride to her countless number of marvelously constructed shrines. These are not only erected in large cities but in forests and jungles, on mountain tops and wherever, in fact, it may occur to the devout to honor a deity. Of course the great monuments are in cities, but many others are worth the inspection of the curious.

INDIA is a country replete with mementos of a dead past. Its poems, the work of more than three hundred poets, and written in Sanscrit 1300 B. C., preserve certain pictures of this ancient civilization. A countless host of temples scattered over India's vast plains are also an imposing testimony to the grandeur and power of her ancient days.

Hindustan enjoys the distinction of possessing the greatest number of edifices, consecrated to false deities, in the world. Not only large cities, but even small and obscure villages are crowded with pagodas.

And more than this, lonely highways, tangled forests, remote river banks, dizzy mountain tops, possess their temples built no one knows when or how.

In fact, no corner of Hindustan is too inaccessible for a shrine of some shape

To Pop Into View

Of course, many of these country pagodas do not possess any architectural value, but this lack is amply made up for in the great structures of the cities, the beauty of which is a wonder to all men. Innumerable sculptures decorate the vast towers from base to summit and art, time and labor have been prodigally employed to create a marvel for the world.

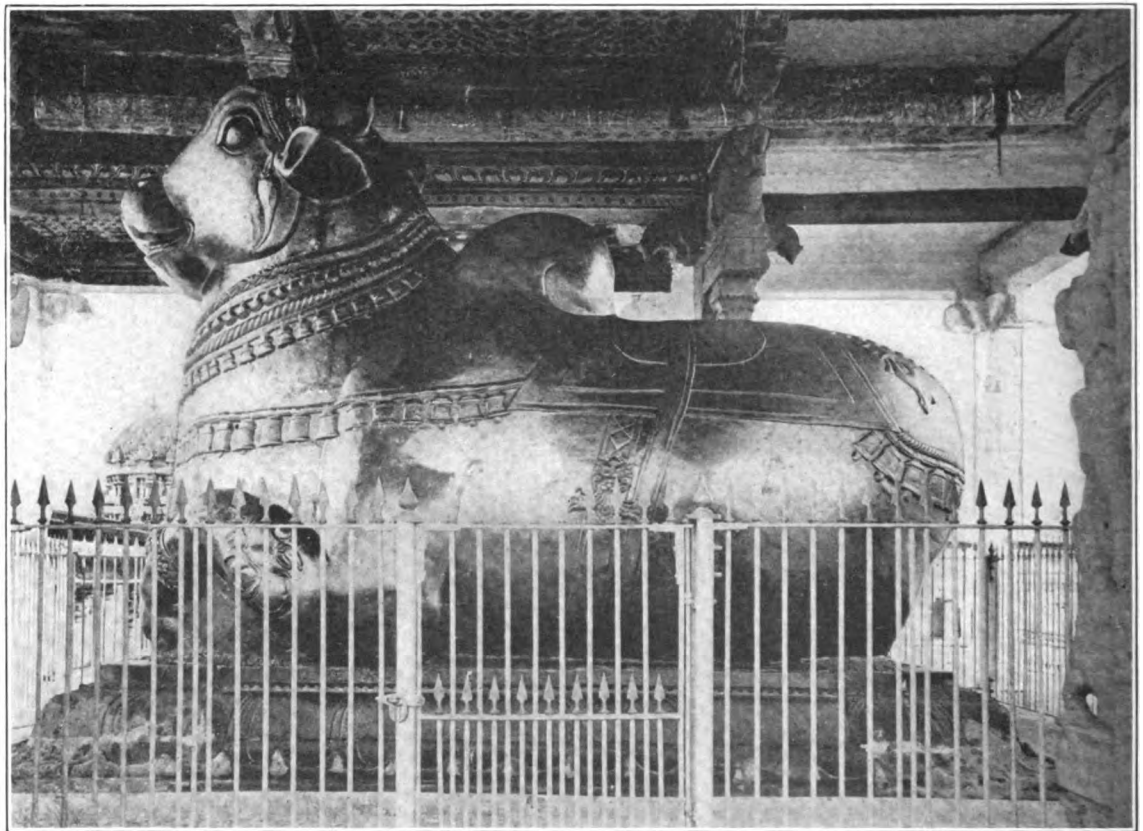
Some of the temples seem to challenge the style of our most beautiful Gothic cathedrals; others by

their gigantic dimensions recall the pyramids of Egypt; still others, by their graceful columns and delicate marbles, compare advantageously with the most gracious edifices of Greece and Rome.

A certain uniformity may be found in all of them, however, due to the requirements of the form of devotion offered to deities. The usual plan followed by Hindu architects shows a number of concentrating circles

Enclosing a Vast Central Court

many tanks of water or bathing places, and several outer shrines leading to the holy of holies in the centre.



SACRED BULL ENSHRINED IN TANJORE TEMPLE

The outer wall is made of solid blocks of stone or granite, flanked by two towers. The entrance, which always faces the East, is between the towers, called "gopuranis," which are sometimes three hundred feet in height. Innumerable carvings decorate the towers

depicting events in the lives of the principal deities.

It is by such carvings and sculptures that the ignorant pagans read, as from a book, the surprising histories of their numberless gods, and it must be added that these relations in stone are often so vulgar that decent peoples would blush to look at them, in itself a commentary of the degraded faith of the Hindus.

Entering the outer gate one usually finds oneself in a large court, often planted with trees and provided with ponds or cisterns for the purifying ablutions of the faithful.

The second enclosure hardly differs from the first. Here are again the great granite walls, the "*gapurams*," giving access to another interior or the temple proper. The towers of the second wall are not as high as the first pair but their ornamentation is equally elaborate.

Within the second enclosure is found a sort of pedestal richly ornamented, supporting elegant granite columns. Upon this dais and beneath the columns reposes

An Immense Figure of a Bull

of a monkey, of a serpent, according as the temple is dedicated to Siva, to Vishnu or to Vigneswara. To the stone idol here encountered devotees offer their homage before approaching the mysterious inner sanctuary.

Very famous is the bull of Tangore. Carved from a solid block of black granite it measures sixteen feet long by twelve feet high, and its weight is twenty-five tons. According to the legend the creature in the beginning was no larger than an egg, but it grew year by year until it threatened to burst through the magnificent canopy placed above its shrine.

In order to prevent further expansion one of the priests conceived the happy idea of driving a nail

into the animal's neck. This proved effective, and the bull remained at its present size.

To return to our temples. The sanctuary wherein the patron god resides occupies the very centre of all the outer courts and buildings. Usually it is much plainer in style than all the other structures. Without windows and furnished with one low door a mysterious darkness reigns within its walls, pierced only by the dim lights that burn before the shrine.

The air of this retreat is beyond description. Lack of ventilation, the perfume of dying flowers, smoke from the lamps, stale incense, and above all the odor of crowded human beings, perspiring and not over-clean, combine to make the place a breeding spot for germs and infection.

The idol in its niche presents an aspect hideous, if not actually vulgar. On grand feast days

Clothed in Gold and Laces

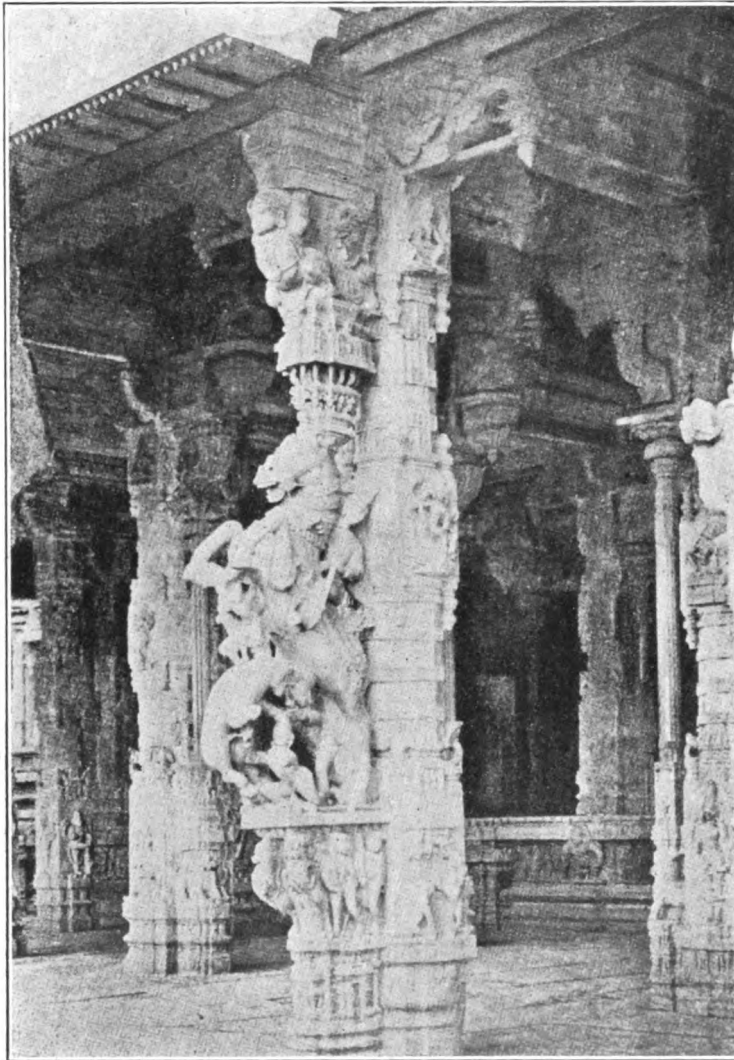
on ordinary occasion the divinity wears only the few dirty draperies which the attendant priest thinks best to bring forth.

A detailed description of all the temples of this part of India, made famous by their architectural beauty, would be impossible in the limits of this article. I will, therefore, content myself with mentioning three of the best known—those of Madura, Chidambaram,

and Srirangam—each a masterpiece.

The province of Tangore is perhaps the richest in religious monuments of any province of India. Its fertile soil, made assured by an excellent system of canals, has made of it the granary of the southern district.

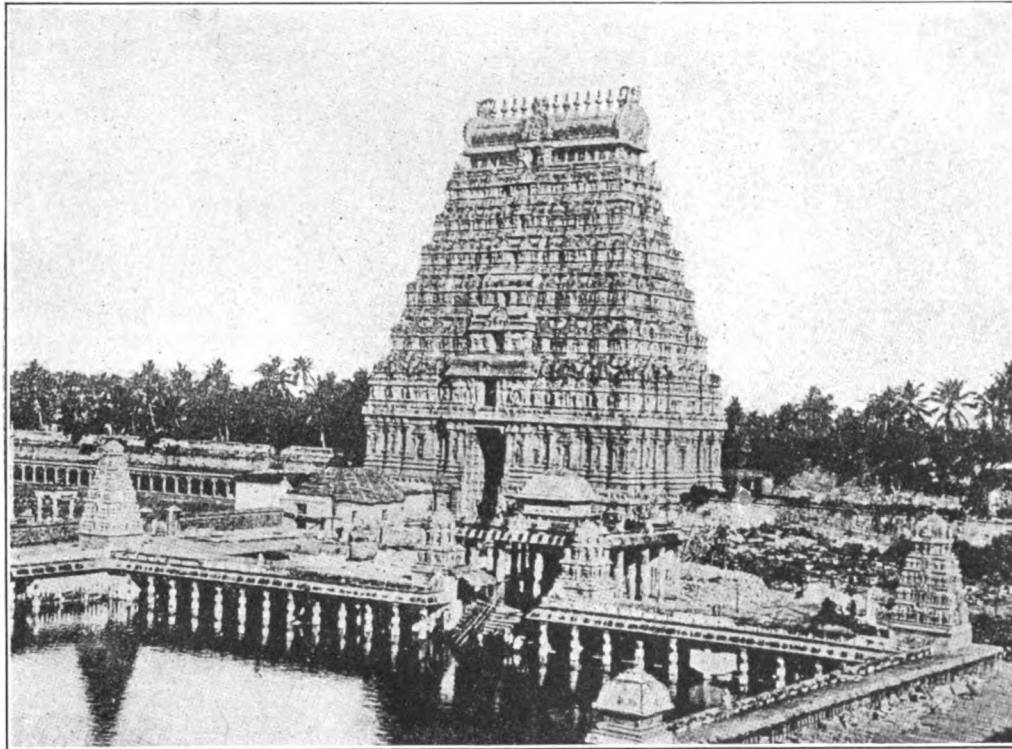
During the course of centuries the unscrupulous Brahmins have succeeded in dispossessing the first inhabitants of the land, and have drained it of its richness, thus acquiring great wealth. A portion of this wealth has been used to erect the magnificent



ONE OF A THOUSAND COLUMNS, EACH DISPLAYING MOST ELABORATE CARVINGS AND EACH DIFFERENT FROM THE OTHERS

temples which have made the section famous and which attract each year hundreds of thousands of pilgrims.

The most celebrated of all is that at Chidambaram. Its imposing structures cover about forty acres. Four immense courts are enclosed in high walls. The first contains only gardens, in the second rises the hall of a thousand columns, and near it are the golden pool and an immense image of the sacred bull of Siva.



CHIDAMBARAM'S MARVELOUS STRUCTURE

According to the legend the golden pool owes its name to an ancient king named Varma Chakra, who was a leper. Acting on the advice of some Brahmins

He Came and Bathed in the Pool

and went forth clean. But following the royal bath the waters of the pool assumed a golden tint and have remained so ever since.

In the third enclosure one may gaze upon the temple dedicated to the goddess Sakshmi, wife of Vishnu. Here the delicacy of the sculptures and the graciousness of all its lines make the structure a joy to the appreciative eye.

The fourth enclosure contains the great Siva's audience chamber, almost entirely covered with gold. Its doors are made of silver and the steps leading to the dais where the god reposes are likewise of silver. Siva is represented as a giant, with two pairs of arms and in a dancing attitude.

One of the greatest curiosities of the pagoda at Chidambaram consists of an immense festoon of stone displaying the most exquisite workmanship.

Starting from the four corners of the central nave, it forms a garland one hundred and thirty feet in

length whose extremities are held up by four enormous loops of stone attached along the way. These stone loops or chains are so highly polished that the light is reflected from them as from a looking glass.

Srirangam's pagoda rises from an island in the Kaveri river. The banks of this stream are richly wooded and among the trees are built small temples and ornamental stairs leading down to water, the whole forming a setting of extreme beauty for the principal building.

The deity of this temple is Vishnu, the second god of the Hindu trinity. The edifice dates to the fourteenth century and shows seven successive enclosures flanked by fifteen "*gopurams*" or monumental gates. In the central space may be seen the celebrated Mantapam or

Hall of a Thousand Columns

Here, again, are wonderful specimens of sculpture, but what strikes the visitor most is a gallery of fourteen columns, each of which

bears a cavalier mounted on fantastic steeds who rear upon their hind legs.

These warriors and their steeds are engaged in a battle against elephants. On entering the cavalcade seems about to launch itself upon the visitor and the effect is startling in the extreme.

In the very centre of Madura rises the sanctuary dedicated to Siva called the grandest of Southern India. Eleven elaborate "*gopurams*" guard entrances to the various courts. The most curious item of this splendid mass of architecture is the Mantapam, a vast hall with a stone roof supported by one thousand and fifty-five columns.

Nor are the separate columns in this forest of stone made after a uniform pattern. On the contrary the workman on each was given free rein to his fancy, and sought to surpass his neighbor in the originality of his designs. It may be imagined what gods, goddesses, giants, nymphs and creatures of the animal world here disport themselves in every contortion that fancy and imagination can suggest.

The interior of Madura's temple is occupied by a vast pool called the Golden Lotus. Legendary lore says that it is filled with the sacred waters of the

Ganges which a blow from Siva's trident caused to gush into the sanctuary well.

Preserved in Madura's temple is an ancient MS. relating this history:

Indra, king of all the gods, had a spiritual director to whom he confided the care of his soul. One day the divine penitent offended his confessor, who resigned his position. Deprived of the light of his spiritual guide Indra fell into a deplorable state, and ended a long list of crimes by killing a Brahmin, an unpardonable offense.

Overwhelmed with remorse the god decided to leave the world, and sought refuge in the heart of a lotus, thus leaving his throne vacant. It was usurped for a time by a mortal, but to such little satisfaction that the spiritual advisor

Sought Out the Fallen God

in his lotus retreat and told him he would be forgiven if he would make a pilgrimage of all the temples in the world.

Regaining, finally, peace of soul Indra sought a means of expressing his gratitude, and calling the architects of Olympus to his aid, the temple to Siva

was the result. Desiring an ornamentation of flowers the pool suddenly appeared covered with golden lotus flowers, this sign apparently showing that the offering of the temple was acceptable to the gods.

It is impossible for the thoughtful observer to gaze upon the marvellous shrines erected in India to honor false gods and goddesses without having his mind drawn to the contrast presented by the poor hovels, if one may use the word, wherein the true King finds shelter. The contrast is great enough to draw tears from the eyes.

The native of India is childlike in the extreme; the burning sun beneath which he lives has developed in him an ardent love of things bright and beautiful. He loves to be startled by size, splendor, color, richness, and it is hard for him to conceive a divinity as powerful as the One we describe being satisfied with a miserable hut.

Christianity ought, therefore, in order to satisfy the native mind, erect here some of the great cathedrals which are the glory of Europe and the Western countries. Such cathedrals would successfully rival the temples of Satan which, as has been stated in this article, form some of the wonders of the world.

Furnish Munitions To the Soldiers

A letter with the prevailing warlike note comes from Rev. Louis Gaté, S. J., whose residence is at Ly Kin Ty, Tao Bing. The subject of keeping up the schools is foremost in his thoughts, and they, with the preparation of a native clergy, are, in fact, the great needs of the mission today.

"Large sums are now being spent in the defense of countries—to buy munitions. I may say that money is to me what balls are for cannons. I have the cannons, that is, the schools, but if money is lacking to make them effective there will be nothing left for me but to beat a retreat. How far and how hopeless this retreat might prove remains to be seen. I ask Catholic Americans to help me make a victorious advance rather than submit to defeat. Thanks to them, thousands of souls have already been saved."

Converting Criminals in India

Fr. I. Cotta has opened a catechism class in a new mission at Kune, in the Poona diocese, India. The people are very difficult to reach and in a nearly wild state, as will be seen from his letter:

"This mission was opened a few years ago on behalf of Katkaris, a kind of people who used to live in the jungles under the shade of trees without any house, but only an improvised hut for protection against monsoons. They lived on the roots of certain trees, some plants and chiefly on toddy, a kind of native liquor, drawn off wild palm trees. Now they gather firewood from the jungles and sell it in the bazaar for a few pennies, and not infrequently indulge in robbery, and for this reason they are kept under the surveillance of police and are known as a criminal tribe.

"The mission has hard work to keep them gathered near it, and they constantly threaten to run off to the jungle. We have opened a workshop where they make carpets, and

though it is a loss to the mission, especially at present, still we keep it up in order to instruct and tame the poor Katkaris. I have started a catechism class for the children during the day time, and for the grown people at night. I give them 'biddies' (Indian cigars), grain and some kind of sweets which they like and make them chat, sing and talk, and after a while, when they are favorably disposed, I teach them the prayers and religious songs."

Death of Mother Lawrence

Many notices have appeared chronicalling the death of Mother Lawrence, F. M. M., Superior of the Orphanage and Home, Changchun, Manchuria. This noble woman, an inspiration to all who came in contact with her, fell a victim of black small pox and died after a few days' illness.

The Peking Times says of her and her companions:

"A visit to the large Chinese compound in No. 3 Street near the Russo-Asiatic Bank reveals a devoted band of some half a dozen Sisters living almost in poverty and personally caring for a number of very old Chinese men and women, many of them blind or cripples rescued from the streets of the rich and heartless city. Behind this yard is another with a large grade school of vigorous and healthy Chinese girls who have been passed in from numerous village schools.

"Mother Lawrence, a French Canadian, educated in the northern part of New York State, spoke English fluently and was a very happy 'Mother' of her French and Chinese sisters, who miss her sadly. Conscious to the last, just five minutes before her soul took its flight, she made all who had gathered around her promise to pray for the whole of China every day, for blessing on its Government and people.

"Travelers up and down through Manchuria, little realize that hidden away in cities and villages there are many noble women from comfortable homes, who are quietly doing their best for China and Mongolia."

CATECHIST WORK IN WENCHOW

Rev. Cyprien Aroud, C. M.

Here is a clear and concise account of the manner in which the work of catechists is organized and carried on. The catechists form a large force of men and they are divided in quite military fashion into ranks of which the catechist-general is head. While the district described is Wenchow, the same system no doubt prevails in the rest of China.

CATECHISTS, those native teachers who assist and almost replace the European missionary, are chiefly recruited from country schools, taught by the same class of teachers.

Such pupils are obliged to assist their parents as well as to get an education, and while making this serious effort reflect deeply upon life, and after observing the example set by their instructors

Seek to Imitate That Which They Admire

When the missionary pays his periodical visit to the place, the little aspirants beg to be taken to the catechists' school in the city for a regular course of study.

Recruits are sometimes found among the *lettrés* or scholars, so much respected in China. These newly-converted Catholics make ardent soldiers of the cross. They are capable of preaching religion, can teach school and often end by becoming masters of catechist schools.

Among our catechists are also some who have followed no regular course of study or training, but whom necessity has placed in this somewhat important position. When there are a number of eager pagans waiting to hear the Word, the priest chooses from among his Christians one

Who Is Best Informed and Most Fervent

and allows him to instruct his brothers. Much of this raw material later becomes very proficient in propagating the Faith.

After choosing a group of young men to be catechists the next step is to form them. Three years' schooling is required, and they must also possess a sufficient knowledge of Chinese literature to be able to compete with the *lettrés* of their class. They add to their study of Catholic doctrine a memorization of the Gospel, the base of controversy with Protestants.

The next step of the young aspirants is to become sacristans and to accompany the European priests on

their apostolic excursions. Another three years are thus spent, during which time the youths receive enough payment to buy their wearing apparel and other necessities.

About this time they are asked to choose a wife among the capable Christian maidens of the mission, and if both prove satisfactory they are placed in their home as resident catechists in some of the remoter spots, working among the men and women respectively.

When not capable of this more important position the catechists continue indefinitely to aid the priest in his migrations through the district.

Each year a retreat for catechists is held at the central residence, after which assignments for the next twelve months are made. Some of the centres possess small chapels in which the catechist and his family will reside. Here he will open his school and hold daily prayers. On Sunday he will gather all the Christians in the morning and again in the afternoon, and besides praying will give instructions and preach.



CHINA'S RIVERS TAKE PART OF HER SURPLUS POPULATION

He must often go abroad among his scattered flock, to baptize infants and catechumens and to win pagans. He prays beside the bed of the sick, the dying or those possessed, and often obtains such remarkable cures that

Numbers are at Once Converted

He conducts burials of the dead and gives to that

ceremonial a reverence hitherto unknown among the Chinese.

Frequently he is called on to make peace in families or to serve as mediator in the differences arising between pagans and Christians. In the latter case he may not act unless the pagan consents to his services; if he does not the catechist retires from the dispute.



"A GROUP OF OUR SCHOOL CHILDREN"

(This photo was sent by Frs. O'Reilly and O'Leary, who work in W. Che Kiang)

He is strictly forbidden to receive money for such offices.

The catechist keeps a strict account of his administration. He writes in a notebook the number of sermons preached, their texts and the principal ideas contained in the discourse; he makes a record of baptisms and marriages, and lastly shows how his salary has been expended and other business matters conducted. These accounts are examined monthly by the missionary.

The missionaries would like to keep a rather constant surveillance over their catechists, but with the vast districts they have to cover they can as a rule make only two visits a year. These are sufficient for the old and tried catechists, but not enough for the younger men. Therefore, the missionaries place in the central point of about twenty posts an experienced catechist,

With the Title of Catechist-General

This individual no longer engages in active teaching, but spends his time visiting his subordinates and directing their efforts. He is supervisor of schools and, in short, has authority over the entire evangelical work in the absence of the priest.

The forces under the command of the catechist-general may be placed under four heads—graduate catechists, junior catechists, preaching and teaching catechists, temporary catechists.

The first is one who has been several years in service and to whom is confided a post at a consider-

able distance from the mission centre. He is tried, experienced and reliable and is the right arm, so to speak, of the catechist-general. He teaches school or fills any office that conditions may require. There are often little groups of Christians, quite isolated from all posts or centres. These the graduate catechist visits and directs.

Junior catechists are aspirants who, if passing successfully the tests allotted them, will receive a post with a chapel. These men are sometimes former school teachers who desire to advance to the higher rôle, and there are also found in this class men whose ability will never permit them to attain a loftier rank.

The juniors are not given much authority, but are placed within easy reach of the catechist-general who watches over and directs their efforts.

In the preaching teacher is found one who devotes his time regularly to the classroom, but who when the regular preacher is away, takes his place and gives a sermon in the chapel.

Last on the list of the missionary's aids in the great task of evangelization are the Christians who dwell near him, and who give their services for what they are worth to relieve stress of work. During the week they are occupied with their own affairs. On Saturday afternoon they go to a certain locality and teach catechism. Sunday morning they give a conference already prepared by their superior. They visit the sick; baptize the dying and at the close of the day return to their homes. These volunteers are paid for the time given to missionary labor.

Such is the catechist organization as operated in Wenchow.

In every mission district the catechist-general is

Chief of the Force

his majors are the graduate catechists, his aids the teaching preachers and the volunteers. Salaries are paid to all in proportion to their value, consideration also being made for the distances covered, which are sometimes very great.

This hierarchy may appear somewhat complicated to the outsider, but the system has been found necessary and quite practical. It guarantees complete control over the catechists, creates unity, enables the aspirants to rise to higher honors, and permits pecuniary rewards to be given in fair ratio to work rendered. Under its system the catechist problem has been satisfactorily solved.

In evidence of this I may state that through our catechists we have in fifteen years converted more than ten thousand pagans.

"I believe—but not enough; I love—but not enough; I serve—but not enough."

HUNTING THE AFRICAN PORCUPINE

Rev. Arthur Pineau, Af. M.

It would not seem to the inexperienced that a hunt for the porcupine would be accompanied by much danger. Such, however, is often the case, for the porcupine's home is apt to be invaded by other and more ferocious creatures. But so highly prized is the flesh of the porcupine that the Blacks will risk almost anything to secure the dainty.

THE porcupine, state books on natural history, is a mammiferous animal, belonging to the hystri-cide family, and found in warm regions of the old world. Its chief characteristics is a covering of long quills along the dorsal region. These quills are its weapons of defense, for it stiffens and loosens them at will.

Our Blacks believe that the porcupine can shoot its quills against an aggressor like arrows. It is rarely seen by daylight, preferring to steal forth at night to seek the roots and herbs which form its nourishment. The variety of porcupine found in Equatorial Africa bears the scientific name of *hystrix galeata*.

The habitations chosen by this animal vary in form and in size,

For He Always Borrows His Apartments

He usually seeks the excavations of the white ants whose vast subterranean galleries afford plenty of space; sometimes, too, he invades the home of the pangolin.

As a rule these tunnels are made in the sandy soil of the plains; occasionally, however, they are found in mountainous regions, and then attain such size that a man can stand erect in them. Three or four openings communicate with the outer world.

After a series of circular passages the heart of the domicile is reached, and here the parents and the young repose at their ease. It is into this concealed spot that the hunter must penetrate if he desires to secure his prize.

A porcupine hunt is accompanied by much fatigue and some danger. When a native in his journeys through the jungle comes upon the signs of a porcupine abode he examines the various holes carefully to see if the animal is "at home" or has evidently, by tracks in the sand, just left its hiding place.

If the evidence goes to prove that the porcupine is not abroad the native hurries back to his village and announces the good news to his friends. Armed with spears and bows and arrows the company return.



THIS MISSION CHEF HAS SECURED NOT A PORCUPINE BUT A HUGE MEMBER OF THE CIVET FAMILY. IT IS INTENDED FOR THE TABLE

The Man Who is to Enter the Porcupine's Hole

carries only a short-handled weapon, for he will have no space to wield a large one.

He also smears himself with an efficacious ointment, and often cuts incisions in his arms, into which the sorcerer pours a fluid made of herbs possessing magic qualities. To penetrate into the subterranean galleries of the porcupine is, indeed, no small adventure and the Black who undertakes it omits no precautionary measure.

Arrived at the field of operation the principal hunter chooses the largest door for his entrance. Stripped of his clothing, bearing only his small weapon, he crawls into the darkness of the under world. At each of the other holes stand alert watchers ready to spear the animal should he make a dash for liberty.

From time to time those outside call to their companion: "How are you getting on? Are you all right?" And the muffled reply comes back: "I am all right."

The hunter crawls forward, and after a while the animal smells his enemy and begins a terrific beating of the earth with his forefeet. When within reach the hunter grasps the porcupine's head with the left hand while with the right he stabs it lightly in the neck. In a frenzy of pain the wounded animal dashes for an exit, at which he meets a speedy death from those on guard.

Such is the hunt when brought to an easy and successful finish. But events do not always move so smoothly. Often the porcupine perceives his foe in time to flee to a lateral gallery; the hunter follows,

The Animal Turns on His Tracks

and flees to another place of concealment; sometimes the chase lasts more than an hour, always in pitchy darkness and without sufficient air.

I once took part in a hunt that was exciting in the extreme. The chief hunter, a lad of eighteen, remained the first time an hour and a half in the galleries; at the end of that time he killed his quarry with a single blow and emerged.

There were other porcupines in the same abode. After a short rest he disappeared again under the earth, and after a long stay reappeared with another dead animal. Still bent on capture he entered the tunnels a third time.

When he came out he was more dead than alive. His companions were obliged to carry him to the shade of a tree where he remained a long time before he was able to back to the village—weak but a hero.

It may be imagined that in Africa such ready-made refuges are not sought by the porcupine alone. No, often more terrible and deadly creatures are encountered within their dark and tortuous depths.

There sometimes lurks the leopard; there the fierce

tiger shows the ferocious glare of his burning orbs; there even

The Wild Boar May Be Hidden

But most dangerous tenants of all, especially frequent in the rainy season, are the python and other poisonous serpents ready at a single blow to deal certain death. What courage does the poor Black display when he enters the porcupine's home at such periods!

Recently, near Karema, a boy of fifteen years offered his services for this work. He disappeared into the earth and did not come out again. As the members of the hunting party consisted of only two men, one of whom was the boy's father, it was impossible to dig a way into the passage in time to save him.

Finally friends came and made excavations, but not a trace of the youth was found. The father, in despair, rushed into the forest thinking to rescue the lad from the jaws of some wild beast and he, too, was never seen again. It is probable the same animal that carried off the boy, devoured the unhappy father also.

But our natives are so fond of the flesh of the porcupine that they will run any risk in order to secure the treat; never is the announcement of a newly-discovered nest made but some hardy warrior will volunteer to provide material for a feast.

Pagans have, moreover, great faith in the magic cintments with which they smear themselves, and if one has the hardihood to point

To Cases in Which This Protection Was Inadequate

as for instance the loss of the boy just related, they will make only the reply of the fatalist:

"Those who die hunting the porcupine have been bewitched, and the devil was more powerful than their remedies."

A Sweet Little Story From Africa

Rev. Eugene Déry, U. F., of Mulajje, Uganda, tells a pretty story of how a little black girl named Nambi tried to help put a roof on the church in her mission. By hard labor she had earned enough to buy a fine rosary which she put to the following use:

"One evening," writes Fr. Déry, "on leaving the confessional, I found Nambi lying in wait for me.

"Well, little girl, what is it now?"

Emboldened by my smile, the child told me why she had returned.

"I have tried to sell my rosary, but have not found a purchaser—would you buy it from me?"

"Accepted, little merchant! But why are you parting with it? Is it defective? The chain is strong, the beads made of olive wood and the cross is large. Are you in need of money?"

"Yes, Father."

"To buy salt, sugar-cane, nuts?"

"Oh, no!" protested the proud little one.

"Come, tell me frankly what is in your mind."

Feeling herself obliged to make a full confession, Nambi

lowered her head, seized the skirt of her dress, which she began to twist nervously and finally told me what follows:

"Father, the roof of our church is unfinished from lack of funds. I would like to do my part towards it, but I do not own a penny, so I have decided to sell my rosary to contribute to the covering of the house of the good God."

"Give me your rosary!" I answered, feeling the tears mount to my eyes.

The generous child untied a corner of her skirt where she had carefully hidden the precious object. It was bright and shining and had cost six days' work, but she held it out to me. I counted out the money demanded.

"Thanks, Father!" Happy over her sacrifice, she ran off to turn over to the catechist collector her mite.

I awaited her return.

"Nambi!" I cried.

She came up radiant.

"God is pleased with you. He gives you back your rosary."

"The God-Man Christ goes forth to war,
The world of souls to gain,
His blood-red banner streams afar:
Who follows in His train!"

CLOUDS HAVE THEIR SILVER LINING

Rev. Joseph Cornet, C. M.

While Fr. Cornet's mission property was almost swept away during one of China's numerous floods, and he suffered in other directions thereby, he was able at the same distressing period to cure a poor woman of delirium and to bring a new soul to grace. Thus light and shadow chase each other across the narrow path of the struggling apostle.

THIS is the story of a flood that devastated a portion of Hoan-kia-Tchouang, bringing much discomfort to the inhabitants and incidentally to the missionary who is striving to cultivate the Lord's Vineyard in that portion of China.

Drought for a long time had reigned in the district. The people seeing their crops perish prayed ardently for rain. When at last their prayers were answered the rain came in super-abundance.

The river that runs through our town rose rapidly. In vain the people threw up barriers of sod and stone; the mighty flood swept them away like feathers and

Its Waters Threatened the Village

Turned aside in one direction it deluged another place. In fact, one of China's frequent and resistless inundations was upon us.

The mission residence is situated near the centre of the town, and stands between two streets. These streets became flooded, and it was necessary to throw up earth embankments to protect our house and the chapel.

This was no easy matter. Continually the water rose. A number of Christians came to my aid and everything available was banked around my door, but often we had to leap to a higher point for safety. By midnight we had succeeded in turning the tide, and the angry current went to seek prey in another direction. We had worked hard but we had saved the property from destruction.

This disaster took place most inopportuntely, namely, at the Feast of the Assumption, which I had intended to celebrate with more or less elaborateness. Other things besides the flood interfered with my plans, however.

In the first place my *chef*—or rather my man of all work—went off to pay a visit to friends across the river just before the waters arose, and was consequently prevented from returning to my abode by

The Splendid Isolation in Which I Found Myself

There was I, on the eve of a feast, with no one to superintend the kitchen.

In despair I decided to intrust that department to

a little fellow who had come to see me a few days previous and who still remained my guest. I had baptized him some time before, and noting the poverty of his home I had asked him to stay with me while receiving further religious instruction.

I had already issued invitations to three seminarists and two catechists to pass the feast with me. They appeared on the scene by some means or other and I set my boy to work in the kitchen. At midday, no summons to dinner came, although I knew that a good portion of beef had been set on the fire to boil.

Presently, however, a smell of burning meat pervaded the entire dwelling. I went to investigate. Alas! The meat had burned almost to a crisp because there was no water in the pot. What a sarcasm of fate! Too much water at my door and none in the pot.

At one o'clock we gathered round the table. The meat was impossible and had to be sent back to the kitchen. Having forgotten to prepare the usual rice



RESCUING SOME VALUABLES FROM THE CURRENT

cakes, my cook had hastened to someone in the neighborhood and secured a few, so old and dry we could not get our teeth into them. For drink we had some glasses of boiled water. After the repast I went into the chapel to say grace *for all the benefits I had received*.

For supper I planned a surprise. From a box I unearthed some boullion cubes with which I proposed to prepare a little treat. Said I to the boy:

"You see these cubes? They are to be put into hot water and given us at supper time. Do you understand?"

"Yes, certainly."

"Also, boil us some drinking water, for during the flood the well water is not fit to drink unless boiled."

"Yes, Father, I will do all as you say."

Supper-time came. A dish of rice formed the principal table decoration, flanked by some salad.

I Waited for the Hot Boullion to Appear

and meanwhile poured out a cup of tea. How strangely it looked and tasted. Well, it was only that the *chef* had put the boullion cubes into the tea pot.

But the Feast of the Assumption, though so poorly celebrated in my house and in my humble chapel, where some candles formed the only decoration, held for me a great consolation.

In the afternoon, after discussing first of all the flood, the conversation turned on the illness of a young woman of the vicinity who, after a family quarrel, had fallen into a violent fit from which she did not recover.

I asked if she was a Christian and learned that, on the contrary, she was a wholly uninstructed pagan. In a state of dreadful delirium it was thought

She Would Die Before Night

The unhappy plight of this poor woman preyed upon my mind and after benediction I requested to be conducted to her home. Reaching the place we found the courtyard crowded with excited men and women who took turns peering in at the window to witness the spectacle within.

I penetrated the house and saw a young woman, frothing at the mouth, her eyes rolling, her hair dishevelled, being held on the bed by two men who were sweating over their exertions. Approaching the couch I addressed the patient gently:

"Since you are so warm I am sure a cup of cold

water would refresh you. Will you accept it from my hands?"

Thus kindly spoken to, the sufferer turned toward me, and after looking at me intently for a moment said in surprisingly sweet tones: "Oh, what a fine man has come to see me. What do you wish to do here?"

At this moment the cup of water arrived. It was, indeed, holy water fetched from the chapel.

I Held the Cup to the Lips of the Invalid

and bade her take a cup. This she did. For a moment a return of the delirium took possession of her. Her face contracted; her eyes rolled; some of the water ran from her mouth.

Then suddenly the spasm passed; she became calm and her senses gradually returned. Perceiving the men who still held her arms she bade them release her, and I said they could safely do so as she seemed cured. The men, surprised at the sudden change in their charge, retired.

The woman now began to take notice of all going on about her: the crowd collected outside, my presence, the disarray of her appearance, and affirmed she remembered nothing since the beginning of the attack.

I stated that I had heard of her sad condition, and prayed to the Blessed Mother for her recovery, and that it had been granted.

"How strange, how strange!" she exclaimed, regarding me with gentle gratitude.

To tell the truth I was deeply moved by this manifestation of divine goodness. Forgotten was the inundation, and all the household troubles of the day. Consolation of a surprising nature had been vouchsafed me and

My Soul Was Singing the Praises of Mary

A new soul is to be added to the number I have been able to save in spite of trials and contradictions. The flood may undermine my chapel and threaten its walls, but I have received the missionary's solace when miracles of grace are vouchsafed me.



A BRIDGE OF SIGHS

"Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost."—Rom. xv. 12, 13.

THE SIGN OF SALVATION

A Franciscan Missionary of Mary

Wonderful is the power of good over the influences of evil. This writer tells how the mere presence of a tiny statue of Our Lord, hidden in a pagan's hut, confounded an emissary of Satan, and how the approach of a baptized child caused an oracle to become silent.

FROM our house we can see Mount Kanaokayama (the hill of flowers), which perennially adorns its beautiful head with a crown of verdant foliage. Hidden among its shrubs and trees are many foxes breathing the incense offered them by foolish devotees.

To explain this statement I must add that the fox is regarded in Japan as a sort of divinity. On the outskirts of Tokio, in a place called Odji Inari, the orchards have been placed under the protection of *Kistné*, the fox-god, from time immemorial.

The village in question possesses a little temple dedicated to this deity

Richly Furnished by Ex Voto Offerings

A long and tortuous path leads to the temple, on both sides of which are stone images representing the god in question.

Between these awe-inspiring statues the pilgrims pass reverently to the temple door. They then enter the building to pray and to deposit offerings in proportion to their wealth and the magnitude of the favor they demand.

Now it so happened that one day a certain sacred fox on the hill of Kanaokayama complained of the near presence of a statue of the Christian God. There is nothing surprising in the fact that

The Fox Was Capable of Speech

because Satan permits the minds of the poor pagans to accept any imposture. The missions come in contact with many forms of superstition, and can vouch for the truth of this story as well as others equally remarkable.

The fox, then, announced to his followers that the image of the God of the Catholics prevented him from voicing his golden oracles, and he threatened to vent his wrath on the district if it were not forthwith removed.

Consternation spread among the people. The guilty person, a woman, hastened into her hut to disembarass herself of a tiny statue of the Saviour which had

been long in her possession, and of which she had intended to hold converse with her friends out of motives of curiosity. But getting rid of this small object proved to be no simple matter.

"How shall I destroy it?" queried the frightened woman of herself. "If I throw it into the fire I shall draw down upon myself

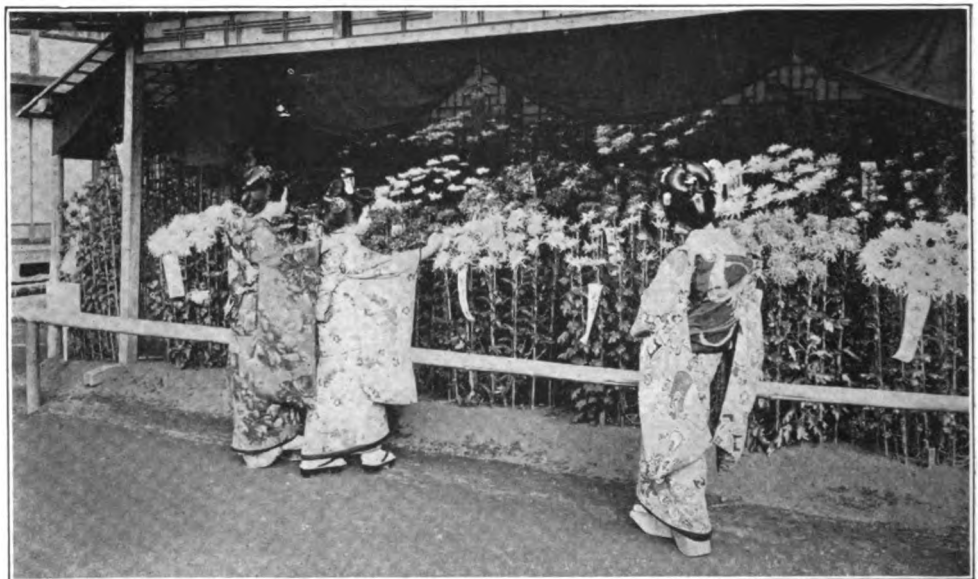
The Wrath of a Divinity

that even our fox admits to be powerful. I must, however, get rid of it before the fox punishes me. What a dilemma I am in!"

But soon an idea came to her: "I have it!" she exclaimed. "I'll carry the statue to the European virgins at Biwasaki, and ask them to purchase it."

No sooner thought of than done. The nuns to whom she presented herself were astonished to see an image of their Divine Master in the hands of a pagan. They suspected a mystery.

"Go," said they, "to Fr. Fukahori, at Kumoto, and show him what you have."



IN CHRYSANTHEMUM TIME

It seemed incredible that this woman, living in a pagan settlement, should own an emblem of the Faith, and the nuns believed they were on the trail of some of Japan's very early Christians.

At any rate they deemed it wise to inquire into the origin of the statue; even if their surmisings were not correct, it might be that the owner of the sacred relic could be brought into the fold of the Church.

The Reverend Father, did, in fact, make an investi-

gation of the matter and this is what he learned: During the last persecution that swept over Japan, a certain Christian, a nobleman of Kumamoto, was condemned to death because he would not renounce his religion. Calling a faithful servitor to him, he said:

"Here is a sacred emblem which I have received from the missionaries. Promise me faithfully to guard it and to have your descendents guard it until the Christian religion shall be reestablished in this province."

The servant made the vow demanded of him, and kept it as did all his descendents. But the possession of this blessed object was for a long time a source of great danger.

It was hidden in a secret place known only to the head of the family. He, on his deathbed, called the eldest son to his side and revealed

The Mystery of the Sacred Treasure

bidding him in turn to give the same trust to his son.

Thus the parental command was fulfilled for many years; in time, in order better to escape the prying eyes of the bonzes, it was thought best to enclose the statue in a crevice of the wall. This was done, and whenever the family moved the wall was broken, the hidden Lord carried to a new retreat, and the operation performed again.

It will be seen that these people, though simple and ignorant, knew how to fulfill the obligation laid upon them.

It happened, however, that the last possessor was not so scrupulous about hiding the keepsake. He placed it in a drawer where it was ultimately discovered by the prying eyes of his wife, with the result that it fell into the hands of the missionary. Are not the designs of the Lord manifested in curious ways?

Another example of the dread and hatred felt by the Evil One regarding the symbols of Christianity is shown by this anecdote, also strictly authentic:

On a certain occasion a sacred fox was carried to the house of one of his especial devotees to give a seance, as it might be called. The family and a few intimate friends gathered in a tightly closed room, wherein the bonze was to pose questions to which the deity would give answers. All went well for a while and then an unaccountable pause ensued. The oracle refused to speak.

Now the children had naturally been excluded from the meeting but like all little folks

They Were Consumed With Curiosity

as to what their elders were doing.

They therefore crept up to the veranda, pierced a hole in the thin paper wall, and became spectators to the mysterious ceremony going on within. But no sooner had they done so than the oracle became mute.

Crowding to reach the hole all at once, too loud a movement was made, the attention of the parents was attracted and the children forthwith driven away. The oracle at once began to speak.

But the outside audience, though repulsed, were not discouraged. Again they crept to the veranda wall; again they presented their observing eyes to the hole, this time with absolute noiselessness. Their careful behavior made no difference. At once the deity became silent.

Curious to know the reason of this remarkable manifestation, the pious pagans

Urged the Deity to Explain

He did so, saying that one of the children at the aperture bore on its forehead a sign which filled him with fear—the child was a baptized Christian.

Thus does the sign of the cross, the mighty symbol of redemption, carry terror to Satan and his emissaries; it is a redoubtable armament that shall in time overcome the vast army of demons seeking to delude the souls that still wait in darkness.

Friars Minor Have Ten Vicariates in China

The Friars Minor hold a high place in the missionary world. In China, especially, results show that the gentle sons of St. Francis are well beloved and that the pagans easily learn to follow the doctrine they teach. Recent statistics regarding the Order in China state that they have charge of ten vicariates comprising a population of 69,524,000. Of these, 221,606 have already joined the fold of the true Church, while 130,865 catechumens are preparing themselves for this grace. The missionaries are 348 in number and have charge of 1,783 churches and chapels. The 16 seminaries total 353 seminarians, while in 39 colleges, 1,130 students are receiving a higher education. The elementary schools are 1,095 in number, with an enrollment of 21,573 children, of whom 2,973 are of the

true faith. A great share of the glory and reward in these labors belongs to the Franciscan Missionary Sisters of Mary, who, by their fidelity and zeal, are of invaluable service to the missionaries in spreading and confirming the kingdom of Christ.

"Though the world should totter on its foundations, we cannot lose sight of the cause of Christ. There shall never be lasting peace on earth till all the 'sheep' have been brought into the 'one fold' under the dominion of the one Supreme Shepherd. Four-fifths of all mankind are still outside the true fold. Aren't you willing to go to a little trouble to help some poor stray sheep find the way in?"

POSSIBILITIES OF AN INDIAN CLERGY IN BURMA

Rev. A. Sellos, P. F. M.

The agitation concerning the formation of a native clergy is felt in every part of the mission world, for the European apostles see that they must look for immediate assistance upon this source of supply. As yet the Indian population of Burma has not produced a member of the priesthood, but one young man has entered the Papal Seminary and no doubt will be followed by other Tamils before long.

ALTHOUGH the Tamil mission in Burma has been in existence since 1872, the missionaries in charge have not yet been able to find among its Christians a true vocation for the priesthood. The chief reason is that our Indians in Burma are immigrants, forced to come here by wretched home conditions and therefore belong to the poorest class.

Dreaming of ameliorating their poverty, they have ventured into a strange country absolutely without funds, and instead of finding the good wages for their labor they expected, are sometimes forced into a condition worse than before.

Because they are poor I do not mean to say that these people are not capable of great piety. No, they are often most devout, but their lack of education and the poverty which forces them to send their children to work instead of to school, leaves little chance for the apostle to select aspirants to the priesthood.

Of late years the outlook has become more hopeful, as experience has shown these brave men that to give their sons an education will be to insure them advantageous situations. This means a need of more schools, and we have converted one of the primary schools into a high school.

More than four hundred pupils have attended this, and last year, for the first time, we had the happiness of giving final examinations equivalent to

The Matriculation Exams of English Universities

If this happy state of affairs continues we will soon, no doubt, find many aspirants for the Seminary and begin to form our native clergy.

As a beginning, one student from our high school entered the Papal Seminary at Kandy last January. We hope he will persevere. Three others will be ready for the same course in a couple of years.

Tamil priests could do an immense amount of good

among the congested population of this district, but here comes the great obstacle to forming our clergy—the want or means to defray the expense of their education. The Papal Seminary receives subsidies for students sent from dioceses in India, but Burma is not included and receives no help.

It is necessary, therefore, for each of our students to pay an admission fee and monthly board. To that must be added cost of clothing and incidental expenses. In some countries

The Parents are Able to Help Their Sons a Little

but our people are new to religion, even to civilization, and in the vocation of a youth they see only that his material assistance, upon which they had counted and which they sorely need, is lost to them forever.

A few words regarding our first aspirant for Holy Orders. He is, in fact, a former Lutheran. Now twenty-two years of age and has been a baptized Catholic about twelve years. He was employed as a telegraph operator, and it was no easy matter for him to leave this good position, combat the objections of his parents and begin the difficult study of Latin.

The parents gave their consent only on the stipulation that the son's education should cost them nothing. It seems impossible that Providence will not assist this truly zealous young man to fulfill his holy ambition, begun with such a spirit of self-sacrifice.

The Tamil population of southern Burma is about 250,000 souls, of whom 10,000 belong to St. Anthony's parish, Rangoon. The other 15,000 are dispersed through the country. About 12,000 persons cultivate rice fields, the others are domestic servants, artisans, small merchants and so on. At the present time there are only two European



STILL FAITHFUL TO THE OLD ORDER

missionaries to visit this flock of 15,000 sheep scattered here and there over a vast district.

St. Anthony's parish also counts only two apostles, one of whom after twenty-six years of truly Herculean labor is now

Unable to Carry on An Active Propaganda

I do not include myself in the two priests named, as I am occupied solely with the schools and the work of the seminarians and undertake no parish ministration.

Happily a young Anglo-Indian priest is soon to be ordained who, though originally from India, has always wished to devote himself to the Burma mission and voluntarily offered his services to Mgr. Cardot.

To sum up the situation we need several founda-

tions that shall place our schools on a firm basis. We are trying, moreover, to form a teaching order of Indian Brothers who will take charge of the classrooms. One has already finished his novitiate, and the good influence he has over the children intrusted to his care shows how valuable such auxiliaries would be to the mission.

Our diocese has grown from very humble beginnings. The first missionary built with the aid of his Christians a little wooden structure which was at once church, presbytery and school. With the march of time a brick church, now in use, was erected. Almost everything, interiorly, is lacking, but the four walls give shelter to the congregation, and as Indians are accustomed to sit on the ground, the six benches which comprise the furnishings of the church do very well.

Six Protestants to One Catholic

A modest offering was recently sent to Rev. B. Scheffer, in Asumbi, Kissi District, B. E. Africa, and called forth this reply:

"Your assistance, which has come from an unknown corner, is a direct answer to prayers, and shows once more that Providence does not cease to provide for our needs.

"I came to Asumbi at the end of October, 1913, and had to start in the high grass with no other Christians than a cook and a catechist who came with me. I lived in a native hut and had another native hut as a church. The people of the district are very backward, and all I could get together for instruction were a dozen boys. But the number grew little by little, and in September, 1914, when we had to evacuate, we had forty readers and eleven Christians.

"On our return the work continued to grow and our chief antagonists now are the Seventh Day Adventists who have six stations here to our one, and apparently unlimited means. But America has always been good to Asumbi and given most of the means to spread our holy religion here; so we do not despair in spite of the Seventh Day Adventists."

The Franciscans and the Lepers

Ever imitating his Divine Master, the first friend of the lepers, St. Francis yearned especially over this class of sufferers. Indeed his conversion is to some extent connected with the love he bore them.

The Franciscan Missionary Sisters of Mary are doing splendid work among the lepers, especially in the Far East. These zealous nuns have leper houses in Mandalay and Rangoon, Burmah, also at Hitoyoshi, Japan, and at Mendela, Island of Ceylon. At Ambohidratrimo, Madagascar, their establishment housed over eight hundred lepers. But in 1916, the French Government secularized the institution. The poor unfortunates in vain deplored the expulsion of their benefactresses, who had turned this house of sorrow into a paradise for them. At the leper house of Mandalay, founded in 1897, the Franciscan Missionaries of Mary accommodate about three hundred cases, and attend besides to about 8,000 outside patients a year.

In Mandalay the leper house counts four hundred and forty inmates.

It is to be noted that among the Franciscan Missionaries of Mary, there are many vocations from the higher ranks of society, who abandon their social position in order to serve, for the love of Jesus Christ, the lowliest of His creatures, who are afflicted with the most disgusting and horrifying disease.

Dispensary Needed

Situated twenty miles from the railway station, the mission centre at Viriyour, Kallakurchy, India, needs a dispensary. Rev. L. M. Arul, who sends the communication, is a native priest. He adds, "The future dispensary is to be dedicated to the Blessed Virgin Mary. Let the faithful children of the Blessed Mother come forward and help."

Equipment For a Hospital Needed

Mother Victoria pens this appeal, which makes known her needs quite clearly:

"We are Sisters of Charity, of the Order of St. Vincent de Paul, and in January last we were brought here by the Bishop of Zamboanga, to open a Catholic hospital.

"When I tell you that this is the only Catholic hospital in the Southern Philippines, you can form an idea of the necessity and importance of our work.

"In the matter of equipment there are many things that we need very much, but chief among them are instruments and medicines. I am sure the wants of the sick poor of this region will not go unheeded, even in the present calamitous times. Offerings sent will be most wisely expended."

"The souls of the heathen are as immortal as our own. They were created for the same end, eternal happiness. This our faith teaches us. Not one of the eight hundred million of souls will cease to exist when it is parted from the body by death. Surely we should be solicitous to give the heathen a chance."

IN MEMORY OF FATHER LAWRENCE MULDER, O. P.

Right Rev. M. G. Vuylsteke, O. P.

One of the unknown yet self-sacrificing missionaries of the West Indies was the late Rev. Fr. Mulder, a member of the Dominican Order. For forty-five years he labored in silence and obscurity in one of the inaccessible stations of those islands without once returning to see his native country or his mother. His memory is held in great esteem by the natives and by his brother clergymen.

THE venerable priest of God, Fr. Lawrence Mulder, died last year on the day before the Feast of St. Dominic in one of the smallest islands of the West Indies.

Unknown to his countrymen, this missionary-monk lived hidden in obscurity until the hand of a friend, on the occasion of his silver jubilee as Pastor of Saba, allowed himself to remove, partially at least, the veil of that glorious priestly life. From that day this model priest has been known as "the Man on the Rock."

For twenty-five years he worked and labored on this barren rock; during all that time he gave himself, his whole person, and all that he had,

To His Poor Abandoned Children

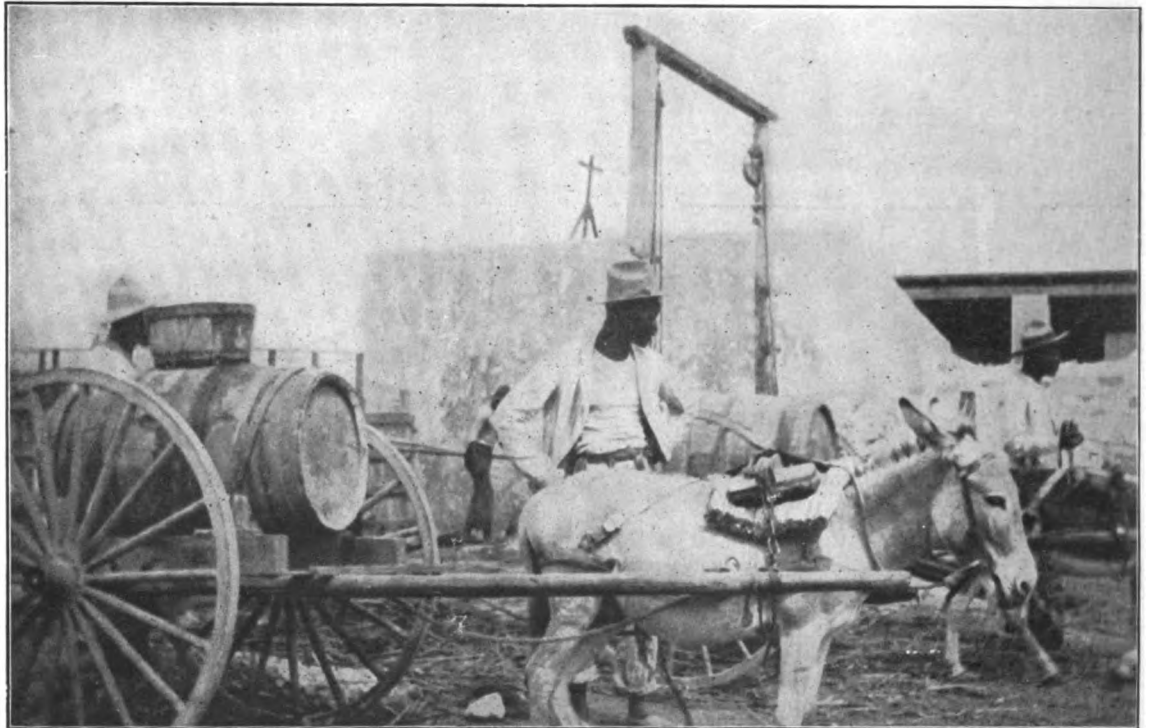
With St. Paul he was ready to yield himself up in behalf of their souls. Every Sunday morning after saying Holy Mass and explaining the Catholic doctrine in the church on the top of the mountain he would go down the steep wall to fulfill the same duties in the little church situated one thousand feet below. Not until this hard work and this fatiguing climb were done, which took him seven hours, could he allow himself a little refreshment.

And who will be able to count all the footprints he left on the mountain paths in order to assist the sick and dying, who languished in their poor huts? "*Indeed how lovely the feet are of those who announce*

the Gospel of peace, the Gospel of the good!" (Rom. x. 15.)

Such strenuous apostolic labor required a strong constitution, for there were no waving palm trees to give the missionary any cooling shade: the tropic sun freely darted its burning rays. But Fr. Mulder could bear the burden of the day and the heat; more than that: no privation was ever too much for him. Since his earliest religious years he had practised self-sacrifice and restraint in corporal wants. So far did he go in his sobriety, that the life of the Egyptian anachorites would not have made him tremble.

For that "Man on the Rock" a life of abnegation was a joy. Laughingly he would sometimes call himself the King of Saba, but the princely treasures of the Old Testamental Kings were not found with him. As to luxury, even the most simple, he did not know it, and what he spared from his mouth would dis-



THE POPULAR WATER WAGON OF THE WEST INDIES

appear as alms among the ever-needful population.

So He Lived as a Father Among His Children

shared with them his poor piece of bread, partook of their sorrows and their happiness, but above all he

endeavored to educate them to be true Christians, destined for the Kingdom of God.

That purpose he always pursued with all the ardor of his soul; for that purpose he was always on the alert as a careful shepherd, because even his far-off island was not without its treacherous wolf to threaten the flock.

The strength for such a life of sacrifice the pious priest gathered in the holy intercourse with God. The quiet stillness of his priestly dwelling, the continual separation from his friends and relations, the unhindered sight on the immensurable ocean, where the sun would daily rise in glory and majestically set in abundance of the richest colors, where the sky arched with its innumerable host of stars—all that made him feel as in a spiritual retreat in which God speaks so intimately to the soul and the soul so confidently to God.

All the treasures of that noble life as a priest, strengthened daily by the Bread of Angels, made him extremely happy in the midst of his poverty and loneliness. He would not have given it up for the whole world.

And yet he had to make the sacrifice. In 1907 the Ecclesiastical Authority judged it a good thing to send Fr. Mulder to the newly-founded mission of Porto Rico and confide the hard labor in Saba to youthful forces. It was with a broken heart that the poor people to whom he was so strongly attached and whose wants he knew so well said farewell, but he obeyed as a true religious, and began the work in the new field with rejuvenated strength.

At the age of sixty-four years—he was born in 1843 at Gend in Guldere—he began to apply himself to acquiring the Spanish, and studied from early morning till late at night in order to master that language and so partake of the parish work with more profit. "Every evening," wrote one of his

younger brethren from Yanci, "Fr. Mulder is at hand at five o'clock to go to the hospital, an hour's walk from our house, to say Mass. Usually he takes only one meal a day, but on some festive occasions he will take a couple of oranges or bananas in the evening."

But it was not possible to resist the complaints of the people of Saba, who mourned for their Father's absence. In 1911 Saba was happy to welcome its apostle again. And Fr. Mulder, too, was glad to see this filial ostentation of joy, but still more because he found a work-fellow whose love of labor was strengthened by youthful force, and a community of Sisters who, with

A Devotion Not to Be Praised Sufficiently

continued the work of charity of St. Catherine of Siena. The old man seemed to revive; the evening of his life bore rich fruits, because he labored wherever his hand could still find something to be done.

At last, after laboring for forty-five years in the mission, the hour came in which the heavenly Master of the Vineyard called up His faithful servant for his eternal reward. The Feast of St. Dominic was going to be ushered in when the missionary left the earthly exile to partake of the bliss of heaven.

During all his long and arduous stay of forty-five years as missionary in the West Indies, not once did Fr. Mulder visit his own country or see his people again.

His worthy mother lived at Mimequen, in Holland, and often mourned because she could not have the joy of beholding her son again, but when he finally wrote that he could not leave his island without danger to the souls under his care, she resigned herself generously, saying: "If I knew that on account of his holiday one single soul might be lost, I should not wish him to come."

Our Lady of Zoce

On the top of a hill, called Zoce, about thirty miles to the south of Shanghai, China, stands a church dedicated to Our Lady of Christians. This was built about forty years ago as the result of a vow made in 1871 by the Superior of the Kiangnan Mission to secure the special protection of the Blessed Virgin Mary during that time of persecution, when it will be remembered that two priests and ten nuns were put to death at Tien-tsin.

Every year, in May, thousands of Christians flock from all parts of Southern Kiangsu to the Temple of Our Lady of Zoce. Hundreds of native boats are seen at the foot of the hill, in the creeks, and the church is always crowded. There is a smaller church on the slope of the hill, and the fourteen Stations of the Cross are set at regular intervals between the two churches.

One Woman Baptizes Three Hundred Infants a Year

Not long ago someone sent Fr. C. Daems, P. F. M., of Tsinchow, China, a chalice. Commenting upon this gift, he says:

"The chalice was welcome, and we are grateful to the donor. Just before the war, 'White Wolf,' the well-known brigand, pillaged five of our largest churches and took away almost all the ornaments. Since then such offerings are much needed.

"Our work among the little ones is progressing favorably. We have one old native woman, now over seventy years old, who gives her time to baptizing infants at the point of death. She sends more than three hundred a year to heaven. Although our mission is young, we have three orphan asylums. Here, besides rescued children, are placed young Christian girls who wish to receive instruction in religion so that they may spread the Faith in their own neighborhoods."

A FESTIVE OCCASION FOR THE KARENS

A Missionary

A very delightful occasion took place in the Toungoo mission, East Burma, this year, the event being the annual gathering of the Christians of the district. To accommodate the thousands that were present a regular bamboo city, including a church, sprang up, to be deserted when the ceremonies were ended.

THE annual meeting of the Catholic Karens opened on February 16th and terminated on the evening of the 18th of the same month. Some time previous the elders called councils to appoint the date and place most suitable for the assembly. They decided on Leiktho, and selected a spot about a half hour's walk from the central Mission House. In a subsequent meeting they discussed ways and means for catering to the immense crowds usual on such occasions. Everything having been satisfactorily arranged it remained for us to put our plans into execution.

the case of our guests. Immense quantities of rice, chillies, ngapi, pumpkins, etc., were carted to the spot. Hither also were brought buffalo bullocks.

On the afternoon of the 16th, a blare of trumpets announced the beginning of the festival. Crowds, largely representative of the Karen tribes—Kun Wun, Gheckoo, Sokho, Padaung and Red Karens—came pouring in to the accompaniment of the strains of a European band and the united, if not harmonious, sounds proceeding from several native bands. His Lordship, Mgr. Segrada, accompanied by the clergy,



AMATEUR THEATRICALS FORMED ONE PART OF THE ENTERTAINMENT

The first duty was to transport about five thousand long bamboos to the summit of the hill. There where to be utilized in the construction of a church (an edifice of noble dimensions and of quite imposing appearance owing to its turrets), a theatre, huts for the housing of our visitors, altars, confessionals, etc.

When these buildings were completed to the satisfaction of the good priest in charge, we had to turn our attention to the means of satisfying the wants of the "inner man"—a very hungry "inner man" in

proceeded to the reception hall (another bamboo structure). After the recitation of the customary prayers and

The Singing of a Few Select Songs

His Lordship delivered an appropriate address in Karen—Gheba. This was followed by a speech in Gheckoo read by a Karen catechist.

The speeches over, all thronged to the church and hundreds presented themselves for confession. A

number, however, were obliged to wait till next morning. On the morning of the 17th the faithful were summoned by gongs to the Pontifical High Mass and, notwithstanding the generous dimensions of the church, many had perforce to remain outside. The music was very well rendered by the orphans of the Toungoo schools under the able direction of the Rev. Fr. Resinelli.

On Saturday we were rejoiced by the arrival of a Burman who had walked all the thirty miles from Toungoo to solicit admission to our church. The crowning glory of the day was the arrival of a telegram from Rome announcing that the Holy Father sent His Apostolic Benediction to our revered Bishop, his clergy, his people and all their good works. When Monsignor read the telegram to the assembled crowd in the evening after service, a roar of applause rose up

From Over Four Thousand Throats

This telegram was the main theme of conversation all that evening, and in fact remained so till the close of the festival. That evening over a thousand persons confessed. Our good Bishop lightened considerably the labors of his devoted priests by his attendance in the confessional, and endeared himself to all by his amiability and simplicity.

Later on, in default of a bioscope, one of the good Fathers entertained the visitors with a magic lantern exhibition. The slides were all very good. Pictures of the Vatican and other notable buildings in Rome were shown; this was followed by scenes from the

Life and Passion of our Divine Redeemer and representations of Biblical personages and events.

At the Pontifical High Mass next morning, a thousand persons received our Dear Lord in the Sacrament of His Love. A new Mass and beautiful canticles were sung by the choir. At noon His Lordship conferred the Sacrament of Confirmation on a hundred persons of both sexes. After this ceremony the Rev. Fr. Cassinger, who had traveled expressly from Rangoon to represent our confrères of the French Mission, delivered a very fine sermon in Burmese. He was followed by a Karen Cicero who treated exhaustively the subject of our duty in the maintenance of the Clergy and the works of the Mission, a duty to which

The Conscience of the Karens Has Not Yet Awakened!

After the evening's service all adjourned to our "theatre hall." The simple audience was charmed by the "Seven Machabees" performed by the people of Leikhto. The next item was a cantata, "The Village School Master," rendered by the teachers and boys of Toungoo. Then followed a farce, "Osteria del Falcone" which evoked tears of laughter.

The fun was intensified by the fact that some of the actors forgot that they were supposed to be deaf, and set about belaboring the others in the "cast" who made uncomplimentary speeches anent the "deaf men." The last items were episodes in the World War and the grand work done by the devoted members of the Red Cross Societies.

Why Not Begin Today

How sweet in golden dreams to bask!
But here and now do we do our task?
The deeds, our fancy and valor ask,
Why not begin them today?

We shall give to Faith repeated birth
And to Hope and Love new life and worth.
Our zeal ablaze will transform the earth!
But did we something today?

We shall give our gold in a royal sum.
—Did we give our mite today?
We shall do so much in the years to come!
Have we done a little today?

"The words of Our Lord, 'So let your light shine before men that they may glorify your Father Who is in Heaven,' apply in an especial manner to the light of Faith within us. And before whom must we let it

shine? Before all men, no doubt, but especially before those who sit in darkness and in the shadow of death. By taking part in the work of the foreign missions every Catholic can make the light of Faith that burns in his soul shine brightly before those, who need so much light to dispel the dark clouds of pagan superstition which envelop their minds."

"The best parishes in the United States today are those parishes which contribute most generously to missionary work. The best Catholic homes in the land today are those homes in which some sacrifices are made for the missionary conquest of heathen lands."
—Bishop Cancrin, Pittsburgh.

"The following reasons should urge us to do all in our power to aid the work of converting the heathen: Love of God, gratitude for the great gift of Faith, love of our fellowmen and the threatening danger that the heathen shall fall a prey to unbelief or false doctrines."

AN OPEN LETTER FROM BISHOP MANNA

The Right Rev. James Manna, Bishop of Talbora, and Syro-Chaldean Vicar Patriarchal at Ven, addresses this letter to friends of the mission hoping that the great misery of his flock may arouse sympathy even amidst the many calls now being made from all parts of a suffering world. The Christians of Persia have been the victims of great atrocities, not only people but clergy having been called on numerously to lay down their lives for the Faith.

AMONG the many nations which have suffered from the war is the unfortunate Syro-Chaldean people live amongst barbarous and cruel Moslems and Kurds, occupying the borders of Persia and Turkey. As they have always been subjected to all kinds of annoyances, and especially during the present universal upheaval were they bound to expect many misfortunes.

From the commencement of the year 1915, the Syro-Chaldeans of Persia (Urmiah and Salmas) were most cruelly hunted, pillaged and massacred. No less than one hundred and fourteen of their villages were, in the space of three days, ruined, their churches destroyed; eight of their priests were also killed, of whom two were burned alive, whilst twelve died in prison, and hundreds of their youths were shot or hung, carried away by force, and compelled to become Moslems, others being cut to pieces after having endured unheard-of torments.

Some months later, the Syro-Chaldeans of Turkey suffered the same fate: the most horrible massacres being perpetrated in the provinces of Vann, Bitlis, Kharpout, Diarbekir, etc., where not alone the Armenians, but also the Syro-Chaldeans

Were Pitilessly Done to Death

their wives and children carried off as slaves, or else shut up in harems. Their bishops and priests were massacred. In the Diocese of Van alone, a bishop and twenty-five priests were murdered, whilst at Bitlis, cut of more than twenty priests, only three escaped. (Here we only give the number of Catholic priests.) Their goods were ruthlessly pillaged, and hundreds of their villages were completely wiped out. The survivors, men, women and children, fled to Urmiah and Salmas (Persia), where the presence of Russian troops had put an end to the massacres perpetrated in Persia:

others took refuge in the Russian Caucasus. As for the Christians of Upper Mesopotamia, they are still at the mercy of their foes, the men impressed into the Turkish army, and we have proofs that many have been massacred by the Turks themselves or exposed in the front of the fighting-line to the fire of the Allies. The women and children, whose possessions were confiscated by the Moslems, are in a most deplorable state and are perishing of want. All this has this innocent and defenceless nation suffered, and still suffers, for no other cause than that of being Christian.

On being informed of the misfortunes of these poor people, the Sacred Congregation of the Propaganda has with fatherly kindness authorized me to collect alms in order to succor my unhappy Syro-Chaldean compatriots, furnishing me also with a letter of introduction, and it has likewise given me as a companion, the Rev. Fr. Abel Zayia, a priest of the Lazarist mission, who has been delegated for the same quest by His Lordship, Bishop Sontag, C. M., Delegate Apostolic of Persia, and the Syro-Chaldean Prelates of Urmiah and Salmas.

We fully realize that in these hard times charity

has many demands upon it, but at least may it be permitted us to gather up the crumbs which fall from the table of the Lord! May we then be allowed a share in your generosity,

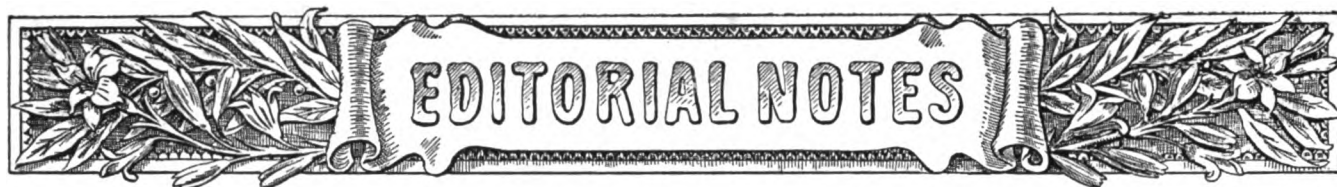
In Order To Be Enabled to Feed the Starving

to clothe the naked, and to shelter the homeless: to maintain the little ones—alas, so numerous!—orphaned through the murder of their parents, or their death by typhus, as well as to succor our priests and, later, rebuild our ruined churches.

In the hope that this appeal may be warmly commended to your many charitable readers, accept my most respectful homage and gratitude.



ARMENIAN CHILDREN IN THE HAPPY DAYS BEFORE THE WAR



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR

THE PROPAGATION OF THE FAITH

(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor

J. G. MENARD, Assistant Editor

BEFORE the frightful persecution which is desolating the Church in Mexico began, The Society for the Propagation of the Faith had a flourishing branch in that country; it was in charge of the Rev.

**A Noble
Example**

J. F. Hagenbach and other priests of the Lyons Society for African Missions. Needless to say that the revolution inter-

rupted the work. Fr. Hagenbach left Mexico nearly three years ago, and is at present in New York lending his valuable services to the American Branch of the Society.

It might have been surmised that owing to the religious condition of Mexico the "Propagation of the Faith" had been lost sight of in that unfortunate country. What was not, therefore, the surprise of Fr. Hagenbach when, a few days ago, he received three hundred and five dollars as the contribution of the Diocese of Yucatan for 1916.

The priest who forwarded the money offered excuses for the size of the contribution, adding: "But I may assure you that it is made at the cost of many sacrifices, and we know that in the eyes of God such charity is more meritorious than the one which imposes no privation."

For ourselves we consider this contribution as extremely generous under the circumstances, and we may incidentally remark that there are eighteen dioceses in the United States, among them an arch-diocese, that contributed less than three hundred dollars in 1916.

When in the midst of tribulation people continue to think of their far-away brethren who are in a still worse condition, since they have not received the good tidings, it shows that faith is much alive among them, and it is to be hoped that their charity will obtain the Divine help needful to free them from the bandits who are oppressing their beloved country.

THE office of CATHOLIC MISSIONS was recently honored by a visit of the Right Rev. P. J. Hurth, Bishop of Nueva Segovia, P. I., who is visiting this country in the interests of his mission. His

diocese has a Catholic population of 900,000 who are ministered unto by one hundred and fifty-five priests, which means

that there is one priest for every 5,806 Catholics. If we take into account that there is also in the diocese of Nueva Segovia a non-Catholic population of 500,000 to be converted, it is clear that the number of workers is out of all proportion to the task to be performed. Bishop Hurth praised highly the work of his clergy, especially of the Belgian and German missionaries who have a large number of parishes.

There is a fine field for American missionaries in the Philippine Islands.

* * *

IN the *Toledo Record* there recently appeared a tribute to our missionary nuns that shows how remarkable is their work in itself, and how profoundly it impresses the Protestant observer who does not com-

**What An American
Girl Can Do**

prehend the spirit that animates the apostolic soul. The quotation is:

"Not long ago, in distant Algiers, North Africa, an American tourist visited the lepers' colony there out of pure curiosity. These poor lepers were cared for by a community of Sisters.

"The gentleman was attracted by one of these self-sacrificing women because of her youth, beauty and refinement, and to his surprise he learned that she was an American girl. Being introduced to her, he said, 'Sister, I would not do this work for \$10,000 a year.' 'No,' said the Sister, 'nor would I do it for \$100,000 nor a million a year.' 'Really,' said the stranger, 'you surprise me. What, then, do you receive?' 'Nothing,' was the reply, 'absolutely nothing.' 'Then why do you do it?' The Sister lifted the crucifix that was pending from her rosary and, sweetly kissing it, said, 'I do it for the love of Him, for Jesus Who died for the love of them and for the love of me. In the loathsome ulcers of these poor lepers I see the wounds of my crowned and crucified Saviour.'"

* * *

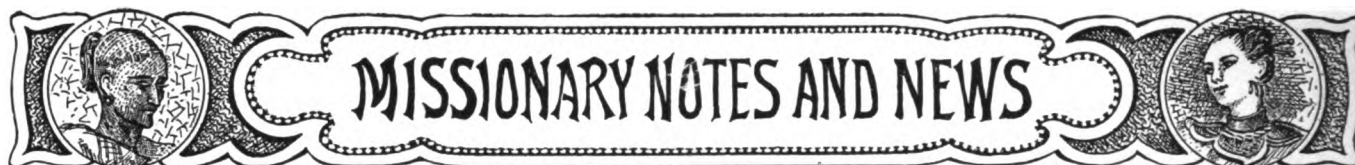
OUR conditional fund is growing every year, and we are often written to for information about the Conditional Gifts Plan. We have just printed a little booklet explaining its advantages to the donor as a

**Our
Conditional Fund**

worthy form of charity and as a safe investment. It contains also the form of obligation given by The Society for the

Propagation of the Faith to conditional donors.

This pamphlet will be sent free on application to all friends of the missions.



AMERICA

NEW YORK Twelve students from the Foreign Mission Seminary at Maryknoll participated in the recent ordinations at New York. One of these, Rev. John J. Massoth, of Kansas, was advanced to the priesthood. Two others, Rev. William P. O'Shea, of New Jersey, and Rev. Alphonsus S. Vogel, of New York City, received the diaconate.

Minor orders were conferred on Joseph Hunt, and Raymond Lane and Robert Cairns, of Massachusetts, and on Anthony Hodgins, of New York.

Tonsure was given to Philip Taggart, also of New York, to Joseph Sweeney, of Connecticut, Joseph Stack, of Washington, D. C., John Murray, of Massachusetts, and Frederick Gregory, of Rhode Island.

The Seminary at Maryknoll now counts ten priests, and it is understood, will soon take the necessary steps to secure its first field of labor.

The report for the United S. P. F. States Branch of S. P. F., for the year of 1916, has just appeared. From it we learn that our Catholics contributed \$515,485.19 to the cause of the missions. This total is about \$15,000 larger than that of last year. There are about 600,000 members of the Society in this country.

At the present time the Society is practically making it possible for 15,000 missionaries to live. The war has reduced its income; simultaneously it has reduced the missionaries' allowances from \$10 to \$8 and even \$6 a month. Without that eight dollars, all our valiant priests in the Foreign Field would be left in utter destitution; with it, they can at least live, though clearly it is not sufficient to enable them to do a vast amount of constructive work.

The Society for the Propagation of the Faith reached its ninety-fifth year this May. Its usefulness to the mission cause was never more clearly evinced than at the present time, when the Faith, though no longer an alien in the far-distant places of the world, is in danger of expiring for want of nourishment.

PHILIPPINE ISLANDS The Superior of the Belgian missionaries, in the Philippine Islands, Very Rev. Joseph Schipman writes from Baguio:

"I am pleased to say that our mission is continuously making progress. We have to be very grateful to the good Lord and to the instruments under Him, who permit us, notwithstanding the distressful

times, to keep up the good work among our poor Igorots. Mass intentions now mean a great deal to us."

CANADA Four nuns belonging to the Convent of the Immaculate Conception in Montreal are going to China to devote their lives to the missions, this order being a missionary one. Two of them will work in the leper station at Shek-Lung, near Canton, and the other two will work to a creche at Sa-Ho-Po, also near Canton.

The Archbishop of Montreal presided at the moving ceremony in the chapel of the convent which marked their departure.

ASIA

JAPAN From Osaka comes the sad news of the death of Mgr. Jules A. Chatron, P. F. M., one of the veteran workers in the missionary army. Mgr. Chatron was seventy-four years of age, and had been forty-eight years a priest and twenty-one years a bishop. The Osaka mission owes much to his untiring efforts, and during his long period of labor he had seen many changes take place in Japan.

About fifteen years ago Bishop Chatron came to the United States, where he remained a few months in the interests of diocese. He has also written frequently to American Catholics who cannot but feel they had a real acquaintance with this zealous and faithful apostle.

Bishop Combaz, P. F. M., of Nagasaki, pays a tribute to native clergy when he says, relating to the loss of one of them:

"I have just sustained a great blow in the death of a native priest, Fr. Paul Fukahori, who had charge of the district of Kumamoto. He was thoroughly capable and filled with a truly apostolic spirit. His place will not be easily filled."

CHINA Mgr. P. Dumond, C. M., writes from Tientsin: "On Passion Sunday, I had the happiness of ordaining six new Chinese priests, who give me every hope of being able to convert many of their compatriots. I commend them to the prayers of all friends of the apostolate."

Relative to his transfer from North Shensi to Central Shensi, Bishop Eugene Massi, O. F. M., says of the latter district:

"The poverty of this vicariate is extreme. Famine and blackest misery are everywhere. The missionaries have only Mass offerings upon which to rely and without them can give little help to the

unfortunates who come to their doors begging for bread."

The hope of the Weihsien mission, Shantung, this year, is destroyed by the drought. The population, already poor, will soon be plunged in dire necessity. Other food beside rice has gone up in price and is beyond the reach of them. Fr. Irenée-Marie Frederic, who sends this sad report, is a Franciscan apostle whom we already know from frequent letters.

INDIA Bishop Roy, P. F. M., is located in the mountain district, Coimbatore, being situated in the beautiful blue Nilgiris so eagerly sought by Europeans during India's hottest season. In these mountains there are six parishes with about fifteen thousand Catholics, many of them English.

The natives number more than sixty thousand. They are rather wild and do not take kindly to Christianity. In fact the severe laws of the Catholic Faith frighten these children of nature accustomed to follow their own free will. It is with difficulty that a few of them have been brought to the missions. With a lack of priests the situation is not brilliant for Bishop Roy, but missionary prelates do not easily give way to discouragement.

OCEANICA

TAHITI The Rt. Rev. A. Hermel, S. H. Pic., Vicar Apostolic of Tahiti, is making a visit to San Francisco to supervise the printing of a prayer book in the Tahitian language. It will cost a considerable amount of money, but is a necessary expense if the people of Tahiti are to become grounded in the Faith. Once printed the book will be a permanent aid to apostles of that district and will make their work much easier.

NAVIGATOR ISLANDS From Samoa, belonging to the Vicariate of the Navigator Islands, comes a letter written by Bishop P. Broyer, S. M. He announces some good news, namely, that last year he was able to send a catechist to the Manu Islands, sixty miles distant from Tutuila, which island, it seems, belongs to the United States and should therefore have a special interest for us.

"The catechist at Manu was well received and already counts some important people among his converts. The son of the former king, his wife and children, the wife of the present native governor and their children, and several other 'personages,' have readily accepted the Faith."

JUL 27 1917

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH-

THE

GOSPEL.

TO EVERY

CREATURE.



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

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1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

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Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

"Annals of the Propagation of the Faith"

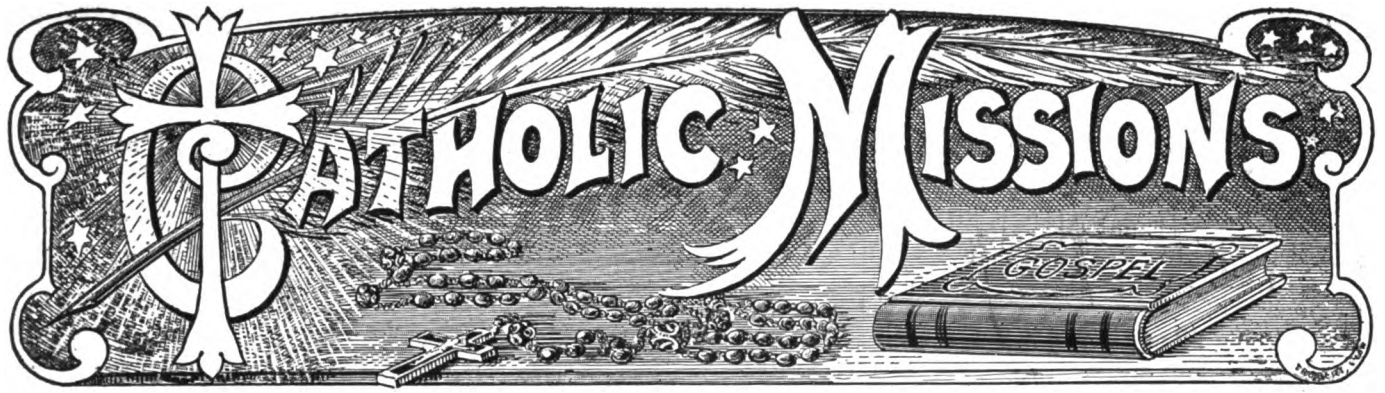
IS ISSUED EVERY OTHER MONTH

February, April, June,

August, October, December

Subscription Price, One Dollar Per Year

Address: National Office of Propagation of the Faith
343 Lexington Avenue
New York, N. Y.



VOL. XI

AUGUST 1917

No. 8

THE PARIS SOCIETY FOR FOREIGN MISSIONS

Rev. Dom Maternus Spitz, O.S.B.

The Paris Foreign Mission Society has now been two hundred and fifty years in existence. With the arrival of this anniversary it seems only fitting to study the history of one of the most important of the many religious families devoted to the salvation of the heathen. It has already sent more than three thousand workers into the Far East and has been instrumental in forming a numerous native clergy which is one of its chief aims.

WHEN at the beginning of the sixteenth century Protestant heresy entered upon a relentless war against the divine authority and supremacy of the Catholic Church, and when some of the fairest provinces in Europe, poisoned by an irreligious spirit and antagonism against the Catholic Faith fell off the tree of the Church, Divine Providence opened up new continents in the Far East and in the Distant West.

The Catholic Church mindful of the great mission intrusted to her by her divine Founder "to go and to teach all nations," sent forth her missionaries to preach the Gospel of Peace and the Unity of Faith to the newly-discovered races which were to take the places of those who had gone astray.

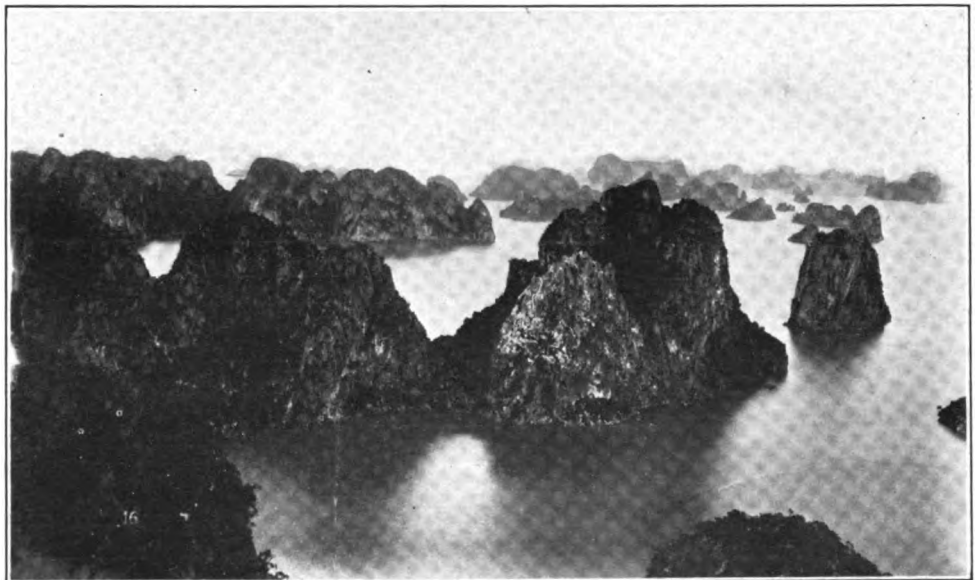
**Whilst Portuguese Explorers
Pushed Their Discoveries
to the East**

the Spanish extended their conquests to the West. Yet both were anxious for the extension of the Kingdom of God on earth and for the spreading of Christianity, and both supported missionary enterprise among the pagan races in America and Asia.

As the older Religious Orders had recovered from the consequences of the so-called Reformation, and as a new spirit had been infused into them, missionary volunteers came forth from the Dominicans, the Fran-

ciscans and the Augustinians to take once more their places in the mission field, whilst new Religious Orders, Congregations and Societies were founded, such as the Jesuits, the Lazarists, the Capuchins, the Barnabites, the Theatines, etc., who were to share in the work of the Apostolate.

Thus Franciscan missionaries carried on the Catho-



WILD SCENERY NEAR MARITIME TONKIN WHERE THE P. F. M.'s ARE SUCCESSFUL

lic Apostolate in Yucatan and Guatemala, in Honduras and Nicaragua, in South America. They had missions in Columbia and Venezuela, in Peru and Ecuador. In 1538 they landed in Brazil and later on French Franciscans went to Canada and Nova Scotia, and in course of time were everywhere supported by members of the Society of Jesus.

Though Trinitarians, Franciscans and Dominicans

had been at work with more or less success in the mission field of the East, St. Francis Xavier and his Jesuit colleagues inaugurated the Catholic Apostolate in India (1542), in Ceylon, Malacca and Japan and extended it to China, Tibet, Cochin China, Cambodia, etc.

A different ecclesiastical policy in Church administration, however, was observed in the West and in the East. For, whilst Spain made generous promises and efforts for a regular hierarchy by erecting Archiepiscopal and Episcopal Sees in the West, Portugal did very little in this direction in the East. Here we find in the beginning of the seventeenth century the Archbishopric of Goa (1534, resp. 1557) with suffragan sees at Cochin (1557), Malacca (1557), Macao (1575), Cranganore (1600) and Meliapor (1606), which included the whole of India, Malabar, Ceylon, Further India, Cochin China and China. For Japan there was the diocese of Funay (1587). All these were under the influence of the Padroado of Portugal, and without the permission of the latter no bishop or missionary was allowed

To Set His Foot Upon Eastern Soil

within the jurisdiction of the Padroado.

It soon became evident that this was a very unsatisfactory state of things for a healthy development of missionary work in the East. Propaganda, therefore, began to devote her whole attention to the missions in the Far East, especially as the ruined state of the once flourishing Church in Japan revealed its serious character. The ever-increasing number of native Christians and the small number of European priests and missionaries demanded a stronger organization.

As early as 1630 Propaganda pointed out the only possible means of bridging over the difficulty by suggesting the formation of a native secular clergy in China, Japan and Indo-China who would be able to look after the native flocks in time of persecution and to keep up a continuous supply of native priests. But as this was impossible without Bishops, Propaganda also suggested the erection of Archbishoprics and Bishoprics in 1633 and 1651.

This idea was also entertained by missionaries in the East, especially by Fr. Alexander de Rhodes, S. J., (+1660), as well as by zealous priests in Europe, such as St. Vincent de Paul, François Pallu, Canon of Tours, Pierre Lambert de la Motte, priest of the dio-

cese of Rouen, Abbé Obier, Vincent de Meur, a Breton missionary and others. Portugal, however, pleading her time-honored privileges in the East and was therefore responsible for the Church's welfare, opposed all the measures proposed by Propaganda.

Thereupon Abbé Pierre Lambert de la Motte went to Rome and petitioned Alexander VII. to send Titular Bishops or Bishops in *partibus infidelium* to the East instead of canonically instituted Bishops; he promised to pay all the necessary expenses and in order to supply a sufficient number of apostolic workers suggested the ordination of native catechists as priests.

To cut short all further opposition which might be raised by Portugal, Pope Alexander VII. accepted the offer on August 17, 1658, and appointed François Pallu, Titular Bishop of Heliopolis, as Vicar Apostolic of Tonkin, Pierre Lambert de la Motte, Titular Bishop of Berythus, as Vicar Apostolic of Cochin China and Ignatius Cotelendi, Titular Bishop of Metellopolis, as Vicar Apostolic of Nankin, and intrusted to them the spiritual jurisdiction over Laos, Tartary, Japan, Corea, China, Indo-China and other parts in the East which so far had not been intrusted to any Religious Order or Missionary Society.

For the evangelization of these parts Propaganda laid down certain rules for the missionaries who were to be sent there. "They ought to be men capable by age and good health to carry on the Apostolate, men of great charity and prudence, discreet and to be all things to

all men." The principal means to secure the continuation of the work was the

Establishment of a Seminary for the Training of Apostolic Workers

under the guidance of prudent and pious directors. Thus Propaganda itself laid down the foundations as well as the rules by which this Missionary Society was to be organized and governed.

Mgr. Pallu became the principal instrument of Providence to carry out the designs of Propaganda and to form this future Missionary Society. He prepared young priests for this apostolic work, he gathered round himself older and experienced priests to prepare future missionaries, and organized a society of ladies under the presidency of the Duchess d'Aiguillon to supply the necessary funds, whilst some of his friends helped him in recruiting candidates.



JAPAN'S BONZES YIELD SLOWLY TO MISSIONARY ENDEAVOR

In the meantime, however, the three Vicars Apostolic left Europe for their respective fields. Mgr. Lambert de la Motte was accompanied by two priests (1660), Mgr. Cotelendi followed with two priests and two brothers, whilst Mgr. Pallu went in 1661 with seven priests and two brothers. As Propaganda had advised them to avoid Portugal and her dependencies so as to be able to enter their fields, they traveled by Marseilles to Egypt and thence on foot through Persia, India, Malacca to Yuthia in Siam where, according to

Papal Legate in France. Though originally only founded for the Eastern missions its Superior, Fr. Tiberge, temporarily united the Seminary of Paris with that of Quebec, in Canada, at the request of Mgr. de Montmorency Laval, the first Bishop of Quebec, on January 29, 1665, and for a time also sent priests to the missions in Canada.

Two hundred and fifty years have elapsed since the foundations of this well-known Missionary Society were laid, and with unabated zeal its members have

continued and still continue their work of evangelization in the Far East in spite of relentless persecutions, in spite of long and tedious journeys, of difficulties of climate and language, of customs and manners so different from Western ideas. To read the annals of the Society or the accounts of the missionaries one would think to listen to a romance of adventurers for they contain episodes which are touching, edifying, refreshing and revolting.

Some will remind the reader of the brave days

of old, of the lives of St. Martin or Benedict, of St. Lawrence or Stephen, of scenes in



INDIA KNOWS THE GOOD WORK OF THESE APOSTLES

the instructions of Alexander VII. and of Propaganda, they founded the first seminary for native priests (1664). The journey took them from eighteen to thirty months, during which seven missionaries, including Mgr. Cotelendi died. The arrival of the French missionaries in the East provoked great opposition from the Portuguese as well as from some of the neophytes who had hitherto been under the jurisdiction of other missionaries. Mgr. Pallu returned, therefore, to Rome to get ampler faculties and from 1669 to 1674 Clement IX. and Clement X. issued twenty-three Bulls and Decrees in support of

The Vicars Apostolic and Their Missions

During these struggles in the East the mission seminary which was so much desired by Propaganda and the Vicars Apostolic to safeguard a supply of future missionaries, was founded in Paris through the efforts of Mgr. Pallu, Vicar Apostolic of Tonkin, and Mgr. Lambert de la Motte, Vicar Apostolic of Cochin China. It is situated at the corner of rue du Bac and rue de Babylone, about the same spot where it stands today. The present building was erected between 1684 and 1690 and was enlarged between 1869 and 1876. It was approved by Louis XIV. in 1663 and was authorized by Propaganda to take the name of *Seminaire des Missions Etrangères* or Seminary of Foreign Missions. It received its Papal approbation in 1664 from Alexander VII. through Cardinal Flavio Chigi, then

The Acts of the Apostles or in the Life of St. Paul

Bishops and priests in great number have shed their blood for their faith, like Bishops Dufresse, Dumoulin-Borie, Guenot, Guillon or like Frs. Gagelin, Marchand, Cornay, Schoeffler Vénard, etc.

Yet their successors have repaid these cruel deeds by acts of heroic charity and by rendering material services to their persecutors, like Abbé Gernot who taught the natives the cultivation of coffee, cocoa, tea or rice, or drained and fertilized large tracts of land like Abbé Villaume, etc. The members of the Society when martyred, moistened the seed of the Gospel they had just sown and by their death the mission yielded fruit ten, twenty and fifty fold, as we witness it in the history of Annam, Tonkin and Cochin China.

When expelled they hid themselves for a while only to return in disguise to continue their work as they did in Corea or Japan or Siam, or they pitched their tents somewhere else and opened up new fields. When imprisoned they write books for the use of their native flocks and continue the Apostolate by writing which they are forbidden to carry on by preaching. Some die on the journey to their land of promise or in the first days or months of their arrival before they are able to commence their work, others remain on their posts to an advanced age, like Abbé Jarrige

(1796-1889), who died at the advanced age of ninety-three years, after having spent seventy years in the missions of Maissew without taking one holiday to see the land of his birth.

The Seminary of Foreign Missions of Paris is not a Religious Order, but a Society or Congregation of secular priests who, without taking the obligation of religious vows, unite themselves with one common object in view: to extend the kingdom of God, to evangelize infidel countries, to train a native clergy and to found churches, schools and orphanages. When Mgr. Lambert de la Motte proposed religious vows in order to keep the members of the Society more closely together, Rome rejected these proposals in 1668.

In the beginning of the Society the missionary aspirants were recruited from the ranks of secular priests—which is still done today up to the age of thirty-five—who had been employed in parochial work or newly-ordained priests; later on, also students of philosophy or theology were admitted, and finally the admission was extended to students who had finished their classical studies. The Society has, therefore, never founded or maintained apostolic schools in order to train future missionaries. Although, according to article seventy-six of the Rules, admission of members is restricted to Frenchmen only; priests or seminarists are admitted from Alsace-Lorraine, Belgium, Switzerland, Holland, etc.,

Provided That They Know the French Language

On entering the Society the missionaries promise to devote themselves until death to the service of the missions, and on the day of their departure in the mission fields pronounce the following declaration: "I firmly promise to belong to the Paris Foreign Mission Society, authorized by the Holy See, to unite myself for life with the members already received in this Society, and I take the vow of persevering until death calls me in my holy vocation." Henceforth the aspirant is considered and treated as a member of the Society, but only becomes finally aggregated to it after he has spent three years in the missions and proved faithful to the duties of his vocation.

Unlike other Missionary Societies or Religious Orders the Missionary Society of Paris has no Superior General, but is governed by the Bishops, the Vicars Apostolic, the Superiors of the various missions and by a Board of Directors of the Seminary who are chosen from among the missionaries who have or have had practical experience in the different mission fields of the Society; each group of missions is represented by a Director.

Besides the Seminary in Paris, the Society possesses sanatoriums for sick and invalided missionaries in China, India and France, a Retreat house at Hong-kong and agencies or procuras at Shanghai, Hong-kong, Saigon, Singapore, Marseilles and Rome. The Society was legally recognized by the French Government in 1663 and 1775. During the French Revolution

the Seminary was closed, robbed and sold, but was restored by Napoleon in 1805. After a temporary suppression in 1809 it was reopened on March 2, 1815,

And Again Legally Recognized in 1823

During the first epoch of its existence of one hundred and fifty years the Society made apparently slow progress. True, within the first forty years (1660-1700), one hundred and nineteen priests joined, and during the whole of the eighteenth century only one hundred and ninety-eight. The number of missionaries sent out was consequently small, and amounted to only two hundred and eighty-seven from 1660 to 1820. After its restoration in 1815, however, and especially since the formation of the "Society for the Propagation of the Faith" in 1822, the Society of the Foreign Missions began to grow and to develop both in missionaries and missionary fields.

From 1815 to 1862, 492 members joined, and at the end of 1915 the membership had risen to 1,343. Whilst in the first one hundred and sixty years of its existence the Society had only been able to send out 287 missionaries, she has been able to send 2,330 members between 1820 to 1903. Thus the Paris Seminary of Foreign Missions is one of the largest and strongest forces in the missions of the Catholic Church, and its members can indeed be proud of their heroic work.

According to the statistics of December 3, 1915, published by the Missionary Seminary of Paris: "Our Society numbers exactly 1,343 missionaries and we have under our care 1,602,104 Christian souls; 984 native priests assist our missionaries, 3,372 catechists are employed to instruct and train the converts, 2,363 youths are being prepared for the priesthood in our 46 seminaries, 178,218 boys and girls attend our 5,136 schools, and 18,115 children

Are Being Reared in Our Orphanages

"The Society has under its charge: 35 Archbishoprics, Bishoprics and Vicariates, with 43 Archbishops and Bishops, over 6,000 churches and chapels. The 1,300 European missionaries and the 984 native priests are assisted in their work of education and charity by 28 communities of men with 385 Religious and by 228 communities of women with 6,586 Sisters."

As we have seen above three Vicars Apostolic had been appointed for the East by Alexander VII. in 1658, and they accompanied by a few priests and brothers set out in 1660. As Mgr. Cotelendi died on the journey and Mgr. Pallu had to return soon after his arrival, Mgr. Lambert de la Motte went to Siam, Tonkin and Cochin China and with the help of his companions Abbés de Bourges, Deydier, Haingues, Brindeau, Chevrieul, etc., founded several missionary centres, which later on became the Vicariates of Siam, Tonkin, Setchoan, Tokien, Kiangsi and Yunnan.

To facilitate the conversion of the female population he founded a native sisterhood, *Les Amantes de la Croix* or *Lovers of the Cross*, who are still in active

service today, and in order to carry on the work of evangelization more effectively he ordained in 1668 the first seven native priests who had been prepared by the Jesuits and by Frs. Deydier in Tonkin and Haingues in Cochin China. Mgr. Lambert de la Motte has thus inaugurated a new chapter in the Catholic Apostolate in the East which, as subsequent events proved, has been of paramount importance for the spread and maintenance of the Catholic Church in this much-persecuted portion of God's vineyard.

It was through the influence, the zeal and the work of the native priests that on many occasions the situation of the missions was saved in Tonkin, Cochinchina and Siam, etc.

It would be too tedious to give the history—if only a summary—of all the mission fields which in the course of time have been intrusted to the Society of Foreign Missions. As the number of both European missionaries and native priests increased during the nineteenth century in the midst and in spite of almost incessant persecutions from 1815 to 1862 the number of Vicariates, Bishoprics and Archbishoprics increased likewise, and the Missionary Society of Paris entered upon new fields in Corea and Japan, in Burma and Manchuria, in India and China and divided those in Tonkin and Cochin China.

The number rose from five in 1822 to twenty-two in 1860, and to thirty-five in 1915, *i. e.*, four in Japan, two in Corea, twelve in China, thirteen in Indo-China, and four in India. The names of Bishops Forcade and Petitjean of Japan, of Laouënan and Charbonnaux of India, of Pallegoix of Siam, of Bigamdet of Burma, of Puginier of Tonkin, etc., have become household words in the annals of Catholic missionary work in the nineteenth century.

One of the principal objects of the Society has always been and still is the training and formation of a

native secular clergy under the jurisdiction of Bishops in contradistinction to native priests belonging to Religious Orders, and therefore under the jurisdiction of their Superiors. That the Society has to some extent achieved this object is proved by the fact that since 1668

Some 2,650 Native Priests Have Gone Forth

from the general seminary of Juthia founded in 1665 and since 1805 transferred to Pulo-Pinang and the other seminaries which have been founded in the various Vicariates, and of these 1,650 alone since 1860. The number of over 2,300 ecclesiastical native students in preparation for the priesthood is a healthy sign and a secure pledge for a still brighter future.

But if the members of the Missionary Society of Paris have rendered such excellent services to the Catholic Church in general and to the Apostolate in their various mission fields in particular, one thing must not be overlooked in their works and achievements, *viz.*, the services they have rendered to Europe and her trade in the Far East through the influence of Bishops Pallu and Lancau of Siam, Pigneau de Béhaine of Cochin China, Lefebvre and Puignier of Tonkin. Nor will the world of science and literature forget the services individual members of the Society have rendered in various branches of history and geography, ethnography and ethnology, of philosophy and natural sciences.

True much has been done through their work, zeal and devotion, but much more is still to be done, when we remember that the missions intrusted to the members of the Society cover an area of over two million square miles, or nearly one-half the territory of the United States, with a pagan population of 240,000,000 souls. *Mensis multa-operarii autem pauci.*

Marriage Laws in Tanganyika

In Tanganyika, Africa, the wife becomes the property of her husband to such an extent that at his death she and all her children pass into the possession of his heirs.

By right of custom, the wife is nothing but a piece of property—a slave, as under the old Roman laws. And just as the children of a slave belonged to his master, so the children of this married woman belong, in this country, to her husband and his heirs. If the parents of a widow or a divorced woman wish to redeem her, they are forced to give back to the husband of his representatives not only all the presents received at the time of her marriage, but likewise a sum for the ransom of all her children.

It would be difficult to imagine a more humiliating contract for the poor daughters of Eve. Given away in exchange for presents representing little more than the price of an ordinary beast of burden, they are

hardly better treated. As for the parents, they profit, indeed, by the dowry received; but they have always the fear hanging over their heads of having to return this, if disturbances in her household lead the wife to come back for good to the maternal hearthstone. Stranger still, in case of death of their daughter, the parents must find the husband another wife in her place.

In Spite of Sad Condition

From Hué, Annam, comes a word from Bishop E. M. J. Allys, P. F. M.:

"In spite of the sad condition in which we find ourselves, I have the joy of learning that numerous catechumens have recently received baptism. The mission has, however, sustained a great loss in the death of two of our native priests, and two others are seriously ill. Now, more than ever, we need the help of these faithful allies as falls from the ranks can no longer be filled by European priests."

MORE PAGES FROM AN ARCTIC JOURNAL

Rev. A. Turquetil, O.M.I.

The enthronement of the Sacred Heart in the homes of the Eskimos camped near the mission at Chesterfield Inlet brought some marvelous results that are cheering Fr. Turquetil in his solitude. The manner in which this apostle passes an Arctic day makes interesting reading. His one bit of diversion consists in perusing "the morning newspaper," which, no matter how recently it has arrived, is bound to be a year old.

JUDGING by the weather we have had for several days, Chesterfield Inlet is living up to its reputation of being a truly Arctic station. Great masses of solid snow rise from the ground and hurl themselves through space for one knows not what distances, meeting with very few obstacles in this desert of ice.

The wind shrieks and moans in the chimney and round the corners of the house, and the fine snow, like a sand storm, taps on the roof and against the shutters. The drifts pile up against the windows, giving the house the obscurity of night; the lamps sway from the ceiling; the walls quake and strain;

We Are Like Mariners Huddled in a Ship

tossed by a mighty sea. No one dares venture to the door. Even the dogs shrink into their shelter, knowing that certain death awaits them outside.

In our tiny house-chapel Brother Girard and myself try to pass the winter days as best we can, and to tell the truth they are not so long and so dreary as one would think, for something new has come into our lives.

This is a glad and almost certain hope, that the hour of grace has struck for some of our pagans here. We therefore begin the year of 1917 with a confidence that does away with loneliness and discomfort and our benefactors may rejoice with us that their charity has not been fruitless.

A word here regarding events at Chesterfield Inlet since my previous letter.

The last Hudson Bay steamer arrived here September 9th. When it departed it took with it Fr. Leblanc, who was forced to quit the post on account of his health. The separation cost us much. For four years we had been together, making sacrifices and struggling with the climate, the region and the people. At last, worn out, he was obliged to go and I faced the prospect of utter loneliness.

I confess I did not dare to look the future in the face, but nevertheless I decided to remain because, as I say, I believe that the hour of success for our Eskimos is soon going to strike.

Indifference Is Giving Way to Argument

and objection, which is always a good omen. When pagans begin to mock our teaching it is a sign that the truth is taking root.

I was later on further cheered by the arrival of Brother Girard, a devoted worker, having had much experience with Indians. Some good friends, knowing the isolation that threatened me, prayed to that friend of priests, the Little Flower of Jesus, to obtain for me a co-adjutor Brother.

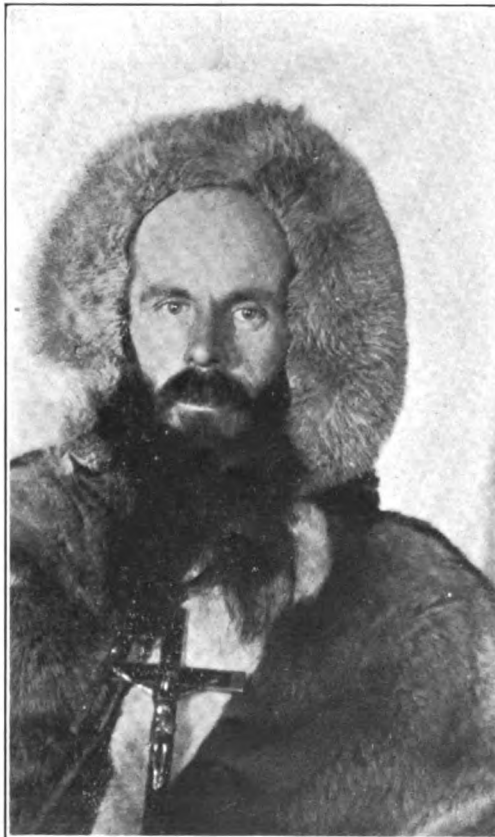
This was something I very much desired myself, but I dared not hope such a favor nor did I ask it of my superiors, as I knew how pressed they were for workers. To find a Brother possessing the health,

courage and experience to live in a place like Chesterfield Inlet meant to deprive another post, having many Christians, of a valuable apostle, and give him to one having none.

However, Sister Therese, the little "Wonder Worker," knew how to make the seemingly impossible possible, and at the time when I most needed a companion she saved me from a year of solitude which I had good reason to fear.

After the departure of Fr. Leblanc, I made my preparations for winter, after which there remained nothing to do but to preach two sermons on Sunday and speak a few words on the subject of religion to the rare visitors who came to the post. No enthusiasm manifested itself for a long time.

After a while, however, I noticed that among the newcomers to the winter camp were a few who seemed to listen more attentively to the instruc-



REV. FR. TURQUETIL IN WINTER COSTUME

tion than the others. I dared not place much hope in this new interest as I feared it would soon flag. Putting my confidence in the Sacred Heart I decided to wait.

Some time previous I had received from Paray le Monial certain pamphlets and pictures relating to the enthronement of the Sacred Heart in every home. I resolved to place a picture of the Sacred Heart over every door and await results.

We had not long to wait. A few Sundays after this act of devotion I heard a remark to the effect that one of our men had refused to perform sorceries. Payment had been offered him but he had steadfastly adhered to his renunciation, giving as a reason that he now believed in the Christian Faith.

This individual came to see me of his own accord and stated quite simply that he would like to know some morning and evening prayers and some hymns in order to follow our Master.

In a few words I made him understand that to follow the God of the Christians it was necessary to know Him and His commandments, and that if he would come to the catechism class every evening after work I would instruct him.

My good man was ready to do this and expressed himself anxious to live according to the rules of religion, only he did not know how.

The next evening he appeared promptly at the hour, leading his wife who was as well disposed as himself. I made the pair understand that religion is a serious thing and

Requires the Whole Heart

of those who profess it. I **READY FOR THE CATECHISM LESSON** further imposed on them the rules that apply to all catechumens:

To promise to follow the laws of Christian marriage.

To say morning and evening prayers and hear Mass on Sunday and feasts of obligation.

To attend catechism every day when possible.

To renounce sorcery, fetishes and all superstition.

To do their best to live as Christians until their baptism, which would take place as soon as they were well enough instructed unless in danger of death, when the sacrament would be administered at once.

These conditions, seemingly a little hard, have only the interest of salvation at heart, and my worthy man accepted them cheerfully. He understood that it is

necessary to delay baptism in order to judge the disposition and perseverance of the applicant.

Therefore he set himself diligently to the work of conversion and his example soon gained followers. Two other families asked for instruction, then two more and in less than a month eight families, comprising in all twenty-five souls, were included in the catechuminate.

Since that happy time we have a good little congregation at Mass each morning after which

Prayers in Communion are Said

On fine days the men are absent, hunting, but in the evening everybody comes to the chapel for catechism and prayer.



For several months, now, my men have had daily catechism; on Sunday they have Mass, two sermons, catechism and Benediction. Truly they are making a fine start on the road to salvation.

Some of the applicants thought it was necessary to read in order to become a Christian. Now they understand that one may learn the catechism from the missionary, and that it is useless to read the Bible or books of prayer if one has not this foundation.

In almost every home one finds prayer-books and Bibles or portions of the Bible translated into the Eskimo tongue by the Moravian missionaries of Labrador or by ministers of the Hudson Bay region.

What is the fruit of this book propaganda? All the proper names, whether of men, countries or cities are as Hebrew to these untaught men. Even the

word God, in Eskimo Gudi, or Godi, carries no meaning, and the stories and proper names serve to amuse the natives, or they are profaned because their true meaning is not understood.

Moreover, there is enough difference in the dialect of this region to render a Labrador translation almost unintelligent to persons not knowing the fundamentals of Christianity.

With a good nucleus of Christians, work is now not lacking. Here is a sample of my day: In the morning after breakfast

I Cast My Eye Over the "Morning Paper"

This sheet no matter how newly arrived is always a year old, but though always old it is ever new—to me.

Then, leaving diversion, I set myself to translating prayers into the Eskimo language—they will be of use to those who can read. I have already finished those for the Mass, the Way of the Cross and others.

I also intend to prepare an abridged life of Our Lord, a chapter of which I propose to read after each Mass. Then will come a rendition of the Gospels and the catechism, the latter of which I employ every day to make it as perfect as possible, and which I am writing last for the same reason.

My literary labors occupy my time until noon. Brother Girard has also finished his household duties by that time and is free to turn his attention to the school. He teaches the A B C's to the little ones and from their mouths tries to become better acquainted with the Eskimo language.

After Brother Girard has finished his lesson I take the children for catechism, and then prepare the evening instruction to the grown-ups. The Eskimo, as child or adult, learns quickly because he is quick to seize and retain an idea. In the case of my charges each one also is so filled with good will that it is a real pleasure to give instruction.

By the time these lines reach civilization the hour for baptism will have arrived. May these new Christians, once baptized, form a nucleus of fervent Catho-

lics, whose example will lead to the conversion of many others! May I next year have a greater harvest of souls!

It is useless to dream of converting the Eskimos *en masse*, as owing to the struggle for existence they are forced to live in small groups widely separated. To take these units one after the other, as they come within reach, seems the only way.



AFTER IT HAS EMERGED FROM THE SNOW
DRIFTS

What promises well for the future is the fact that our first catechumens show such manifest grace. The man who came first to the mission had to sacrifice much in a pecuniary way and also bear the ridicule and even wrath of his companions—yet he persevered.

Moreover, the Eskimos do not follow a leader blindly like a flock of sheep, and with minds once made up will adhere to their decisions. They must, however, have considerable moral force to be able to break away from

superstitious fears, bad example and long pagan habits.

I ask prayers that the Eskimos may persevere in good intentions. Those whom I have converted carry the little medals of the Sacred Heart always with them—into their snow houses—to their skin tents—on to the hunting grounds. Let us beseech this Divine Heart to complete speedily the work He has so marvelously begun.

Some of Our Applicants

These missionaries recommend the cause of their poor missions to our coöperators: Rev. J. Steeneman, B. F. M., of Ili, Sin Kiang, China, who says that he administers a flock of Christians scattered over a vast country. The children endeavor to come to the mission school, but must be fed when there. The high cost of living greatly embarrasses the priests in this branch of work.

Fr. Thomas Tseng, a native apostle of Ting hu, Che Kiang, says needs are multiplying and resources diminishing. Nevertheless, the little chapel was crowded at Easter and there were more than 400 communions and thirty baptisms. A great movement of grace will reward the money spent on these good Chinese.

Another plea comes from the Solomon Islands. Rev. E. M. Babonneau, S. M., states that the mission of Wanoni, founded seven years ago, now has 430 adherents cared for by two European apostles. At the principal school there are thirty boys who are

learning reading, writing and Christian Doctrine. When they are sufficiently taught they will return to their homes to act as auxiliary catechists. The newly converted, when coming to church for the first time, receive a gift of a piece of calico. The poor creatures are so wretchedly clothed that they are not fit to appear in a place of worship. Offerings to Fr. Babonneau will help to educate the boys and to clothe new Christians.

"The Lord's Prayer contains a daily memento of the missions, and I would like to think that Catholics are giving more heed to the invitation now than in former years. 'Thy Kingdom Come' sums up all that we are trying to do for the salvation of souls, and the members of the Propagation of the Faith are praying and working for that end as truly as the missionaries in the field."—Words of the late Bishop Chatron, of Osaka, Japan.

PITY THE SORROWS OF A CHINESE FATHER

Right Rev. Francis Aguirre, O. P.

It is better to be almost anything in China than a girl or the parents of a girl. True, by the simple expedient of smothering or casting out the objectionable female child the parents rid themselves of the incumbrance, but even the birth of the unfortunate one remains a bitter disgrace for the family. Bishop Aguirre knows something about this subject.

NOT far from my residence lives a pagan family named Min, whom I number among my friends and who bear for me a veritable affection.

About a year after the marriage of this good couple a birth occurred, and at once the father came to see me. I was about to offer the customary congratulations when I remarked the lugubrious countenance of the newly-made parent.

"Why, what is the matter?" I exclaimed. "You look like a funeral."

"I am unhappy enough," answered Mr. Min, "for my first-born is a girl."

We Had Prepared a Great Feast

and now it will not take place."

Whereupon I set out to console him, saying that one ought to be as glad to receive a dear little daughter as a son, and that both were a blessing. But my words fell on deaf ears.

"At least," I then said sternly, "you will not permit the child to be killed?"

"I do not want to kill the infant," conceded the father, "but who knows what my mother and my mother-in-law will do? They are consoling each other at present over their common sorrow."

I continued to reason with my unhappy visitor and at length he departed somewhat consoled.

Later on I visited the Min home and found the scene one of domestic peace if not content. The lord of the mansion was reading the newspaper, while his young wife held in her arms a

Laughing and Crowing Girl-Baby

as charming as one could wish to see. I complimented the parents on her beauty.

"Oh, well!" responded

the father with philosophy; "one takes the same chances with the new-born as with the lottery: sometimes one draws a lucky number, more often a blank. Let us hope for better luck next time."

"Yes," said I, "do not be discouraged; keep up a brave heart."

Some months after this visit on a certain fine morning my catechist sought me out saying:

"I do not know what has happened to the Mins, but there is the sound of the most frightful lamenting and maledictions coming from their house!"

I was not long in learning the cause of the weeping and cursing. *A second girl had been added to the family!*

At once I sent a good Christian woman to investigate the situation and, if the child was to be abandoned, to secure it for our Sisters.

On her return my emissary recounted that she had found the poor little one lying neglected at the foot of the bed wrapped in an old rag.

"Will you let me have this girl for the orphan asylum? There she will be cared for and educated." Such was the demand of the Christian.

"Yes; we want to be rid of her. Give her to the devil if you like." And such was the response of the furious grandmothers, now

Beside Themselves With Rage

at the second scurvy trick of fate which had been played on them.

But the mother was not so hard-hearted. At the thought of losing the helpless infant she burst into tears and begged the grandmothers to let her keep it. As for the head of the house, he had fled the place in order to escape the commotion. The mother finally gained her point.



BUY A BABY

Some days later Min, himself, came to see me and I again tried to reason with him.

"Ah, my Father!" he exclaimed mournfully, "you do not know how I am being persecuted. Everyone is in league against me, and I am heaped with abuse. My father, mother, uncles and aunts reproach me a hundred times a day.

"This is all your fault," they say. "We told you to make offerings to the goddess Quonhinh in order

In China time is divided into periods of sixteen years, each year of which receives the name of an animal. The most unlucky is the Tiger year. No girl born within the twelve months will ever secure a husband.

However, the parents do not always kill the unfortunate babies; they sometimes have recourse to a subterfuge that seems very childish to us, but by which they hope to cheat destiny.

The child is registered as being born the year previous or the year following. The parents who do not take the trouble to carry out this program suppress the child soon after birth.

The latter fate probably fell to the lot of Min's third daughter. The family tried to make me be-



AN ABANDONED PAGODA

to obtain a son. But you did not do it. Instead you pay visits to the Christian priest—no doubt you wish to become a Christian yourself. Well, you see how you are being punished! You will have only female children. But we, too, must suffer, for there will be no one to continue our name or to make offerings for us when we are dead."

"Would that this were true, my dear Min, and that you really wished to embrace our Faith.

After Baptism You Would Find Grace

to understand that all that happens is according to Divine Will; that girls are as worthy of love as boys, and that this Divine Will sends both. You would also see that it is quite useless to offer sacrifice to the shades of one's ancestors or to burn paper before their shrines."

"If I were free I would become a Catholic tomorrow, and my wife also, but how can I break with the customs of my people? My father would never cease to say: 'You are my only son, the sole inheritor of my name. If you have no son yourself who will provide the money and the nourishment we need in the other world? We will suffer there; we will be unhappy.' I myself do not believe that souls need any of those things, but I cannot disappoint my father to whom I owe filial affection."

And overcome by his many difficulties, poor Min burst into sobs.

But the woes of this Chinese parent were not yet ended. Two years later he became a father for the third time and—yes—again the lottery yielded a blank; he drew another girl and another malediction upon his house.

Words fail to describe the scenes that followed. As for the grandmothers they soon ceased talking and began to act. To crown all this a birth occurred in 1914, the year of the Tiger.

lieve that she had been brought to the Holy Childhood asylum, but this point was never made certain.

"Daughters," say the Chinese men, "are a great expense and contribute nothing to the family; sons, only, are worth having." Even the Chinese mother, having heard this maxim so long, has come to be stony-hearted and makes little effort to preserve the existence of a female child.

Every year, therefore, thousands of innocent creatures are killed and abandoned by parents too poor, too ignorant and too heartless to take the trouble of rearing them.

I shall never forget my emotion one day at the beginning of my career as a missionary in China. A brother priest, paying me a visit, recounted that on his way to my house he had met a young woman

Carrying a Small Infant in Her Arms

Stopping to speak to her the Father inquired if the little one was a girl or a boy.

"Oh," responded the mother, "you may be sure it is a boy; a girl would long since have been killed. I have had three daughters and I got rid of them all."

"But where would you be," cried the priest, "if your mother had done the same thing?"

"I would be better dead than living the dog's life that I do," replied this disheartened creature. "I only wish that my mother had killed me when I was born." Which shows that life is not all roses for the pagan women of China.

When an unfortunate woman gives birth to several female children in succession and no son is presented to perpetuate the family name and pay honor to the shades of his ancestors, the mother-in-law, always a supreme ruler in China, renders life so miserable for her daughter-in-law that the latter often commits suicide.

In localities where the Catholic missionaries have

no orphanage, nurses make way with the newly-born at the first sign of acquiescence from the parents. In the towns of Fokien, provided with this great charity, the nurses bring their charges to the Sisters, glad to get the piece of money which is given in exchange.

The orphanage at Fou-tcheou was opened in 1857, but it did not flourish until 1885 when the bishop, Mgr. Masot, ordered that one franc, or twenty cents, be given to

Any Person Bringing in an Abandoned Girl

During the very first year of this rule more than a thousand babies were received, and the number ransomed since then surpasses ninety thousand.

Most of these infants, left without early care or food, die soon after baptism, but the year of 1915 showed that 690 small infants and 582 school children were being cared for by the asylum.

One of Sister Lawrence's Last Letters

The sad death, in Manchuria, from small-pox, of Sister Mary Lawrence, F. M. M., makes of special interest one of the last letters she ever wrote which, as usual, referred to the poor little ones she was accustomed to seek and care for in the orphanage. She said in part:

"The other day, while out walking with some of our children, I came across what looked to be a heap of straw and nearby a big dog pulling and tearing at it.

"We examined it more closely, and to my horror, I found the head of a poor little baby about a year or more. The body had already been eaten! Had we arrived a little sooner, we might have saved it, for it had surely been thrown away while still living. It is one of the Chinese customs never to let anyone die in the house, if possible, for it is supposed to bring bad luck to all the inmates."

From a Nun in the Philippines

Sister Micaela Cuenca, of the Congregation called Companions of the Blessed Virgin Mary, has the interests of a school at Higan, Moro Province, Mindanao, very much at heart. She asks us to publish her letter in the hope that it will arouse sympathy for her needs:

"I have recently been appointed Superior of a small community which is in charge of the Girls' Catholic School here.

"We are in the second year of our new mission among the Moros and Filipinos, who have very little knowledge of our holy religion.

"In order to preserve the Christian faith of the future generation, which entirely depends upon the young, we must raise the standard of our school. We must give these ignorant yet proud people a good school building with well-equipped class-rooms. We must make its surroundings attractive and healthful. In short, there is a multitude of works we must undertake to attract the attention and the hearts of these young girls.

"They are the hope of the mission, for once well grounded in Catholic principles they will insure the safety of another generation. Good reasoning, therefore, sanctions the enlarging of our school."

The only bright spot on this gloomy horizon is the fact that so many souls are sent to Heaven every year. Our trials and tribulations are many and the upkeep of the orphanage is difficult even at the best of times, but the babies who die after being saved by the waters of baptism go straight to Paradise and there pray ceaselessly for the conversion of their unhappy country.

The girls who grow to maturity will also reward us by becoming exemplary mothers of families and founders of Christian households.

Of course, hundreds of infants perish because we have not the means of saving them, and to be obliged to close the doors against even one needy human being breaks our hearts. What the people of Europe spend in one day's warfare would rescue millions of souls here. I may add that ransomed children receive the names of their benefactors.

Too Poor to Obtain Treatment

The life of the Philippine missionary is constantly in peril from the numerous tropical diseases to which he so readily falls a prey. Poorly fed, badly housed, overworked, with from 12,000 to 20,000 people under his care, subject to sick calls at all hours, which expose him to the burning sun of the tropics or torrential rains, while he walks for miles and miles through swamps of mud and mire—is it any wonder that the strongest constitution breaks down in the course of a few years?

Fr. Verbrugge, Superior of the Mill Hill Missions in the Philippines, has thirty-two missionary priests under his care, laboring in the Provinces of Antique, Iloilo and the Island of Negros. Writing of the hardships, which these brave apostles undergo in their effort to save the souls of those intrusted to their keeping, Fr. Verbrugge says:

"Last year two of our best men died, one of dysentery and the other of typhoid. In both cases I feel assured that could they have had proper medical treatment their valuable lives might have been spared to carry on the work which needs them so badly. Thirteen of our stations in the Province of Antique are beyond reach of any competent physician, and conditions in the Island of Negros are about the same. In Iloilo, however, there is a good hospital, and this is the central station for our missions.

"Need I tell you how much disease could be prevented or cured, how many lives of brave, self-sacrificing missionaries might be saved if we could send our Fathers there? What is to prevent us? Simply this—our Society cannot afford to pay for them!

"It is just this knowledge that they cannot afford to go to the hospital that keeps our poor men in many instances from revealing the true state of their health. They think they might as well go on as long as they can and then drop in the harness, instead of bringing upon the Society additional expense."

WHERE THERE IS A WILL THERE IS A WAY

Rev. C. J. Jansen, C. M.

This is the story of a simple Chinese maiden who had the courage to break the bonds of a pagan marriage contract in order to secure baptism and the freedom of living as a fervent Catholic. Other incidents showing the perseverance of the true convert to the Faith are also pleasingly related by the writer.

BEFORE beginning an active apostolate I spent two years in China as a professor, and my relations with my students convinced me that the country was a hopeful one as regards conversion to our Holy Faith. When later I began my work as vicar of the district assigned to me I had my impressions confirmed.

One day I paid a visit to a village situated some distance from the central post. Most of the converts had already received baptism; those who remained presented themselves to me, and I found them to be mostly aged persons, infants and women hitherto poorly instructed.

I was proceeding with the ceremony of baptism when suddenly a girl of about nineteen years of age stopped me.

"O Father!" she cried, "will you not examine me? I know the catechism as well as the old Christians, and I wish to be baptized."

This was no vain boast. I found she had learned the catechism and all the prayers included in the manual. With surprise I asked how it happened that she had not been baptized.

"Father, it is because I am promised in marriage to a pagan. This is contrary to my wishes but my parents have arranged it. However, I shall never marry the young man, and you may baptize me without fear."

But the rules in this matter are very strict, and I could not perform the ceremony under such conditions. I temporized.

"Can you not get your parents to release you from the contract? Then all would be quite easy."

But it seemed the parents had finished all the preliminary negotiations, and feared to "lose their face" if they broke them at the last moment.

The Poor Girl Besought Me Eagerly

to make her a Christian, but I was held by our rule and could not accede to her wishes.

She did not resign herself to the inevitable, however, and after the ceremony for the others had been performed she again approached me:

"Father, would you baptize me if my engagement with the pagan were broken?"

"Surely, my child; I would baptize you without hesitation."

"Would I have to wait long before being received into the Church?"

"The day I learn that your engagement is broken I will give you the waters of regeneration."

"Thank you, Father," was the reply, and the girl departed.

Some days after this visit I was resting at the central station when a courier from Ta sin tchoang was announced. I imagined that

Someone Was Sick and Needed Remedies

but the courier stated that a young girl named Tang wished me to baptize her.



NATIVE NUNS IN CHE-LI

"But," I repeated patiently, recognizing that my young friend was still on my trail, "this girl is affianced to a pagan. I cannot baptize her."

"O Father," replied the messenger, "the engagement has been broken since yesterday. Her parents refusing to release her, she went herself to the young man and succeeded in gaining her freedom. The presents were returned and all is settled. Now she reminds the Father of his promise."

I forthwith searched out my finest crucifix and my largest medal. I took the materials needed for the sacrament, mounted my bicycle and set forth again to find this redoubtable maid and fulfill the desire of her heart.

A large crowd assembled to witness the ceremony, and I may state that I never saw a person more overjoyed at embracing our Faith than

This Brave Girl Who Had Waited so Long

and struggled so hard to save her soul.

Further reports from her said that she retained in after-life the fervor and strength of her baptismal day.

* * *

It was last year in the month of January that one of my priests came to me and recounted the following tale:

Several miles from my residence lies an isolated mountain village. One day the chiefs of this village came to me and asked for a school teacher to give them instruction in Christian doctrine. Would I grant them this favor?

I made inquiries as to the prospect of making conversions, for I knew the distance and the work entailed upon whomsoever accepted the position.

The native missionary with a Chinese vicar already cared for more than five thousand Christians dispersed in fifty villages. His reply, however, silenced my scruples.

"The village is isolated, but because of this fact it gave refuge in 1900 to many Christians fleeing for their lives. The good people

Clothed and Fed These Refugees

and when peace returned would not accept a penny for their services. Since then they have often wished to embrace the Faith themselves, but could obtain no teacher on account of their isolation; now they are insistent."

This explanation was sufficient. "Open your schools," I said. This was done, and in spite of their work in the fields much was accomplished in a short time. The children taught their parents in the evening, and finally the entire village, with the exception of five families, was baptized in the Faith.

This event gave great pleasure to the native missionaries. But the work was not yet ended. One hot day a deputation again appeared at the central post. The poor men had walked a long distance in excessive heat, but they did not seem to mind their distress.

Why had they come? To demand a resident priest. The request was edifying, but how could I grant it? Native priests, alas! are not sufficiently numerous here. Two years before our young apostles are ordained

Their Services Are Already Placed

in prospective. Our bishop, with nineteen European priests and thirty-five native priests, has not the means of satisfying all demands upon him.

This was explained to the eager mountaineers. I added: "But we are to have three priests ordained this year and I am in hope that one of them will be sent to you."

True enough, Monsignor remembered the little village of Loan T'eou, and allowed them a missionary. And now if you climb up to this mountain fastness you will find Fr. Hooou, dwelling very humbly in a native hut in the midst of his new Christians, saying Mass on Sunday in a chapel little better than his house, but happy as a king and proud to say that he would not change his lot with anyone in the world.

His flock have in turn become apostles and brought in many sheep from the surrounding country so that their shepherd will soon be



AS LAZARUS LOOKS IN CHINA

at the head of one thousand three hundred Christians.

Thus has the charity of this brave people been rewarded by the Most High. Some day no doubt He will provide them with a chapel for the welfare of their souls and with

A Fountain of Drinking Water

for the good of their bodies—the last need being most pressing.

For four months of the year the region is completely arid and water has to be kept by various means in cisterns or carried from a long distance. The cry, "I thirst," might well be uttered by these faithful members of our Church.

* * * * *

"Yes, Father, we had some of our people killed by the Boxers during the persecution."

It was thus that one of the Christians of Ou kia tchoang began his story when speaking of the terrible year of 1900, which saw the sacrifice of more than two thousand martyrs in the district of Pao Ting Fou.

In order to hear the tale in comfort I lit my little Chinese pipe and bade the narrator proceed.

"Yes, Father, like all the Christians, we tried to conceal ourselves from the rest of the populace, for as we were not numerous we could not defend ourselves. Our pagan neighbors were well disposed toward us, but the Boxers were everywhere.

"Some among us ventured out in order to make their escape and we never heard from them again.

They Were All Massacred

We hid in the reeds near the lake subsisting as best we could. The Boxers did not pursue us there, having too much to do in the villages. However, they destroyed not only our houses but even the trees.

"Besides the Christians, there were also some pagan families who were killed because they had incurred the hatred of the Boxers. I remember one family in particular.

"When the Boxers reached our town they asked everyone, 'Are you a Christian?'"

"The head of this family answered: 'No, I am not, but I would be very glad to be, for the Christians are brave men, and they injure no one.'

"A thousand curses were heaped on the good man for this speech, but he would not retract it and his family upheld him. Next came blows and the seizure of the animals and wagons of the householder. Nor did this treatment intimidate the noble defender of the Christians.

"'You may kill me if you like,' he said, 'but I will never say that the Christians are bad men.'

"A stroke of the sabre ended this protestation, and the entire family of the martyr also suffered death rather than vilify

Those Whom Their Chief Had Defended

This heroic act reminds me of the holy innocents giving their life for One Whom they did not yet know.

"The place wherein these people perished is now a flourishing Christian settlement, and for myself I am proud to kneel beside the graves of these unknown defenders of the Faith and pay tribute to their memory."

From a Lonely Tonkin Mission

"The mission of Vô Hôt, in Maritime Tonkin, which has been consigned to my care," writes Rev. Antoine Chaize, P. F. M., has grown from a lonely little outpost to be quite an important station. At first it had only a floating population made up of people frequenting a large market near by.

"At the edge of the low-lying rice deltas of the rice fields and not far from the mountain region, it formed a sort of connecting link between them, and gradually the shy mountain people, who would not have ventured into the plains, took heart and listened to the teaching of our station. The permanent dwellers of this half-way region are very poor, the rivers do not yield enough fish to supply the large families, and the mountain forests are too far away. Therefore, they and our mission are recommended by our bishop, Mgr. Marcou, to the charity of the faithful."

Another Tribute

"In these sad times an offering for Masses comes as a precious gift, and is, indeed, an aid of great magnitude to apostolic endeavors. The Society for the Propagation of the Faith must help the missionaries to rise above their difficulties, and the Catholics of America are comprehending the part given them by Divine Providence which is that of sustaining this Society. Each alms, each donation that comes from them is a testimony to their good intentions. Their individual action will sustain our collective action."

These stirring words were penned by Very Rev. C. Daems, Prefect Apostolic of Kansu, China, and add another tribute to the generous-hearted friends of the missions, who are helping to make America the support of the Church.

A Good Snake Story

In the pages of *African Missions*, the organ of the White Fathers, we may read stories of adventure more interesting than the tales of fiction. These experiences are absolutely true and are the daily fare, almost, of the apostle of Darkest Africa. Fr. George Gabelles sent this contribution:

"One evening I entered my room and, after a little pious reading, prepared to retire. I sat down on my bed to take off my shoes. All at once, I felt something strange under the covers. As I kept a club in my room, in case of a visit from wild beasts, I thought a confrère had slipped it into my bed for a joke, and without bothering further, continued to unlace my shoes. Almost immediately the supposed club took life and began to wriggle frantically. I lifted up the covers and what did I see? A serpent, which had found the place to his liking!

"Another time, I was seated at my table writing when I felt something move under my feet. 'The cat again,' I thought, 'come to be petted. Here, run away, puss.' And I gave it a little kick. At once, I heard pfeu! pfeu! which told me a great deal. I had unknowingly attacked a spitting serpent, which responded by launching his venom.

"I admit that on these two occasions I was a bit uneasy, and none the less when a wild beast is found in the vicinity, as a lion or a leopard could easily break through our reed doors and windows. A leopard has eaten one of our sheep and makes carnage in our hen-house. We often hear, in the neighboring villages, that such a person or such an animal has been carried off, but Providence has not permitted anything to happen to us. Those whom God protects are well guarded!"

BRIGANDAGE IN KWANG SI

Right Rev. M. Ducoeur, P. F. M.

Poor China, with its constant change of government and its consequent feeling of unrest, seems to be at the mercy of every variety of outlaw. Pirates haunt the rivers and the bandits are so bold that they ravage whole sections of the country. The frightened inhabitants prepare as for a seige, but their defences are often inadequate to the force of the robber hordes.

FRIENDS of the missions know that besides the obstacles to evangelization offered by pagan manners and customs, the missionaries often have to combat other disorders such as anarchy and brigandage.

The mission of Kwang Si has suffered very much from this scourge of China, and there seems to be no immediate promise of a change for the better in this direction. The life of an apostle in a region infested with pirates is sure to be full of excitement.

During the past year the priests of a certain large district informed me that the situation was becoming very serious. They stated that large bands of robbers were invading the country and pillaging the villages that lay in their path.

Now it happened that one of our most flourishing Christian centres

Lay Within the Danger Zone

All the neighboring villages having been stripped of everything worth carrying away, the residents of this attractive centre finally received a message stating that their turn had come and they might expect to be plundered at a moment's notice.

But the missionary had not waited for this notice to prepare for the invaders. He gave orders to make every resistance possible, and the result was that the mission post looked like a place prepared for siege.

An earth wall five feet high surrounding the entire village looked as if it would offer protection for a while, at least, while inside the houses, set close together, with narrow lanes running in a tortuous manner here and there, offered opportunity to the initiated to make good an escape.

Thus, all was ready when the brigands presented themselves one fine spring day. The first assault was not effective, for the bandits not expecting any resistance had not gathered in large numbers. They retired in rage, bearing several dead and wounded

and vowing to return, destroy the village and carry off the women and children.

All the region heard of these threats and trembled for the fate of the unfortunate Christians. They themselves passed the time in an agony of fear, waiting for the next attack. At last the church bells rang out, announcing that a band of robbers was in sight.

The men snatched their rifles and leaped on the ramparts; the women went to the church, now transformed into a fortress, and prayed to the Blessed Virgin to protect them.

The villains were again repulsed but not discouraged; they announced that a more furious attack would follow and that the village would be burned to the ground. This, however, never occurred, as their Great Protectress saw fit to save it.

In the hope that the solicitation of the bishop of this district would oblige the Chinese authorities to send troops for our protection, I set out on this errand which meant an absence of fifteen days.



THIS FORTIFIED CHRISTIAN CENTRE MANAGED TO RESIST THE BRIGANDS

My route was through a terrorized region. One morning I came upon a village completely destroyed. It had formerly been

A Pretty Little Settlement

the chief of which was a personal friend of the missionaries, who frequently stopped at his house to have a cup of tea.

It seemed that some days before the pirates appeared at daybreak, surrounded the place and suddenly fell upon the unsuspecting residents slaying all who came in their way. They tossed the little babies in the air who, in falling on the hard stones, had their life crushed out.

One of the neophytes received a blow from a sabre; instantly he fell to the ground feigning death. When the band had passed on he rose and made his escape

"Here," I thought, "I shall hear no more about robbers and their depredations."

The Director of Foreign Affairs, a Catholic Chinaman, expressed relief at seeing me, and said he had suffered great anxiety on hearing that I was traveling through the infested district.

"Did you not know," said he, "that even the rivers are not safe? Two days after you set out for here, the pirates fell on some Japanese who were sailing in a large junk and made them prisoners. As yet we do not know what has befallen the unhappy gentlemen. The best to hope is that they are being held for ransom and no doubt a large sum will be demanded. And how did you, Monsignor, manage to stay five days on the water in a little boat, under a burning sun without meeting with disaster?"

"I thank you for your solicitude in my behalf," I replied, "and in explanation of my preservation through so many dangers I can only say that the trip by water

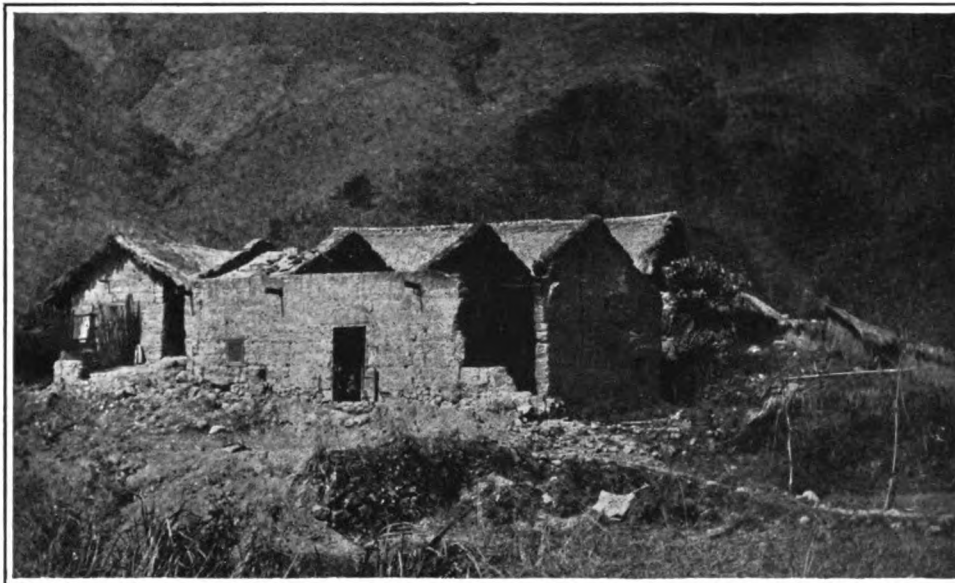
was no more dangerous than the one by land, for though my boat was small there was still room in it for my guardian angel."

Such are some of the trials of the missionary bishop, and I need not pretend that he has not many sad moments. It is hard to see the homes of his Christians destroyed and ravaged. It is hard to hear the cries of little children whose mothers are still living, but who, torn from them by cruel bandits, may never see their dear ones again.

The missionary bishop must also

Pay Tribute to His Brave Priests

laboring in the midst of many difficulties for the conversion of China's pagan people, and he must thank those who assist in giving both bishop and priests the implements with which to cultivate the field.



AFTER THE PASSING OF THE BANDITS

from the village that was beginning to burn. His quick wit had saved his life, though he bore a frightful wound.

This unhappy man asked aid from me, and truly his need was great. All his family were killed and his house burned. The outlook was disheartening and his case was only one of many.

The journey which I was about to bring to a close had covered about two hundred miles and all the way I had heard nothing but stories of pillage and, in many instances, I had been a witness of the outrages perpetrated by the fearless bandits.

The Si kiang river lay in my path. Engaging two boatmen and a small skiff

I Spent Several Days Upon Its Waters

and at last reached the large city of Wu Chow.

A Cause that Must be Kept in the Foreground

Recommended to the charity of the faithful are the needs of Rev. Eugene Grimard, P. F. M., who wishes to enlarge his seminary at Kwei-Chow, China. Fr. Grimard says that many persons may say this is not the time to be thinking of building new structures or enlarging old ones—that the war has brought about too many other pressing necessities. But it is just on account of the war that the seminary needs attention.

Its purpose is to educate a native clergy, and too much has already been said of the part such priests must take in future missionary work to enlarge further upon the subject. China, more than any other apostolic country, is rich in vocations. The native priests give great satisfaction, and it is only a question of time and money when they will take a large share of the burden off the shoulders of European priests, now few in number. Therefore Kwei-Chow needs a well-equipped seminary.

THE PASSING OF A MISSIONARY BISHOP

Rev. H. Perrin, P. F. M.

In this tribute to Mgr. Chatron we are permitted to know in what an edifying manner this devout and humble prelate left the field of his long and often dangerous labor to pass to the reward that shall be his. His humility was profound and, with all his achievement, he felt that he was going almost empty handed before his Maker.

IT was in a great calm that Mgr. Chatron, so long a stalwart warrior for the Faith, rendered his soul to the Master he had served so well. He is gone and Osaka mourns a gentle father, a true friend and a wise and impartial prelate.

Bishop Chatron's death was due to hernia. Advised to submit to an operation, he entered a hospital with every hope of being better within a couple of weeks; but the result of the operation was not so successful as was anticipated, blood poisoning set in, and upon realizing that there were grave doubts of his recovery he asked to be removed to his residence.

On May 2d, early in the morning, he roused from a semi-conscious state and said to the missionary in attendance:

"Am I near death?"

Being urged by the priest to resign himself to the will of the Most High, Mgr. Chatron exclaimed:

"Yes, yes! may His Holy Will be done! I have no desire but His! We are placed on earth to labor for a time, and while here we commit many errors,

But He is Merciful

and He will forgive, for His mercy is infinite. To Jesus, Mary and Joseph I render my heart and my soul!"

The missionary exhorted his bishop to have confidence, for the reward of his long apostolic labor would be in just proportion, but Mgr. Chatron urged the priest not to speak of his service for Japan, saying:

"That which I have done is so little. I am going before my Maker almost with empty hands. However, He knows how much I wished to accomplish—that I desired one thing, to love Him and to make Him loved. I ask only a small corner in Paradise,

where from afar I may behold My Master, His Divine Mother and all the Saints."

"Monsignor," asked the Father, "have you messages to give to any of your missionaries?"

"No," was the reply. "I loved them all alike, and had no special affection for any individual. I have only one thing to ask of them: that they may continue in unity, love and peace to

Perform the Labor Appointed to Them

and that they will say to all the Christians who, in their charity may ask for me, 'Pray for his soul.'"

From that time onward our Bishop remained in a semi-conscious state and without making a further effort to speak.

A glimpse at the career of this venerable prelate cannot fail to be of interest to those who, though living far from Japan, still considered him their friend.

He was seventy-three years of age. Ordained a



JAPAN'S HIERARCHY. MGR. PETRELLI IN CENTRE, MGR. CHATRON AT EXTREME LEFT

priest in 1869, in the diocese of Bolley, he remained there as vicar for three years. Deciding, then, to become an apostle he entered the Paris Foreign Mission Seminary in 1872.

His vocation was soon to be put to the test. In March, 1873, Mgr. Petitgean wrote to M. Osouf, Procurator of the Paris Foreign Mission Society at

Hongkong, asking him to send at once to Paris the following telegram:

"The edict against the Christians has been rescinded in Japan and prisoners set free. Transmit this news to Rome, to the Propagation of the Faith Society and to the Holy Childhood Society. We need at once fifteen missionaries."

This momentous news created great excitement and was the cause of corresponding joy in the mission world, and it meant the dispatching of Fr. Chatron, as he then was known, and three companions for immediate apostolic work.

They left Paris, May 7, 1873, bound for Nagasaki, where they remained three months. Fr. Chatron was then sent to Kobe to act as procurator for

The New Mission at Osaka

being also given charge of the European Catholics in the place.

In 1893 he was made vicar-general; in 1896 he was made a bishop. Altogether he had been twenty-one years in the episcopacy and forty-four years a

missionary, almost exactly to a day, since he quitted Paris, May 7, 1873, and died May 6, 1917. If he had not submitted to the unfortunate operation it is possible he would have had ten years more to labor for the cause he loved so much.

His two predecessors together occupied the See of Osaka only seven years, so that Mgr. Chatron really had a long term of service in his diocese, and his loss will be severely felt during this trying period of the world's history.

The funeral of our beloved prelate took place May 9th and was of an exceptionally solemn nature. Mgr. Petrelli, the Papal Delegate, and the bishops of Tokio, Nagasaki, and Hakodate were present, and the church could not contain half the faithful who wished to pay their respects to the dead.

So passed one of our heroic apostles. The mitre weighs heavily here in Japan, and human strength is severely tested in bearing its weight, but Bishop Chatron bravely accepted the responsibility of his high position and leaves a goodly flock to mourn his shepherding.

Embarrassment of Poverty

Bishop A. Eloy, P. F. M., sends thanks for an offering and says the only trouble is an embarrassment of choice as how to dispose of it. Famine always hovers near his part of Tonkin, and he tries to help as many of his poor Christians as possible. All eyes are fixed on the coming harvest which promises to be good.

Much in a Name

The *Empty Stomach Club* is a good name for an association formed in Boston, for the purpose of filling little empty stomachs in China, India or Africa. Famine is chronic in those countries and a few pennies saved here will give much satisfaction to dusky babies on the other side of the world.

Even the Natives Recognize Our Bounty

Rev. G. B. Degeorge, P. F. M., was the recipient of our bounty a short time ago, and he did not fail to tell his Christians just how far the offering had come—from distant America to Yen Khuong, Annam. He says:

"My people were greatly surprised and moved when I spoke to them of the wonderful charity and love which unites the Catholics of the new world and the old. All brothers in religion, the rich aid the poor that the Faith may be kept alive.

"Here in Annam the tree of Faith continues to grow and if some of the branches are being cut away, owing to the great misery of the world, still the root is alive and one day it will send forth new branches that will bear rich fruit."

A Protestant Scheme for Promoting Christianity in Eastern Lands

The *Missionary Herald* discussing the increase in newspapers in China and Japan sees a chance for missionary endeavor through the agency of their columns. Of course there is plenty of money to carry the scheme through.

China has now 300 newspapers, where only a few years ago it had none. There are a score of them in Canton alone. Japan is, proportionately to its population, even better provided with journals. The Orient has domesticated the news sheet. The idea has occurred to more than one keen mind that Christianity could well be presented to the people of non-Christian lands through the local papers. A fund has been started and is being pushed to secure a large sum of money wherewith to buy column space in the leading newspapers of these Eastern lands for the setting forth of aspects of Christian truth, and for winning attention thereto.

It is argued that no more economical method could be devised than this, by which to attract attention and to get at least a first hearing for Christianity's claim from the masses of these huge populations. With the more personal and organized agencies of the mission and the native church, the expectation is that this widespread sowing of the seed would bring a notably large harvest.

"To one who truly loves Our Lord the thought is unbearable that He, so infinitely worthy of the love and adoration of all His creatures, should be dishonored by so many millions."

THREE SCOURGES IN TONKIN

Right Rev. Mgr. Bigolet, P.F.M.

Flood, cholera and drought visited the diocese of Mgr. Bigolet in quick succession during the past year. No words are needed to picture the condition of the poor people after the passing of these scourges, and the country will be long in regaining its usual fertility.

TONKIN has been sorely tried by three forms of disaster. One of these would seem enough for a poor mission country, but the tribulation meted out to this afflicted region was threefold.

Yet one consolation remains: trials of the body usually result in the welfare of the soul. Seeking relief from the missionaries the poor natives readily accept the doctrine of the Church, and a host of baptisms are the result.

An inundation, violent and prolonged, first spread terror and desolation over a large part of French Tonkin. During my twenty-six years stay here I have never seen its equal. Torrents of rain fell for two days and the mountain streams dashing into the Red River caused it to burst all bounds and flood the country with tons of water.

Nothing could resist its stupendous current. Houses were swept away, dams broken, bamboo groves destroyed—everything in fact that lay in its wide path was demolished or carried down the mighty tide.

As to the inhabitants, those who could do so, climbed the highest trees or mounted to the roof of some apparently secure building, but often

These Refuges Were Insecure

and the people suffered the fate of their neighbors. An inquest held after the flood in Hadong showed that two thousand persons had perished in that province alone.

About twenty people managed to reach a small island which emerged in the midst of the deep waters. For six days they remained stranded on this foothold, seeing their bit of earth slowly being torn away by the furious waters.

They were in danger of being swept into the flood, but finally some courageous men by means of rafts and stout ropes managed to rescue them from their precarious position.

The establishments belonging to the Holy Childhood Society were invaded, and safety was sought on the roofs where shelters of boards and bamboo were constructed.

Preparing Food Was Something of a Problem

but our Annamites are patient and willingly strug-

gled with damp wood and straw until enough heat was procured to cook a little rice.

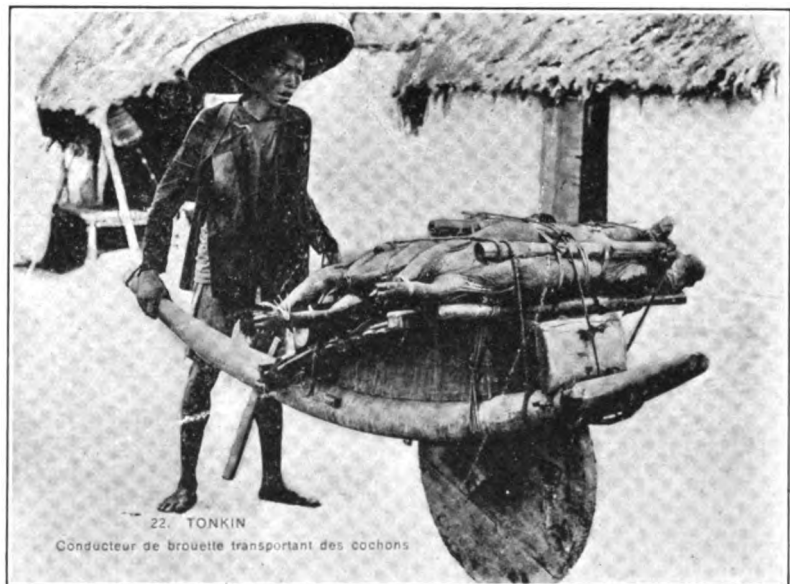
It happened that several deaths occurred during this period. There was nothing to do but dig a ditch as deep as possible under the water and place the bodies within. But in some cases the current became strong enough to wash the bodies up. These being scattered through the fields caused odors full of infection.

When I state that the inundation lasted almost five months my readers will understand that missionary labor was much interfered with. Priests and catechists were unable to visit small hamlets to baptize infants and care for the souls of adults.

After the flood came cholera. This frightful epidemic, the very name of which

Is Enough to Terrify Our Annamites

made many victims, nor were our Christians spared. It broke out even in the seminary at Keso. Thirty cases in one day were reported and of these six re-



BRINGING THE PIG TO MARKET

sulted fatally, for cholera never fails to reap a heavy harvest of souls.

Is not this tale sorrowful enough? But it is not yet ended. After the flood and the cholera came a drought, reducing to nothing a five months' harvest. Many of the Christians who used to give us their time are now obliged to work for themselves if they are to keep their families from starving.

Castaway infants are found in great numbers. Ninety per cent of these pass away shortly after baptism. Some poor parents bring their children to us to die, because they know that we provide a coffin for all corpses, and to have a coffin is the great pride of the Chinaman. When death enters his home, not to

bury the dead in a coffin is the worst of all calamities.

It is a great sorrow to us to have to deny admission to any of these infants, but a fortune would be needed to care for and nourish all the unfortunates of this afflicted country.

Drinking Water Needed for a School

Rev. Dominic Tseng, who, it is not necessary to add, is a native priest, writes from Hang Chow, Che Kiang, China, in behalf of Miss Marie Shu, whose province it is to teach a girl's school in the same mission. Miss Shu has asked Fr. Tseng to ask American Catholics to aid her work. A well to supply the school and women's catechumenate with water is first on the list of things needed, but general help will not come amiss.

Many pagans are taught in the school as well as Christians; these, when well-to-do, pay a tuition fee, which goes to help educate poor converts until the time for baptism. Too much praise cannot be given this faithful Chinese woman who labors faithfully to bring her sisters to see the light, and a little assistance would encourage her to further effort.

Real Gratitude from the Cape Coast

Bishop Hummel, L. Af. M., does not forget the favors he has received and sends the following eloquent expression of gratitude.

"Letters by hundreds and more must have told you already how much we, the missionaries, are indebted to Catholic America for the substantial help, the brotherly support we are receiving at their hands. We thank them all warmly and do pray our Divine Lord to remember them in His kindness and His blessings.

"Our bond of friendship becomes firmer as time flows on, and it seems that the cause of the conversion of Africa has been taken well to heart in the United States. The Catholic Church has a great future before her on this continent. She shall reap enormously rich harvests provided she can send laborers to the vineyard. To her goes the natives' preference in spite of the great sums of money spent to destroy her."

About the Spiritual Membership

The offering for a perpetual membership is forty dollars. It entitles the individual enrolled to all the spiritual privileges of the Society for the Propagation of the Faith, in life and death. The plenary and partial indulgences granted to the benefactors are many. More than fifteen thousand Masses are annually celebrated for the living and deceased members of the Society.

The offering for a perpetual membership may be made at one time or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made because it insures for life and eternity.

New Seminary for the Sulpicians

Fénélon said, "I know of nothing more apostolic than St. Sulpice."

This verdict in favor of the priests who have done so much for the education of our clergy is of particular interest now when the Sulpicians have decided to erect a Seminary at Washington.

The purpose of the institution has been made clear by Cardinal Gibbons.

"The new Seminary," he states, "will appeal to bishops who will wish their students to have some contact with the University and enjoy some of its advantages, even during their regular seminary course. Besides some of the religious organizations grouped about the University will probably avail themselves of the courses of the Seminary, instead of withdrawing capable men from other important fields of work to teach a few of their own religious.

"The establishing of a Seminary at the University means no radical change in the ordinary curriculum, but while following the courses of the Seminary, students who are destined for special work can be helped in their preparation by following some University course, and every Seminarian will be benefited by his intercourse with members of the University staff and with the University student body."

Some of these young men may decide on the apostolic career after they have been graduated from the Seminary, and the fact that they have been trained by the Sulpicians will make their future efforts all the less arduous.

The Contrast

Bishop Rayssac, P. F. M., writing from Swatow, says that Mgr. de Guébriant has just ordained a new priest from Swatow who will return to his native parish to labor for souls. This is a step in the right direction, but only a step, as native priests by scores are needed in China.

Another point that Mgr. Rayssac makes is the difference between the results obtained by Catholic and Protestant missionaries in his district. The Protestants have large and fine establishments and few Christians; the Catholics have few edifices worth mentioning, but can count proudly not less than 33,000 converts. It is time that the latter began to establish schools and hospitals worthy of their Faith.

"Though almost twenty centuries have already elapsed since our Blessed Redeemer commanded the Apostles to teach all nations and bring them to Him, His command remains as yet in its full vigor, and binding with equal force upon their successors in the Holy Priesthood, and will remain so as long as there are souls to be brought to God."—Cardinal Falconio.

SHELTERING THE OUTCAST

A Franciscan Missionary of Mary

Some months ago this publication printed an article having for its subject the Leper Hospital at Biwasaki and the work performed therein by the Franciscan Missionaries of Mary. The author was a young girl, born in Hawaii, herself a leper, who had found a haven with the gentle nuns and was anxious to offer tribute to their kindness. This girl has now passed away and the Superior of the Hospital tells the sad circumstances that led her to their door.

AT daybreak one clear day of last winter, a carriage stopped before our modest dwelling and a young girl got out. Her appearance was attractive, and we saw at once that she was not Japanese but European. She was conducted by a member of the Salvation Army.

As she approached the door, however, we perceived upon her face those dark eruptions which told us only too clearly that our visitor, though not a native of Japan, was a victim of the dreadful malady for which there is no cure.

Profoundly moved, we greeted the poor creature, who in turn was so affected that she could not speak, but fixed her eyes on us in mute entreaty.

We led our new patient to the chamber which was to be her future home and brought her some refreshment of which she seemed to stand much in need.

"What is your name?" we asked.

"Mary," was the reply.

"You are a Catholic?"

"Yes, I have been baptized in your religion and have a rosary. How glad I am," she continued, "that I am to be among nuns. I did not know where my escort was bringing me, but I had to go where he directed as I had no money or means of support!"

Poor girl! we saw that though a Catholic the light of Faith had never had a chance to burn very brilliantly, and we did all in our power to gain her confidence, desiring to learn her sad history.

And one day, having got over the strangeness of her position, she told us her story.

Born in Hawaii, of Portuguese parents, she was one of thirteen children. Possessing much talent, her

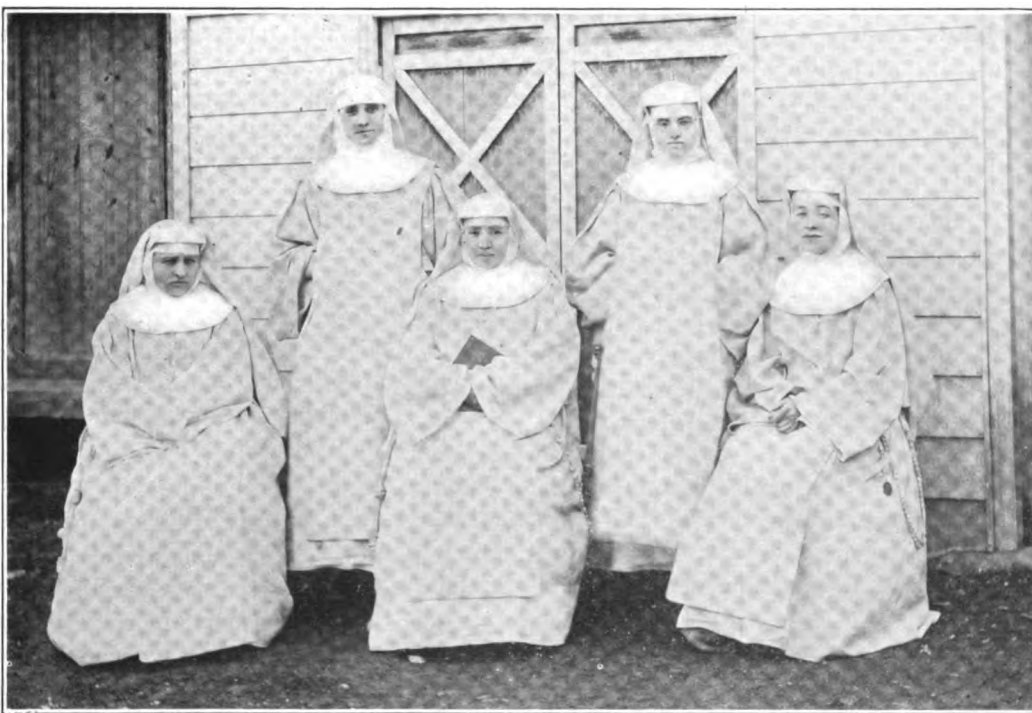
father had given her a good education, hoping she could become a school teacher.

It was while a student in the normal school that she was attacked by illness. She was then seventeen years of age.

Several Doctors Treated Her

but being undecided about her ailment they advised her to go to a hospital in San Francisco.

In this city she was thought to have tuberculosis, then heart trouble, and finally the physicians decided they were dealing with a case of leprosy. Immediately a panic broke out in the hospital and the poor girl was shut off by herself as if she had been a mad dog.



IN THIS GROUP ARE TWO CANADIAN AND THREE JAPANESE NUNS, THE ONE IN THE CENTRE BEING THE PROVINCIAL FOR ALL CHINA AND JAPAN

Fortunately an Irish Catholic nurse took pity on the lonely sufferer, placed her in a comfortable tent in the garden and secured the offices of a kind-hearted doctor, who did what he could to console her.

She was told that the sulphur baths of Kusatsu, in Japan, would cure leprosy, so her parents, making great sacrifices, secured money for her passage and she set off for Japan.

Arrived at the baths she began the treatment and sure enough the boiling sulphur healed the eruptions that had begun to show on her face and limbs.

But much money is needed to permit one to remain in a strange country, especially when one is alone and inexperienced.

Soon Her Resources Reached a Low Ebb

and Mary became much disturbed. Her family could give no further aid, and wrote that in order to remain near the healing waters she would have to go to work.

What could she do? Winter was approaching and there was no time to spend in seeking employment. She decided to give lessons in English, and secured a few students too poor to pay regular teachers. But the small sum gained in this way did not suffice to keep her from want.

She lodged in a miserable Chinese hotel; she suffered dreadfully from cold and hunger; often she longed to die and hoped that she would catch a fatal cold and so pass away from a world of misery, but even this was denied her.

Divine Providence, however, had not forsaken the afflicted child nor destined her to perish alone among pitiless strangers. A most beautiful spiritual life was in store for her after she had passed through some bitter hours.

For Mary did indeed come to such a pass that she was obliged to beg upon the streets. Fortunately a

European lady of whom she solicited aid was moved to take compassion on the forlorn mendicant. She took her to her home, and there learned the series of misfortunes that had brought Mary to such dire poverty.

The lady next communicated with the American Consul, and he advised placing Mary in the care of the Salvation Army. The latter, learning that Mary had been baptized a Catholic, brought the case to the notice of the missionaries at Yokohama and they sent her to our hospital.

Safe, at last, within our home the soul of this child of misfortune responded in an unusual manner to the inspiration of Divine Grace. We taught her to pray, and in answer to these prayers she was heaped with favors, not the least of which was resignation to the will of the Master.

Her suffering was long and painful—a real martyrdom—but she bore all with sweetness and patience.

Her Love For the Sisters

was profound, and she was deeply grateful for the attention shown her.

Mary is dead; she died embracing her crucifix after having heard with touching devotion a sermon on the Passion of Our Lord. Her soul has gone to its haven of eternal bliss and the Biwasaki leper asylum mourns one of its dearest charges who will not fail to intercede for her afflicted companions before the Throne.

Confirmation Without a Church

The mission of St. Philip, at Mbamou, in the French Congo, boasted of a very good church, as churches in Africa go, and the natives were justly proud of it. Last February, a certain Sunday was named for confirmation, and Mgr. Agouard was to administer the sacrament to a large number of aspirants.

But a terrible disaster was in store for the poor Christians. A few nights before the date fixed, a cyclone swept over the district, and in the morning when the Christians went to look at their church it was no longer there. The wind had left scarcely a trace of it.

Meanwhile the people were gathering for the great ceremony. What to do with them was the question. It was soon decided to preach the sermons and give instructions in the forest. There all gathered 'neath the great trees and listened devoutly to the words of the missionary. A small building on the mission grounds left standing was used for the purpose of holding the Blessed Sacrament and saying Mass, but of course only a few could enter and the rest made their devotion outside.

At the improvised altar, with a concourse of nearly 2,500 people gathered outside, the 435 baptized Christians, received, one by one, the sacrament that made

them regular children of the Church. The sight was most edifying, and the people were so eager to help the missionaries replace the church that, before they scattered for their homes, they went into the forest and began cutting down trees for another building. Fortunately, the forest is a good friend to the Blacks, and they do not despair as long as they can call upon it for food and shelter.

Where Things are Wrought by Prayer

The Christians of Rev. Cyprien Aroud's mission in Wenchow possess great faith in prayer and never fail to have recourse to it in all emergencies. Is a person sick? Immediately a number of the faithful pray and fast that the afflicted one may recover. In the Christian centre of Tso-deou, sixty persons imposed forty-two fasts on themselves in order to obtain a cure. This was granted with the result that more than one hundred pagans became converted.

The Rev. Father adds:

"In short, prayer is our great weapon of war here; we pray for the sick, for those possessed and for those in affliction. The evil one does not forget to torment those who deny his rule, and they often writhe on the ground in misery, or almost lose their reason, but prayer and holy water exorcise the demon. In fact we could write a book on this subject, which would be intensely interesting and quite true."



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor

J. G. MENARD, Assistant Editor

THE Association of the Holy Childhood has published its annual report. It is most comprehensive, giving the names of all parishes, schools, and institutions where the work is organized; it is also most gratifying, as it shows that a total of over \$67,000.00 has been contributed, the largest amount ever received in one year. We congratulate Fr. Knaebel on this success, which is due in great part to his zeal and spirit of organization; within the few years that he has been in charge of the work, he has more than doubled its income. We wish him continued success.

The Holy Childhood and the Propagation of the Faith have always worked hand in hand, the first being an introduction to the second. The Holy Childhood ought to be organized in every Catholic school, and where there is no school, in the Sunday School. Children should be trained early in the practice of charity.

* * *

DR. CANTWELL, the learned editor of *The Monitor* (Newark), makes the following remark about the interest of the American clergy in the foreign missions:

Are We Parochial?

"The principle that the poor it is who give most willingly reaches into the clergy. No one can accuse our eastern priests of being mercenary or mean. They do not lack generosity. Their lives are mighty acts of self-sacrifice. But is it not true of us all that we set territorial limits to our charity and our sacrifices? We are parochial; we forget that the Church is universal. Our prosperity accentuates the poverty and need we find immediately around us, and we help with a generous hand. But that same prosperity blinds us to the fierce privations of our brethren on the foreign missions. We read little about the host of earnest missionaries battling for the faith among the infidels and barbarians and know less about them."

IT is estimated that about 1,500 Chinese students are in different American institutions of the United States. These young men, on their return to China, are usually given high government positions and wield considerable influence in their respective communities.

Chinese Students in the United States

Unfortunately the Catholic universities do not claim many of these 1,500 students, and here is a subject for thought. If lay Chinamen could be received into our colleges in greater numbers they would be valuable aids to the missionaries on going back to their country, where the *lettrés*, or scholars, are held in high esteem by the masses.

* * *

THE Diocesan Director of The Society for the Propagation of the Faith in St. Paul recently received a cheque for \$1,000.00 from a person who wishes himself to be designated simply as a friend of the missions. It was accompanied by the following note:

"Thy Kingdom Come"

"I want the petition 'Thy Kingdom come' which I make every day in my prayers, to have the ring of sincerity about it, and I could not see how this was altogether the case while the apostles of the Lord were crying to me for assistance and I was turning a deaf ear to their appeals."

How many Catholics are repeating every day "Thy Kingdom Come" and have never thought of doing something for the extension of the Kingdom of Christ on earth!

* * *

A FEW days ago a New York daily published a cartoon which besides being funny, described accurately the attitude of many Christians whenever there is question of missions or any other form of charity.

Let the Other Man Do It

Two young boys, regular fellers, are standing in front of an ice cream parlor:

"Whaddye say," says one, "if we give our dime to the foreign missions?"

"I think," answers the other, "I'll buy a soda with mine and let the man give it to the fund!"

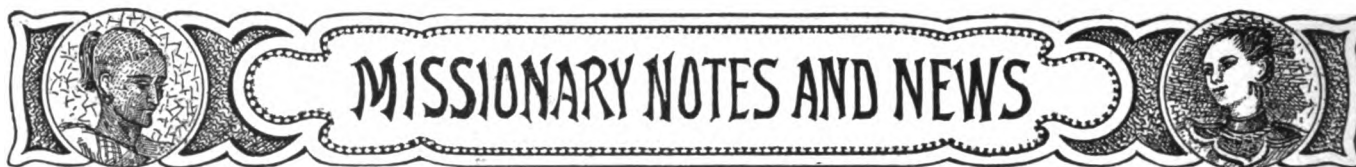
How true to life!

* * *

OUR missionaries know how to bear their trials with an heroic spirit. Fr. Joseph Birreux, C. S. Sp., has seen much hardship during the past two years in his mission at Karema, Belgian Congo, but he says:

Realizing the Ideal

"The war has enable us to approach more closely to the apostolic ideal of having neither staff, nor scrip, nor bread, nor money. But we are glad to pay this feeble tribute to the great suffering that is desolating the world, and we are thankful that our mission has been preserved from absolute ruin."



AMERICA

PHILIPPINE ISLANDS

The Philippines have a claim to be classed with foreign missions on account of the Moro population of the southern islands and the pagan tribes inhabiting the mountain districts of Luzon. The Moros are Mohammedans, and offer the same disheartening opposition to evangelizing efforts as Moslem populations elsewhere. The pagan tribes of Luzon (Igorrots, Ifugaos, Tinguians and Kalingas), on the contrary, form a most hopeful field for the missionary's zeal, as is evidenced by what has been done in a few years among them. The mountain districts inhabited by these tribes are almost entirely within the limits of the diocese of Neuva Segovia. The Scheut Fathers of Belgium and the German Fathers of the Divine Word—each aided by a community of Sisters of the same nationality—have divided this vast district between them. Thanks to the aid which each of the societies drew from its home country, all looked hopeful and promising, until the outbreak of the war completely deprived them of those regularly flowing mission alms, counting upon which they had inaugurated their various evangelizing enterprises. Therefore the Philippines now call on the United States for special aid.

EUROPE

GREECE Rev. L. Gayraud, A. A., in charge of the seminary, has seen hard times in Athens since the beginning of the war. Greece has been torn with internal disorder, and the seminary conducted at Athens by the Assumptionists has had hard work to continue.

Fr. Clement, the Superior, is now in Turkey, where he has charge of the Catholic enterprises, and also in Turkey are five other Assumptionists, the remains of a formerly flourishing community that were all either banished or killed.

In Greece the Assumptionists found refuge and have been given charge of a college of the Latin rite.

ASIA

CHINA From Bishop Faveau, C. M., comes news of a great event which has just been celebrated in his diocese, namely, the three hundredth anniversary of the first Mass said in Hang chow. It hardly seems possible that the Faith had a foothold in Che Kiang so long ago, but such is the fact.

The occasion was one of great so-

lemnity; not only neighboring bishops but the principal mandarins and civil and military authorities were present. The newspapers gave long accounts of the ceremony, and its echo was carried to the farthest end of the province, thus contributing to the advance of religion in the district.

China's native clergy, so zealous and so efficient, have long been engaged in evangelical work. Fr. Maurice Fou, a secular priest in Che Kiang, now sixty-eight years of age, has been forty-one years in the priesthood. He it was who prepared for their first communion the Lazarists, Fr. Leo and Fr. Luke Ting, since become such ardent workers. It is said of him that he evangelized the whole province of Che Kiang.

Mgr. Faveau, to celebrate the forty-first anniversary of this faithful steward, organized a jubilee at which the latter received congratulations and good wishes from all over the vicariate. Such men are the prop of the Church in China, and upon them it will rest more heavily as time goes on.

The Brothers of Mary, who so successfully conduct schools for boys in the Far East, have opened a new institution for learning at Tientsin, that important Chinese city. Already they have one hundred and sixteen pupils, of whom fifty are Christians. Conversions in Tientsin are becoming as numerous as elsewhere in China.

Wenchow continues to keep well to the front in the march toward Christianity. Each year, for the past sixteen years, about one hundred and fifty adults have been baptized in the city church alone. The district near the city grows correspondingly, and the Lazarists have all they can do to keep pace with the ever-increasing flock of converted souls.

It looks as if the **COCHIN CHINA** Bishop of Saigon, Mgr. L. Mossard, P. F. M., would come near winning the banner in regard to his supply of native priests. After stating that on account of war needs only thirty-three European missionaries remain in his diocese, he adds:

"Happily we have ninety-four Annamite priests ready to do their best to replace those who have gone away. Our mission has been sorely tried by the general calamity that is distressing the world, but our Christians by their numerous vocations fill our hearts with joy."

The Sisters of St. Paul de **JAPAN** Chatres conduct a hospital in the city of Yatsushiro, Japan, and the Superior, Sister Eulalia of the Cross, has this to say regarding health conditions in the district:

"Leprosy is, of course, the greatest scourge of the Orient, and, while we do not permanently keep victims of the disease, we treat fifty or more such patients every year. In great distress, the poor creatures knock at our door, and in charity we admit them, dress their sores, and let them rest for a few days, after which they go on their way a little comforted.

"Next to leprosy comes the plague of consumption or tuberculosis. It is very prevalent in Japan, and so much feared that if a school child dies of it, no other occupant for the seat can be found. It must remain empty.

"Tuberculosis is easily spread here, and one cannot wonder at this fact when one considers the Japanese houses and the manner in which the poor live. Huddled in thinly-built dwellings of only one room, the families are frightfully crowded. A few straw mats on the floor are the only furnishing, and on these mats the people eat, sleep and work. Germs are easily hidden in the unsanitary mats, and if one member of the family contracts consumption the rest soon catch it. I have in mind a family of nine persons, six of whom are already dead and two dying. This wholesale slaughter could have been prevented by isolating the first patient; but, alas! our hospitals are inadequate to the great demands made upon them."

F. J. Kleinpeter, P. F. M., rejoices in the fact that there are three hundred and ten Japanese Catholics in his Seoul mission. Sent to Korea to look after the interests of the Japanese, he has no reason to be discouraged with the result of his labors.

AFRICA

The newspapers of Port **MAURITIUS ISLAND** Louis, Mauritius, announce the arrival of its new bishop, Mgr. Murphy, C. S. Sp. The entire population welcomed the new prelate, and the Governor, Sir John Chancellor, placed his boat and automobile at the disposal of the new head of the Church in that remote spot.

Bishop Murphy, an Irishman by birth, lived many years in the United States where he was the head of the Holy Ghost Fathers. He no doubt possesses many friends here who will rejoice to hear of this auspicious beginning in a new field.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith

(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

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Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

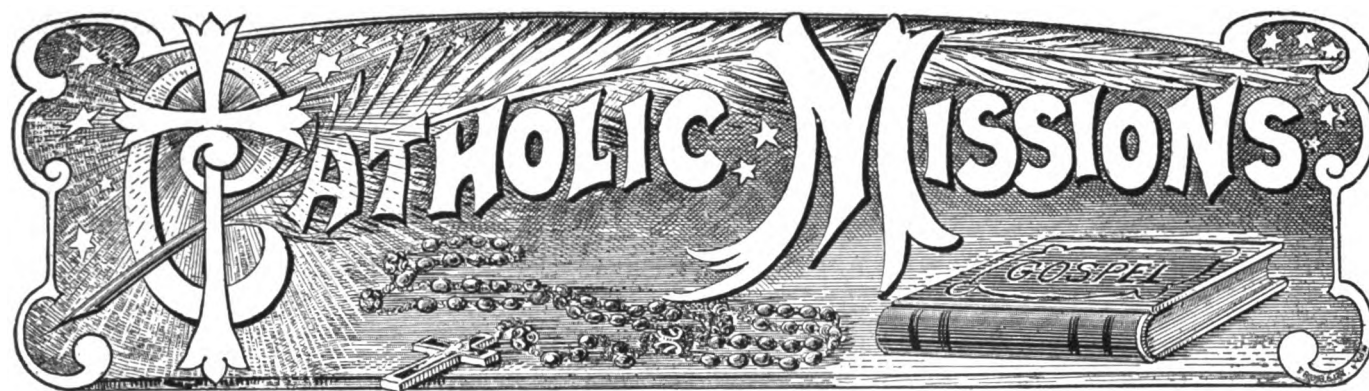
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IS ISSUED EVERY OTHER MONTH

February, April, June,
August, October, December

Subscription Price, One Dollar Per Year

Address: National Office of Propagation of the Faith
343 Lexington Avenue
New York, N. Y.



Vol. XI

SEPTEMBER 1917

No. 9

NATIVE CLERGY FOR MISSION COUNTRIES

Right Rev. Joseph Freri

The following article appeared in the August number of "The Ecclesiastical Review." As that publication is circulated only among priests, and as the subject of educating a more numerous native clergy may be of interest to lay persons, it is reproduced here with the hope that the charity of the faithful may be directed to this important branch of missionary endeavor.

THE Society for the Propagation of the Faith exists to provide funds, not men, for the mission field. In so far, however, as money can replace or multiply men we shall be within our sphere if we try to devise some means, at the present crisis, of providing against the fatal shortage of men which threatens the missions in the near future.

Slow Progress of the Missions

Friends of the missions — and all those who have the true love of God in their hearts are their friends — ask sometimes: "Why has not the Church made greater progress among infidels and pagans? For nineteen hundred years she has sent apostles to all parts of the world, and yet out of



BEATIFICATION OF MISSIONARIES AND NATIVE PRIESTS AND LAITY OF THE FAR EAST BY POPE PIUS X., 1904

fifteen hundred millions of human beings, hardly three hundred millions are in the fold. Yes, we have heard of the zeal and devotion of our missionaries, and of the wonderful results they obtain with the slender means at their disposal; but how slow their progress! At that rate, when will the world be converted?" And these good people are pained, and somewhat scandalized at

The Apparent Failure of Christianity

which fact its enemies do not fail to use as an argument against its Divinity.

There are many obstacles to the diffusion of the Gospel besides the powers of darkness, as active today as in the time of Our Lord. The object of this paper is to consider

and to ask aid in remedying one of the causes which delay the christianization of the world; viz., the lack of missionaries.

Insufficient Number of Workers

It is an indisputable fact that the number of workers in the mission field is out of all proportion to the task to be performed. A glance at the statistics of those countries which are still pagan or where Christianity is the religion of an insignificant minority will demonstrate our assertion more eloquently than any words. Although approximative, these statistics will give a fair idea of the state of affairs.

Japan and Corea

Total population	20,000,000
Number of Catholics	162,000
Number of priests	282

which means that there is one priest ministering to 575 Catholics and working for the conversion of 220,000 infidels.

China

Total population	620,000,000
Number of Catholics	1,820,000
Number of priests	2,380

or, one priest for 768 Catholics and 179,193 pagans.

Indo-China

Total population	42,000,000
Number of Catholics	1,035,000
Number of priests	1,081

or, one priest for 957 Catholics and 40,000 pagans.

India

Total population	294,000,000
Number of Catholics	2,400,000
Number of priests in mission districts	2,800

or, one priest for 858 Catholics and 105,000 pagans.

Africa

Population of mission districts	157,000,000
Number of Catholics	750,000
Number of priests	1,903

or, one priest for 400 Catholics and 82,000 infidels.

Oceania

Population of mission districts	4,000,000
Number of Catholics	130,000
Number of priests	360

or, one priest for 306 Catholics and 111,000 infidels.

In these statistics we suppose that every one of the priests is engaged in parochial work, which is not the case. Not a few of them are professors in colleges and seminaries; chaplains in hospitals; others are on

the retired list on account of age, infirmity, etc., which reduces considerably the number of workers. As a matter of fact, in certain dioceses, for instance in India, it is not unusual for *one* priest to minister to *three* and even *four thousand* Catholics. If we keep this in mind and consider the obstacles to apostolic labors caused by poverty, climate, language, distances, etc., not to speak of continual opposition and occasional persecution, we may wonder that our missionaries report any progress at all.

Effects of the War on the Missions

All over the world the Church is affected by the war. Its disastrous consequences are far-reaching and will be felt for many years to come. Our missions are not merely suffering, but their very existence in a number of places is threatened, not so much because of lack of funds as because of lack of missionaries.

At the beginning of the war three-fourths of the missionaries were of French nationality. Owing to an iniquitous law a large number of them were called to the colors. Whether those living under a foreign flag should have answered the call or not, it is not our purpose to discuss here. The question has been treated by a Japanese missionary in the May, 1916, number of *The Catholic World*, and we entirely agree with him that under the circumstances they could not do otherwise; the good of the missions demanded it. The fact remains that a large number have left their missions, many never to return, and not a few to return broken in health if not in spirits. In most European countries the mission schools and seminaries are practically empty, and now that the United States has decided to take a hand in the great conflict, God grant that our own clergy and seminaries be not similarly affected by the war.

However, even assuming that Providence will give the world a speedy peace; that new mission societies will arise; that the old ones will extend their recruiting activities; that the superiors of the missions will so place their missionaries as to cover the maximum ground with the minimum number—still for all these effects, the situation bids fair to be hopelessly out of hand within one generation, if we are forever to depend so largely on extra-mission sources of supply. But by fostering the largest possible number of vocations among the natives of the various missions themselves, we may solve an immediate problem; at any rate we shall be working toward the entirely desirable consummation of making the Church indigenous in mission countries. Bishop Seguin, P. F. M., of Kuichou, China, writes: "If I am to insure the future of my mission I must strain every effort to prepare a native clergy now." This is the view taken by all the bishops in the mission field.

The Church Wants Native Clergy

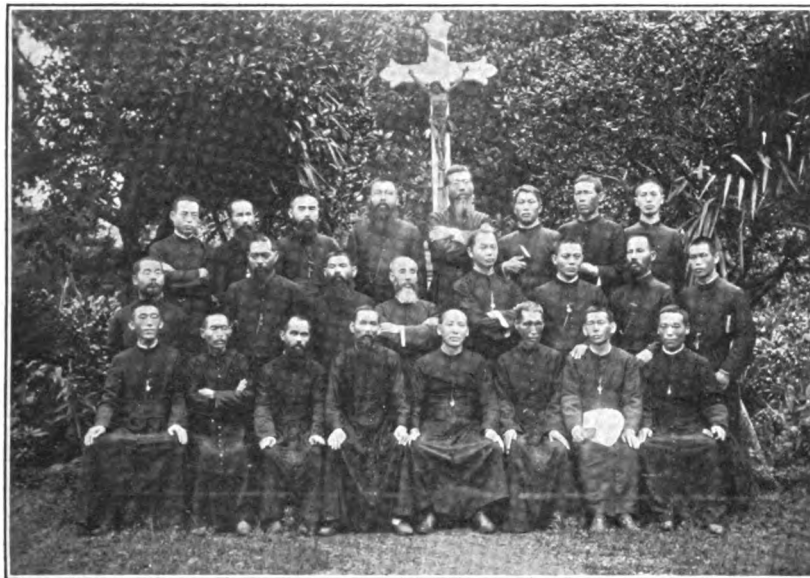
The formation of a native clergy for the evangelization of heathen lands has always been the wish of the

Church. In the sixteenth century St. Francis Xavier recommended it be done as soon as possible, and Leo XIII. wrote in his letter to the Hindus (1893): "The zeal of the missionaries from Europe meets with many obstacles, the greatest being the ignorance of a language sometimes most difficult to master, and new

plied by a hundred, the number of those native priests would not be too large for the gigantic task of converting the eight hundred millions of heathens or infidels of the Asiatic continent.

Let us observe here that the remarks which follow do not apply to Africa and the Islands of the Pacific and the South Seas. The question of a native clergy for those countries must be treated separately.

At present an urgent propaganda is being carried on by all missionary bishops for the increase of the native clergy to fill gaps in the ranks of European missionaries. We are not ignorant of the danger of going too fast in this important but delicate matter. Oriental characteristics are to be reckoned with, and while they do not invalidate our hopes they caution us to infinite patience and prudence. Still, cultivated the native element must be. It was always a duty; it has become a necessity. No missionary society or bishop but has made experiments and formed opinions as to the methods best calculated to attain an end which all alike



NATIVE CLERGY OF THE DIOCESE OF NAGASAKI (JAPAN)

customs and habits to which one is not used even after many years. It is evident that native priests will inspire greater confidence and their work will be followed by more lasting results."

This is the reason why when the Sacred Congregation of Propaganda entrusts to a religious order or missionary society a portion of the world to evangelize, it recommends the establishment of seminaries where natives will be trained for the priesthood and prepared to preach and minister to their countrymen. Native clergy alone will strengthen the position of the Church; it cannot be said to be solidly implanted in a country where there is no native clergy, even if all the inhabitants were converted to the faith.

Have the instructions of the Propaganda been faithfully obeyed? It is not our purpose to discuss this point. We may say in passing that certain superiors seem more anxious to recruit members for their congregations than for the secular clergy, on whom nevertheless rests the real organization of a diocese.

Number of Native Priests in the Far East

It must not be believed, however, that nothing has been done in this direction. At present there are 60 native priests in Japan and Corea; 830 in China; 700 in Indo-China; 850 in India and Ceylon. This is certainly a good beginning, but only a beginning. Multi-

admit to be essential. What concerns us is that, from our correspondence with the missions, we become increasingly alive to the fact that the financial situation is the chief bar to sure, if slow, success. Before showing how we can save the day, a few remarks on the training of the native clergy and on the quality of its work may interest our readers and stimulate their



STUDENTS OF THE SEMINARY OF CANTON (CHINA)

charity for a most important branch of missionary endeavor.

Seminaries in Mission Countries

As early as the year 1664, Bishop Lambert de la Motte, one of the founders of the Paris Society for Foreign Missions, established at Juthia (Siam) a

general seminary which would admit pupils from all the missions of Cochin-China, Tonkin, China, India, Corea, and Japan. Twelve years later, in 1680, thirty natives had already been ordained to the priesthood, and the number of the faithful increased with remarkable rapidity.

In 1805 the seminary of Juthia was transferred to Pulo Penang, in the Malacca Peninsula. Owing to

of heathenism which has poisoned these poor people for thousands of years.

After two or three years of training, if the boys prove satisfactory they are sent to college, where their education is continued. They have the usual studies—grammar, geography, arithmetic, the sciences, and Latin, which they are taught to write accurately and to speak fluently. Latin is the language of the house, and all their philosophical and theological studies are pursued in that tongue. We often receive letters in Latin from Chinese and Japanese priests and we may say that few of our priests could equal them for correctness and elegance.

Great attention is also given to the study of history and literature, that they may be in no way inferior to the scholars of the country.

After the classical course they spend a couple of years in the school for catechists. When they have graduated they are sent by the bishop for several years to teach the elements of Christian doctrine to little orphans, school children, catechumens and patients in the hospitals. If their work has been satisfactory they are admitted into the seminary for a five or six years' course which comprises all the branches of ecclesiastical science.

Most native students would make good figures in our seminaries. The Oriental mind is subtle and grasps promptly philosophical and theological questions. Perhaps they do not assimilate as much as might be desirable, but this must not surprise us. Who is the American or European able to understand Oriental logic thoroughly? The difficulties we find in trying to read the Eastern mind, Orientals encounter in the philosophical systems of the Western world. With this exception, we may say that Japanese, Chinese, Annamites, Hindu seminarians make very good students.

Generally, in our houses of education, young professors begin to teach the minor classes and are raised by degrees to the higher courses; the contrary is the case in the Far East. They begin teaching Theology, then Philosophy, then the classics, and finally after several years, when they are thoroughly conversant with the language and customs of the country, are appointed to teach in the lower classes, grammar, Latin, etc. It is in fact much more difficult to understand the mentality of those boys and to place within their reach a teaching for which they have been little prepared by their early education than to teach young men who have spent several years in college and seminary and knew Latin thoroughly; furthermore, a perfect knowledge of the language of the country is necessary, and it takes years of study and practice to acquire this.



THE FIRST MASS OF A NEWLY-ORDAINED CHINESE PRIEST

the foundation of a number of local seminaries by bishops desirous of sparing their clerics long separation from their relatives, costly journeys, change of climates, etc., the seminary of Pulo Penang has not the same importance as formerly, but there is probably no seminary in the world that has the honor, as this one has, of having given over a hundred martyrs to the Church, several of whom have been beatified.

In 1893 Pope Leo XIII. founded a general seminary for India at Kandy, in the island of Ceylon, and placed it under the direction of Jesuit Fathers of the Belgian Province. Up to date it has given over one hundred and fifty priests to the Church in India, of whom two have been raised to the episcopacy, Mgr. Kaudatkil, coadjutor to the Vicar Apostolic of Ernaulacum, 1911, and Mgr. Beekmayer, Bishop of Kandy, in 1912. Bishop Kaudatkil is a Syrian of the Malabar rite, and Bishop Beekmayer is a native of Ceylon and a member of the Benedictine Order.

Those two houses receive students from dioceses and vicariates which, being of recent foundation, have not as yet their own preparatory college and seminary.

The Course of Study

When signs of vocation are observed, the children are sent to a preparatory school. The selection is always made among the children of families that have been Christian at least for two or three generations; it takes a long time to eradicate completely the virus

Discipline and Religious Training

The rules of houses of education in the countries named are different from ours. Much more time is given to rest and recreation. No Oriental mind could

great grandfather suffered for the Faith; he was in prison for one or several years; he was tortured and finally strangled;" or "Your grandfather was beheaded because he refused to abjure Christ our Saviour!" In those countries where reverence, almost worship, for ancestors is so deeply implanted in the hearts of the people, it is unnecessary to add: "You must be worthy of your forefathers!"

There are seminaries where certain students have relatives or ancestors who have been raised to our Altars by the Church, and every day they may pray before their relics exposed to public veneration. There are others where students may visit occasionally a "Field of Martyrs"—spots where confessors of the Faith were executed not many years ago. The seminary of Ryong-San in Corea is only a few miles distant from the "Mountain of the Three Saints," where Bishop Imbert and Frs. Maubant and Chastan were put to death in 1839; seminarians go there for rest and meditation. The seminary of Keso in Western Tonkin is in the midst of cities and towns where many

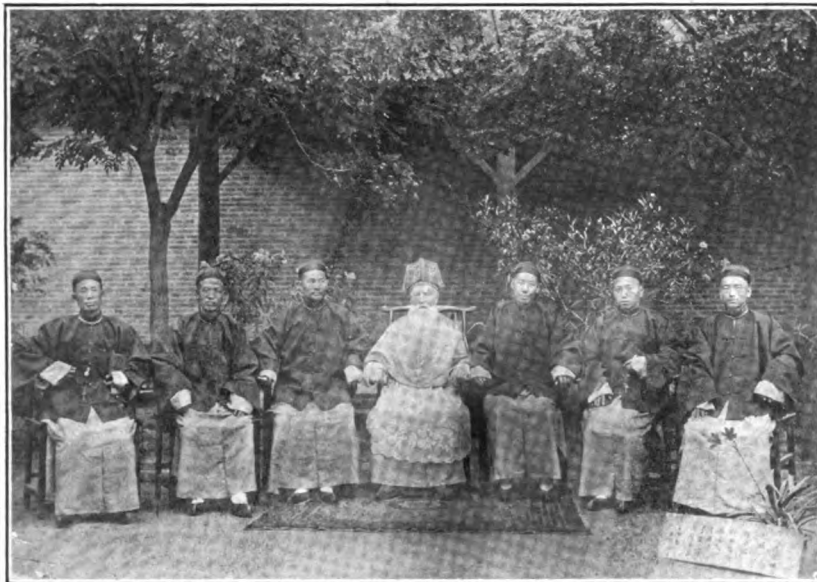
priests and Christians suffered martyrdom. From the college of Phu-senan in North Cochinchina it is only a few minutes' walk to the bridge of Boi-dau where Blessed Isidor Gagelin was strangled, he being the first martyr of the Annamite persecutions in the nineteenth century.

stand a system of studies as intense as that given to our students. And even with that moderation, how many clerics giving great hopes for the future have died at twenty or twenty-five from debility caused by study.

The discipline is not as severe as in our seminaries and needs not be. "When I was appointed professor in the seminary," writes a missionary who has spent a long life in that responsible position, "I was struck by the seriousness of the students; in the Far East the boy wants to be considered as a man and aims at acting as such. In fact it is not necessary to exercise much supervision over our students."

The religious training is of course the same as in our seminaries. Whatever the latitude under which they are born, whatever their mentality, all men suffer from the same consequences of original sin; they all have the same passions which must be regulated or guarded against. The same spiritual exercises as with us are made use of to attain that end: Mass, Communion, meditation, visits to the Blessed Sacrament, monthly recollections, annual retreats, etc.

To urge them to the love and service of God, not a few of these seminarians have incentives and family traditions unknown to us. In their youth, at home, they may have been told by their parents: "Your



BISHOP MAQUET, S. J., OF S. E. TCHE-LI (CHINA), AND SIX NEWLY-ORDAINED NATIVE PRIESTS



NATIVE SEMINARIANS OF TONKIN

The Seminary of Nagasaki (Japan), which was begun in 1866 and which has already given fifty-four native priests, is located at Oura, opposite the Holy Mount where in the sixteenth and seventeenth centuries hundreds of missionaries and Christians were put to death for the Faith after excruciating tortures.

What an incentive for the students to visit in Nagasaki the places where twenty-six martyrs were crucified in 1597, among them a Mexican and Franciscan Brother, St. Philip of Jesus.

Another Trial

Before taking the decisive step of subdeaconship, the seminarian must spend another year or two in some mission and labor with an experienced missionary, to learn all about the work, to try his strength and show what he may do later on. The test of the battlefield proves the soldier's real courage. If he returns with a favorable report he resumes his studies and is ordained in due time, generally not before he is thirty or thirty-five years of age and sometimes older. If the trial has not been satisfactory he may be given a second one with another missionary, after which a final decision is reached.

Do Natives Make Good Priests?

We will let Bishop Reynaud, C. M., of E. Chekiang answer the question; he has been in China for forty-three years, has a number of native priests under his jurisdiction, and a seminary with fifty-five students; he is therefore well acquainted with the subject. "The native priests," he writes, "are always valuable auxiliaries. They work well and render great services to religion. They are almost indispensable because they understand far better than Europeans the language and customs of the country and the mentality, prejudices, aspirations and defects of their compatriots. All this knowledge is very necessary for the progress of religion, and in regulating any difficulties that may arise in the direction of the vicariate."

"To try to get on without the help of native priests would be to render ourselves unable to do good. They are like bridges between us and the people. The natives talk to them before they come to us. I might almost say they acclimatize the Faith in a country suspicious of all that comes from the outside world. This is, therefore, the work of works, the most urgent, the most efficacious, the most deserving. It is also the most expensive....."

Bishop Perini, S. J., of Mangalore, India, wrote us recently: "The six native priests educated in my local seminary and ordained last September, have taken up work in various stations and show great zeal and ability. Thus the many sacrifices I had to make during their nine years of seminary life are fully recompensed by the excellent work they are doing."

Work of the Native Clergy

The native priests work in the ministry either as

assistants or pastors, no distinction being made between them and the European missionaries, although they are not subject to the special rules of the Religious Orders to which the latter may belong. They are sometimes at the head of important parishes of three or four thousand Catholics, as in India,* or of one thousand, as in China, Japan, Korea. They are also employed as professors in colleges or seminaries. Some write or translate works of devotion or instruction. We cannot publish a complete catalogue, but here are a few titles: *Sebattiana parvadam* (Mountain of Prayer and Meditation) by Fr. Louis; *Motcha radari* (Passport for Heaven) by Fr. Rattinanader; *Ieju talei sarppa sangaram* (Destruction of the Seven Deadly Snakes) by Fr. Arokianadar. All these authors are Hindu priests.

We know of at least thirty volumes published by Japanese and twenty by Annamite priests. In Western Cochin-China Fr. Qui has published *Sach gam quant nam* (Meditations for Every Day of the Year) in five volumes. From a literary point of view the best known priest in Western Tonkin was Fr. Six. He wrote books of poetry much admired by Annamite scholars, and by his diplomatic abilities rendered invaluable services both to his country and the missions at the time of the conquest of Tonkin by France. He was appointed honorary minister by the Annamite authorities and made an officer of the Legion of Honor by the French Government.

As far as moral character is concerned, we have no



THE CHOIR OF THE PREPARATORY SEMINARY OF S. SHANSI (CHINA)

hesitation to say that the native priests of Japan, China, Indo-China and India compare favorably with the clergy of America and Europe. They are pious, devoted and zealous workers. Defects of race, cast, temperament they have, like the clergy of any other country; they might be more learned, more humble, more disinterested, like many of our own clergy; but scandals are rare and defections not more numerous than with us. What the late Bishop Bonnard of Pon-

dicherry wrote years ago is still true: "We may endeavor to improve our native clergy, but it needs no radical change in its constitution."

The native clergy of the Far East have written some glorious pages in the history of the Church. Frightful persecutions took place in those unhappy countries throughout the nineteenth century. In the provinces of Tonkin and Cochinchina alone, seventy-nine native priests were put to death for the Faith between the years 1858 and 1862. One of them who had been recently ordained, Fr. James Nam, being urged to apostatize, exclaimed: "I, a priest, could trample on the Cross? abandon a Church of whom I am a minister? Must I not practise what I preach? A Christian must die rather than give up his Faith, and who will die for the Faith if the priest does not set the example?"

In China and Corea numerous were the martyrs

the cost of great sacrifices are supplying the places of their absent brethren.

On the other hand history shows that if at certain periods persecutions succeeded in extinguishing the Church absolutely in a country, it may have been due to the lack of native clergy. In the fourteenth century there were no less than eleven archbishops or bishops, with a corresponding number of priests in China, all Europeans, and the Christians numbered more than one hundred thousand; but we have no record that an effort was ever made to educate any native for the priesthood. In 1483 the last missionary to that unfortunate country was put to death, and when two centuries later the first Jesuit priests arrived in Peking they found no traces of Christianity.

It is not unlikely that the Church of Japan would have been saved if St. Francis Xavier's advice to educate and ordain natives had been followed. This

is confirmed by the fact that, despite the absence of clergy, the Faith was kept alive and certain religious practices observed for over two centuries among several thousands of Japanese, as was discovered in 1865 by the first French missionaries who had resumed a few years before the evangelization of the country.

Why not a Larger Number of Native Priests?

The question which will probably now occur to our readers is the following: If the native clergy of the Far East possess the qualities described above, if they are capable of rendering such eminent services, why not multiply their number, especially now that the supply of missionaries from Europe is threatened to grow considerably less?

It is in order to answer this question that we have presented the foregoing remarks to American Catholics and more especially to our brethren in the clergy, at the request of numerous bishops of those countries.

The reason why the native clergy is not more numerous in the Far East is not the lack of vocations, but the lack of funds to educate the candidates.

Now, as in the time of Our Lord, it is to the poor that the Gospel is preached. The proud Japanese, the rich Chinese, and the opulent Hindu have no inclination to listen to the missionary. The great majority of converts come from the poorest part of the nation. Parents therefore can pay practically nothing toward the education of their children; indeed the bishop must be grateful when they consent to deprive themselves of the valuable services these young men could have rendered in lessening the burden of the family.

From this it follows that from the time a boy enters the preparatory school, then college, then seminary, up



THE LATE BISHOP COQSET, C. M., OF S. W. TCHE-LI, AND SOME OF HIS NATIVE PRIESTS (CHINA)

among the native clergy; eighteen were placed on our Altars by Pope Leo XIII. in 1900, and seven by Pope Pius X. in 1909.

Native Priests May Save the Church in Their Countries

The native clergy are not merely useful as auxiliaries to the missionaries; they may be called upon to replace them in case of emergency and thus save the very existence of the Church in their countries. In fact, history shows that they have done so on several occasions. At the end of the eighteenth century when the French revolution and the Napoleonic Wars prevented the training and sending of missionaries for many years, it was by two or three hundred priests that the ministry was continued in the Far East. The same thing is taking place at the present time; owing to the departure of a number of the European missionaries, in many a place the practice of religion would be discontinued but for the native clergy who at

to the day of his ordination he must be supported by the mission. For seminarians, we except the years of probation during which they are supported by the missionaries they assist. Of course the cost of maintaining a boy in college and a young man in seminary is less than here. But when we consider that some missions have one hundred, and in some cases as many as two hundred seminarians or college boys, it will be admitted that their support must be a cause of anxiety for the bishop. In fact, of late, several bishops have been obliged because of lack of resources to dismiss a number of their students. Not long ago a bishop from Japan wrote us: "I may be able to keep our seminary open for another year; after that, if Providence does not come to my rescue, I will have to close it."

What is the Cost of Maintaining a Student in a Seminary?

It is impossible to give to this question an answer that will cover all the missions of the Far East, because the cost of living is not the same in all those countries. It is higher for instance in India or Japan than in China. After gathering much information on the subject we may state that an average of \$60.00 a year is sufficient to support a native student in the departments of Theology or Philosophy. We do not suggest any specific sum for the earlier years, because (as in our own colleges) the sifting process is not over at that time, and benefactors are apt to be permanently discouraged if the subject in whom they are interested happens not to develop a vocation. The total cost therefore would be \$360.00 for a course of six years in the seminary.

Some may be surprised at the small amount required, but we must remember that in those countries the value of money is higher and the cost of living lower than with us; that the professors receive no salary, and that the young men live more frugally than we do. The comfort, not to say the sumptuousness, of certain American seminaries is unknown in Chinese and Hindu seminaries.

How many priests in the United States could spare \$5.00 a month from their salary and pay for the education of a young man who will one day be his brother in the priesthood? How many Catholics, not desirous to foster a sacerdotal vocation in their sons, could with that small amount help those who are anxious to give themselves to the Lord, but have not the means? Many parishes in the United States have never given a priest to the Church, although they have long been benefited by the services of one of God's ministers. As a mark of gratitude for that blessing

could they not pay for a student in the field afar and thus make up for what they are unable to furnish from their own ranks?

The offer of supporting a student in the seminary is always gratefully accepted by our missionary bishops. But naturally they much prefer to have in hand the capital which will produce the necessary yearly amount. In other words the foundation of a bursary in perpetuity is preferable to a monthly or even a yearly payment. The benefactor who has promised such payment may become unable to continue it, and the bishop who on the strength of that promise has received a student has to make up the deficiency.

What is the Cost of Founding a Bursary?

It is the ambition of every priest to "continue himself at the Altar." The bursary is the obvious means. Now not every priest can afford the large amount required to produce an interest sufficient for the maintenance of a student in one of our American seminaries. In mission countries the amount is considerably less; besides which fact, many are rightly anx-



STUDENTS IN THE LIBRARY OF THE SEMINARY OF HANGCHOW (CHINA)

ious to place their money where, without it, there will be no priest.

The amount to be required for one of these burses is a matter of considerable difficulty for reasons mentioned above. Various missionary bishops quote widely divergent figures, but we must have a uniform rate for justice's sake. Taking therefore an average, we venture to state that a sum of \$1,000.00 will found a bursary in perpetuity for the training of an ecclesiastical student in any seminary in Japan, Corea, China, Indo-China and India. Attempts to "underbid" us in these figures will of course be made; but on mature reflection we are convinced that this will be definitely to the detriment of the cause for which we are alike working.

Besides this desire on the part of the priests to provide for themselves a successor at the Altar, another burse-producing thought is that of a bishop or a seminary president who believes that the blessing of God will be on his own institution if from its more or less abundant resources it provides for the education of one native seminarian abroad. We know of at least one seminary in the United States that has already adopted this plan, having undertaken to provide by gradual small amounts paid yearly, a complete burse for a seminary in India.

Some time ago we had the visit of a Chinese bishop and in the course of a conversation on this subject he remarked: "It is easy for you to urge the formation of a native clergy, but not only do I have to pay the expense of their education, but also to support them, in part at least, after they are ordained. Where shall I find the means?" A bishop from Japan recently wrote us that he could ordain four or five priests every year but refrained from doing so as he did not know where to find the money for their support.

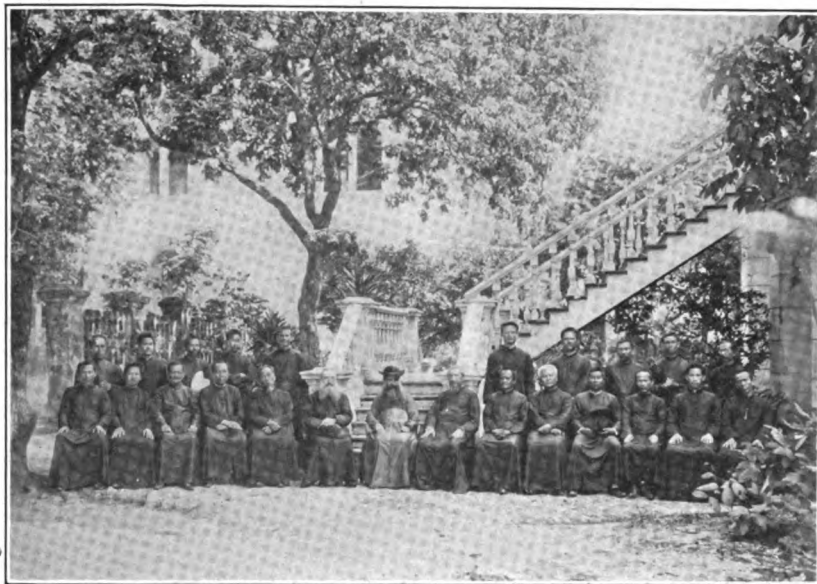
A native will of course live on much less than a European; in any part of the Far East an extra allowance of ten dollars per month will probably suffice, in some parts even less. Nevertheless, it is a heavy burden for a bishop when he has a large number to support, like Bishop Munagorri, O. P., who has ninety-two native priests in his Vicariate of Central Tonkin. As we remarked above, the Christians belong to the poorest part of the population and generally have large families; they can contribute but little to the support of their pastors.

Here again to pay every year (\$120.00) for the support of a priest in these missions, or to found a burse for that purpose (from \$1,500.00 to \$2,000.00), would be a meritorious act of charity. We know of an American bishop who for several years has been supporting two priests in China as a means of obtaining the blessing of God on his own diocese.

An Appeal

This appeal is addressed especially to the clergy, but it might be heard by the laity as well. There are good Catholic parents of boys who seemed to be called to the priesthood but whom Our Lord took before they reached the Altar. There is no more suitable

memorial to the departed one than to provide for a substitute. Bishop Demange, P. F. M., of Corea wrote the following: "It is praiseworthy to build temples to the glory of God, but a far greater charity to give to the Church a priest who will build Him



BISHOP PERROS, P. F. M., AND THE NATIVE CLERGY OF SIAM

temples of souls. To be represented by an apostle who offers up each day of his life the Divine Victim, and who labors continually for the extension of our Saviour's Kingdom would seem to me a work of predestination."

Another bishop, asking for aid in supporting his native seminarians in China, indulges in this bit of fancy: "Often I picture what will take place when the soul of the clergy or the lay person who has given a priest to the missions appears before the Judgment Seat; possibly that soul will say: 'Truly, O Master, when on earth I was lacking in zeal and devotion; I was negligent of my duty; I committed errors through self-interest or the interest of my family. But Thou hast said that not even a glass of water given in Thy Name shall go unrewarded: therefore Thou wilt remember the souls saved by the priest who, through my assistance, has consecrated himself to Thee, and Thou wilt have mercy on me.'"¹

JOSEPH FRERI,

National Director of the Society for the Propagation of the Faith.

¹The Society for the Propagation of the Faith will give further information to charitable persons interested in the training and support of native clergy for mission countries. It will assume all responsibility for the transmission of donations for that object and will see that the intentions of the donors are faithfully carried out.

The great St. Teresa, Foundress of the Carmelite Sisters, wanted to be a foreign missionary and labor in the Celestial Kingdom, but God assured her that Europe was her China. She was a missionary at heart, and so frequent, so fervent were her petitions for the conversion of the heathen that she obtained the grace of Baptism for thousands of them. This was revealed to her before her death.

WORK OF THE NATIVE CLERGY IN MISSION COUNTRIES

Rev. Dom Maternus Spitz, O.S.B.

Our well-known contributor, Fr. Spitz, has also made a comprehensive study of the native clergy already produced by missionary effort on the part of European priests. His article shows that many of the former have reached a high degree of sanctity and that native vocations though possible in all regions, are more numerous in China and India than elsewhere.

WHEN Our Blessed Lord entrusted to His Apostles the divine mission He had received from His Heavenly Father, He spoke words of far-reaching importance which carried with them a heavy burden. His mission it was to redeem the whole human race, "to save all men and to bring them to the knowledge of the truth," theirs to continue His work by applying the fruits of the redemption to all men at all times and in all places, and to extend the Church which Jesus Christ, the Divine Founder of Christianity, had built upon the rock.

That Church was to be Catholic in space (all nations) in doctrine (all things) and in time (all days). The Catholic or universal character of the Church of Christ and of her mission was illustrated on the day of Pentecost, when St. Peter preached the wonderful works of God and the name of Jesus of Nazareth, the crucified but risen Saviour, to Parthians and Medes and Elamites, to inhabitants of Mesopotamia, of Judea and Cappadocia, of Pontus and Asia, Phrygia and Pamphylia, of Egypt and the parts of Lybia about Cyrene, to strangers of Rome, to Jews and proselytes, to Cretes and Arabians.

And ever since the successors of the Apostles have carried the message of the Gospel of peace and salvation to Greeks and Romans, to Jews and Gentiles, to Celts and Goths, to Vandals and Lombards, to Franks and Saxons, to Northmen and Slavs,

To the Yellow Races in the Far East

and to the Redskins in the Distant West, to the Negroes in the Dark Continent and to the copper-colored islanders in the Pacific. The vision of Isaias: "I will bring thy seed from the East and I will gather thee from the West, I will say to the North, give up, and to the South, keep not back; I will bring my sons from afar and my daughters from the ends of the earth," was realized in the words of Our Lord: "Go and teach all nations, for behold I am with you all days even to the consummation of the world."

And as the Catholic Church has steadfastly adhered

to her missionary work and advanced it through the centuries, she has not forgotten to provide pastors and to choose them from among the newly-converted nations as soon as they were firmly rooted in the faith. Palestine and Asia Minor, Egypt and Northern Africa, Italy and Gaul, Germany and the British Isles have supplied a native clergy, and as there was then no distinction between Jew and Greek, Roman and Goth, Celt and Saxon, Frank and Norman, Slav and Pole, so there is none now between Negro and Redskin, between Chinese and Japanese.

The epistles of St. Paul and the Acts of the Apostles, ecclesiastical writers and historians, the decrees of Councils and Synods, as well as the decisions of Popes and Bishops give us ample proof of the anxious care of the Church to supply native priests for native flocks.



THE LATE BISHOP PAGNANI, WITH NATIVE PRIESTS OF KANDY (CEYLON)

The first on the right (seated) is the present bishop of Kandy. Mgr. Beckmeyer, O. S. B.

But if a native priesthood is of such vital importance for the Church's existence and her propagation, it is of equal importance for her preservation to keep up the high ideal and dignity of an "Anointed of the Lord." The answer why so much stress is laid upon the necessity of a native clergy is obvious. A native priest has all the advantages over a foreign missionary:

he is acclimatized, knows and speaks the language of his people and is therefore more capable of explaining the Christian truths; he is familiar with the customs and manners of the country and the character of the people, their ideas and religious opinions. He can travel more freely and less expensively, and his actions are not likely to cause suspicion to a pagan government which only too often sees in "the missionaries the advance guards of political intrigues."



A CHINESE PRIEST TEACHING CATECHISM

Lastly Europe will not be able to supply the constant demand for more missionaries in the ever-increasing fields of missionary enterprise. If the commission of Christ "to teach all nations" is to be carried out to its full extent, more missionaries are required. Of the sixteen hundred million inhabitants of the world, some nine hundred millions are non-Christians. If we take on the average one priest for every twenty thousand souls, an army of not less than 45,000 missionary priests will be required. At the present, however, there are only some 12,000 priests and perhaps even less in the mission field of the Catholic Church.

Will Europe and America be able to supply the necessary laborers for the Lord's vineyard for the present or in the nearest future, or can the demand for more missionary priests be rectified by an increase of native priests? According to statistics of 1909 the number of native priests in the Catholic mission field amounted to 3,600 (Huonder) or 5,360 (Krose), a small number indeed when compared with the hundreds of millions who do not know their God and Redeemer.

Yet if one wishes to understand the reasons why the efforts of the Catholic Church and her missionaries to train a native clergy have been rendered comparatively fruitless, one has to realize the material and spiritual, moral and intellectual, psychological and physical, political and racial difficulties, and last but

not least, the rules and traditions of the Church about clerical celibacy, holiness of life, blamelessness of character, etc. The Catholic Church in the twentieth century must be ruled according to the laws of modern Canon Law and not by that of the third or seventh centuries.

Political considerations, as everybody knows, have played and still play a great rôle in the world of religion, as they foster or check the prayers and influence of the Church in proportion to the power and influence of political leaders. The victory of the Christian Emperor Constantine over his pagan rivals was also

A Victory of the Cross Over His Pagan Subjects

The legislation of the Christian Emperors Theodosius and Justinian, crushed the last remnants of Paganism in the Roman Empire. Clovis, the first Christian king of the Franks and his successors, placed their services at the disposal of the Church as did Kings Ethelbert, Canute, Olaf, Stephen and Boleslaus in England, Scandinavia, Hungary and Bohemia.

By their royal authority, influence and munificence they helped to establish a native hierarchy as well as to train a native clergy; they preserved

and consolidated the faith, and thus did more than a hundred missionaries were able to accomplish. Had the rulers of China or Japan, of India or Corea, of Africa or Oceania, embraced the Catholic Faith, had they protected and supported, instead of persecuting the Church and her missionaries, and finally had the interference of self-seeking colonial government and colonists not hampered the work of evangelization, there is no doubt that the aspect of Christianity in the Far East, in Africa or Oceania, among the Indians and Negroes in America, and the number of native priests, would be different from what it is at present.

The missions in Spanish and Portuguese America were greatly favored by the fact that the Catholic kings of both countries had the interests of the Catholic Church at heart. One would, therefore, think that South America would have been the most favorable field for the training of a native clergy. Yet it is just here that we meet with one of the greatest difficulties so prejudicial against a native clergy, *i. e.*, *Race prejudice*.

It was and is the mission of the Catholic Church to protect the conquered natives against oppression, and to fight for their rights as free citizens. But from the delivery of slavery to their admission into the sanctuary there was still a long way, and even Spanish ecclesiastics, with a few exceptions, were not free from this race prejudice.

How firmly the latter had taken root in the hearts

of some ecclesiastical authorities is shown by the curious fact that the first ecclesiastical synod of Mexico in 1524 even thought it necessary to exclude the newly-converted Indians from Holy Communion or to limit its reception to Easter Communion (1567). Under such circumstances the admission of native Indians to sacred Orders was altogether out of question, nay, the idea of admitting them was not even alluded to. The only concession made by Archbishop Zumarraga of Mexico, was to select the best among the Indians and Mestizos, to instruct them in the newly-founded college of Santa Cruz of Tlatelolco and to admit them to the minor orders, to act as sacristans, teachers and catechists.

The same opposition against native secular and regular priests prevailed in Peru, as "a premature elevation of natives to the priesthood would be of the greatest disadvantage to the priestly dignity and office, to the native priests themselves and to their native subjects, and it would lessen the respect for the priesthood in general." Some fifty years later, however, this attitude was changed; for the first general provincial councils of Lima (1582) and of Mexico (1585) cancelled all the former legislation and admitted full-blood Indians as well as Mestizos, Mulattos, Chinos and Creoles to sacred orders as secular priests, "as long as they were worthy and fit."

This was specially done to counterbalance the influence of the Religious Orders of the Franciscans and Dominicans who had charge of the largest number of parishes.

With the Arrival of the Jesuits in South America

and by their opening of colleges and seminaries the foundations were laid for a more systematic training of a native clergy, especially as Spain was not able to supply a sufficient number of priests for the ever-growing demands. The number of native priests began to increase in South America since the issue of the Real Cedula of Charles III. of August 12, 1768, according to which one-third or one-fourth of the alumni in the seminaries were to be Indians or Mestizos. By the year 1750 there were hundreds of native parish priests, many prelates, canons and doctors of theology, whilst of the forty-one bishops in Spanish America in 1709, thirty were natives, probably Creoles. Of the 1,497 priests of the Society of Jesus in Spanish Portuguese America the majority were natives (1750).

In Mexico there were 300 native against 30 European priests; in Peru 278 against 28; in Chile 158 against 30, etc. As regards the moral and intellectual character of the native priests in South America, especially Peru and Mexico, two contemporaries, Steven-

son, a Protestant, and Baluffi, Papal Nuncio in the Spanish colonies, speak highly of "the excellent character, the earnest zeal and thorough scientific culture."

Race and color prejudice are at present no serious obstacles to the admission of natives to sacred orders in Latin America. On account of want of solid vocations, however, there are now only some two hundred native priests (full blood Indians, Creoles, Mestizos and half-breeds) among the 14,000,000

Catholic Indians and Negroes in South America

When we turn from South or Latin to North or English America, *i. e.*, the United States and Canada, one might expect to find hundreds of native priests in countries where the work of evangelization has been carried on for several centuries almost without interruption. And yet the net result at the present is one full-blood Indian and two half-breeds (Metis), not because "the Church and her system or the Missionary Societies and their methods are at fault," but because the missionaries of the past did not find that the Indians possessed the qualifications necessary for the priesthood.

In course of time, however, things might have improved and with the advance of civilization they might have been brought nearer to the sanctuary. And no doubt, had the Church been allowed to exercise her spiritual jurisdiction and authority over the newly-



FR. GRIMARD, P. F. M., AND SEMINARIANS OF KWEI-CHOW (CHINA)

converted Indians without being interfered with by the political rulers, the training of a native Indian clergy might have become possible. But this was not the case, for "spoliation, outrage and murder" on the part of the political rulers was the unfortunate lot of the Indian race.

Today there are some 270,000 Indians left in the United States of whom 100,000 are Catholics. But the apostolate among these is very difficult owing to

the territorial extension they live in, the diversity of language, the difference of manners and customs and consequently the training of a native Indian clergy in America is a difficult task. Nor is this easier among the handful of 150,000 Catholic Negroes in the States.

Canada today numbers among her 110,000 Indians 50,000 Catholics. Although for the last eighty years everything has been tried to obtain some vocations for

at Goa (1541) and Cranganore (1546), which were handed over to St. Francis Xavier. Jesuits, Dominicans, Franciscans, Oratorians and Carmelites vied with one another to promote the cause of a native clergy, and they were supported by diocesan and provincial councils which laid down strict regulations as to the admission of native candidates, who once admitted were to share equal treatment with the Europeans. Owing to the intrigues of Pombal in 1758 and owing to the mismanagement of the Goanese Church under the Portuguese Padroados, the education of a native clergy was sadly neglected.

The bishoprics were either left vacant or were filled by unscrupulous prelates who ordained native youths without any vocation or preparation during the Goanese schism, 1836-1845. In spite of these sad experiences Gregory XVI., Pius IX. and Leo XIII. advocated the cause of a native clergy for India, but one "which was prepared to cope with the peculiar difficulties, selected with great prudence and precaution, trained and supervised by European Superiors." When one considers what has been done for



FR. LEO TING, C. M., ON AN APOSTOLIC JOURNEY, CHE KIANG (CHINA)

the priesthood among them, so far only two Metis have become priests among the Oblates of Mary Immaculate. The 150,000 Catholic Negroes in the United States have few Negro priests among them. Thus among the 160,000 priests in the States there are scarcely a dozen native Indian or Negro priests.

Though the Philippine Islands were converted to Christianity soon after their conquest and since 1571 possessed a regular hierarchy, the training of a native clergy was only taken up with the arrival of the Jesuits. The number of native priests, however, only began to increase considerably in the eighteenth century when the secular clergy took charge of the parishes. Among the 777 secular priests in 1800, 748 were natives. During the nineteenth century their number began to decrease again, for in 1899 there were in the islands 967 regular against 675 secular, mostly native priests. Since the American occupation of the islands the American bishops do their utmost to train a native clergy.

From the Western hemisphere of America we turn to the Far East, to India and Ceylon, to Further India and China, to Japan and Korea which, since their conversion to Christianity have always been a fertile soil for a native priesthood.

In India the Franciscans Don Diogo de Borba and Vincente de Lagos had taken the first steps towards the education of a native clergy by founding colleges

since 1866 one cannot help admiring the zeal, the energy and enthusiasm, the sacrifices and labors of both missionaries and bishops. Out of 2,804 priests engaged in the missions of India and Ceylon 1,755 are natives.

It speaks volumes for the zeal of the Jesuit missionaries who during a period of less than fifty years (1549-1593) in the mission field of Japan converted some 300,000 or even 600,000 natives to Christianity. And it has been stated that this number increased to 1,800,000 after the arrival of Spanish Franciscans, Dominicans and Augustinians who entered the "Land of the Rising Sun" in 1593 and after. During the terrible persecutions, however, from 1617-1638, this number was decimated and Christianity after a lapse of time became almost extinct.

It has often been said that such a misfortune would never have befallen the Church in Japan, had the early missionaries only raised a native priesthood which would have carried on the apostolate among their countrymen, as it would have been easy to obtain a fair number of native candidates for the priesthood among this race of martyrs. Instead of this there were only seven native secular priests in Japan after the Catholic Church had been established there for sixty years. But this was not the fault of the missionaries.

St. Francis was much concerned about the raising of a native priesthood. But he died three years after his arrival, and the number of Jesuits engaged in

Japan was always small. In 1582 we find only seventy-five, including priests, scholastics, lay-brothers and novices whose chief work was to instruct the native Christians and pagans and to prepare native catechists as a preliminary step to the priesthood. Fr. Valignani, S. J., visitor apostolic of the missions in India and Japan, summoned a missionary conference to Bungo (1579) to discuss the question of a native clergy, and though all were unanimous as to the necessity, they disagreed as regards the equality with European priests. He opened colleges, seminaries and novitiates for native candidates.

In 1593 we find eighty-seven Japanese scholastics and brothers and five native novices in the Society of Jesus in Japan, and three hundred pupils in three seminaries preparing themselves for a future native priesthood. Great hopes were entertained that there would soon be a sufficient number of native priests for parish work. Mgr. Louis de Cerqueira, the first bishop who set forth on Japanese soil in 1596, ordained the first native priest of Japan in 1601, and during his administration from 1596-1614 ordained seven native secular priests and seven native Jesuits. The Franciscans, Dominicans and Augustinians equally tried to raise a native clergy among their own Orders so that by the end of 1614 there were about fifty native priests in Japan.

Whether or not these or even a hundred or a thousand more native priests could or might have saved the Catholic Church in Japan remains doubtful as the persecution continued for almost two hundred years. At any rate all attempts and efforts made at Macao, Manila, Rome and Lisbon proved unsuccessful. It was only in 1832 that missionary work was resumed to some extent in Japan whilst the "second spring" began in 1865. Since the establishment of the Catholic Hierarchy (1891), the bishops have directed their attention to the training of a native Japanese clergy and

Seminaries Were Established at Tokio and Nagasaki

the first Japanese priest was ordained in 1822 at Nagasaki and at Tokio in 1894. Out of a total of 166 priests and 63,000 Catholics in 1913, thirty-three native priests represent a good percentage, but it is a weak leaven among a population of some 65,000,000 inhabitants in the "Land of the Rising Sun."

There is scarcely any mission in the nineteenth century which has such a touching history as that of the martyr church of Corea, "where every person discovered to be a Christian was also a martyr." Fifty years after the introduction of Christianity, Corea received its first native priest in Fr. Andrew Kim in

1845, martyred 1846. Owing to the persecutions from 1831 to 1866 the education of a native clergy was difficult and was only made easy since 1890. Since then Corea has given to the Church fifteen native priests.

The blood of the Christians which was shed in Japan in 1614 became the fruitful seed of a flourishing Christianity in Further India, and when the doors of Japan were closed against the Catholic missionaries, those of Indo-China were opened to the Gospel. In less than fifty years there were in Tonkin 300,000 and in Cochin-China 70,000 neophytes. But as there was not a sufficient number of missionaries nor a hierarchy, and as long as these were not provided for, there couldn't be a question about raising a native clergy.

After having learned the true state of things and the prospects of the Church in Further India from Fr. Alexander de Rhodes, S. J., Pope Alexander VII. appointed Mgr. Pallu and Mgr. de la Mothe Lambert, Vicars Apostolic of Tonkin and Cochin-China respectively (1658). Besides evangelizing the heathens their principal object was the training of a native clergy. They opened a seminary at Mahapram near Yuthia in Siam and ordained the first native priests, nine in number, in 1668-69. As their ages were between thirty and sixty special dispensations had been granted by the Holy See.

Other colleges and seminaries were opened, but on



BISHOP GIRAUDAU, VIC. APOSTOLIC OF THIBET, WITH MISSIONARIES, NATIVE PRIESTS AND SCHOOL BOYS

account of political disturbances the places and professors were often changed. Besides the priests of the Missionary Seminary of Paris, the Dominicans also took up work in Tonkin and promoted the cause of training native priests both regular and secular. These native priests were highly honored by their countrymen, although they preferred European missionaries to their own. During the persecutions they showed themselves worthy of their high vocation and

the Church in Annam yielded a rich harvest of martyrs both priests and laymen. Among the seventy-seven martyrs of Annam who were canonized in 1900, twenty-six were native priests, of whom eight belong to the Dominican Order.

After the storm of the French Revolution had blown away, the Foreign Missionary Society of Paris reopened a seminary for a native clergy on the island of Pineing (Pulo-Pinang) 1868 which served as a general seminary for the whole of further India till



FR. MARTIN, O. P., AND SEMINARIANS AT BUI-CHU (TONKIN)

1870 when it became a central seminary for Malacca, Siam, Burma and Tibet; the Bishops of Tonkin and Cochinchina opened seminaries of their own. Whilst the latter two yielded a good harvest of native priests,

Excelling in Learning, Zeal and Self-Denial

Siam, Burma and Tibet were less productive. Among the 1,183 priests working in the missions of Further India in 1913 among 1,048,000 native Catholics, 487 were Europeans, 696 native priests and 1,787 students were preparing themselves for the priesthood.

Long before our Saxon forefathers were converted, Christianity had been preached in China if not by St. Thomas the Apostle himself, at any rate by early Nestorian missionaries. In the thirteenth century Franciscans and Dominicans resumed Catholic missionary work which three centuries later was taken up by the sons of St. Ignatius who continued it for two centuries 1580 to 1780. As China in those days was a forbidden land, the missionaries saw themselves very much handicapped in their work; and as it was difficult to recruit their ranks from Europe they saw themselves obliged to make provisions for a native clergy.

To train young Chinese in colleges and seminaries had many difficulties, and so the Jesuits decided to choose the candidates from among the literati neo-

phytes. But as these have no knowledge of Latin Fr. Longobardi, then Superior of the missions in China, appealed to Rome for permission to substitute Chinese for Latin and to use the native language for the liturgical services and the administration of the Sacraments, as this was the solution in order to obtain a native clergy.

Permission was granted by the Congregation of Rites on March 16, 1615, and was approved by Paul V. For various reasons, however, these "Chinese liturgical concessions" were not at once put into practice, and when the Jesuits appealed again for new concessions in 1661, 1667, 1678, 1683 and 1695 under Frs. Rougemont, Verbiest and Complot, their petition was rejected. Among the four hundred and fifty-six Jesuits who were engaged in the missions of China between 1580-1780, eighty-one were natives who came from the best and the noblest families and had been educated at Goa, Paris and Rome. Among the Dominican native priests may be mentioned Fr. Gregory Lu, who became Vicar Apostolic

Of Northern China in 1677

When in the eighteenth century the Society of the Foreign Missions of Paris took up their work in China, their first principle was to promote the education of a native clergy, but their progress was slow and the number remained small owing to the unsettled state of the country. The most famous native priest was Fr. Ly, who was made a Protonotary Apostolic and was proposed as Vicar Apostolic of Szechwan. He died in the odor of sanctity on January 2, 1774, eighty-two years old.

In the general revival of the Catholic missions in the nineteenth century special attention was given to China and from the very outset the question of a native clergy was put in the foreground. In spite of the constant persecutions the Catholic Church made good progress in China and the number of Catholics rose from 314,000 in 1865 to 1,868,218 in 1916.

The number of native priests kept pace with the progress of the missions. From 135 in 1848 it rose to 240 in 1880, to 445 in 1900 and to 847 in 1916. "They are valuable and indispensable colleagues; valuable because they work well and render excellent services in the cure of souls; they are indispensable because they know the language, manners, customs, wishes and prejudices, the good and bad qualities of their countrymen better than foreign missionaries."

The northern portion of the vast continent of Africa with a population of some 180,000,000 inhabitants came under the influence of Christianity in the first centuries of the Christian era and occupied the foremost place in the history of the Catholic Church and in

Christian literature and was famous for its saints, writers and doctors, hermits and martyrs.

But It Also Became the Hotbed of Controversy, of Schism and of Heresy

of anarchy and barbarity till it fell a prey under the sword of the followers of the "Prophet" who for centuries checked the development of the Church in the Dark Continent. It was only in the fifteenth century that, under the protection of Portugal, she was able to resume her work on the West Coast (1494-1759) and then pushed it to the South and East Coasts.

For nearly two hundred and fifty years Dominicans, Franciscans, Jesuits, Capuchins, Carmelites, Augustinians and secular priests were engaged in the Apostolate which was successfully carried on in the Congo, in Senegambia; Sierra Leone, in the Gold Coast, in Benin, Mozambique and Abyssinia. In the latter Patriarch Alfonso Mendez founded a seminary for six hundred boys to educate them for the priesthood, whilst the West Coast, especially the Congo, possessed a good number of native priests. With the decadence of the power of Portugal and the predominance of Dutch, Danish and English influence, however, the Catholic Church and her work came to a temporary standstill.

After 1830 the gates of the Dark Continent were once more opened to Catholic missionaries and since then the Lazarists, the Fathers of the Holy Ghost, the White Fathers, the Missionaries of Lyons, Scheut, Mill Hill, Franciscans, Jesuits, Oblates, etc., have devoted themselves to the conversion of the Negroes in Africa. With the revival of Catholic missionary work there arose also the question of raising a native clergy. An intimate and close observation of and contact with the African natives, recent history and experience have amply proved that the Negroes are capable of being raised to the priesthood. All the leading authorities, however, agree that it is a hard task; yet the fact that it has been done is an eloquent proof that it can be done.

The Fathers of the Holy Ghost who since 1843 have successfully labored in the various fields of the African missions, have from the very beginning recognized the necessity of a native clergy and we find them engaged in the missions in Senegambia, Gaboon and in the French Congo. The White Fathers have some native priests in Kabylia, Algiers and Uganda, the Trappists in Natal, the Jesuits in Madagascar, the Lazarists and Capuchins in the Gallas missions, in Erythrea and Abyssinia. Among the 1,846 missionaries engaged in the missions of the Dark Continent about one hundred and thirty are natives.

With the exception of the Ladrone or Marianne islands where Jesuits (1668-1773) and Augustinians (1786) have been at work, and with the exception of a few priests who accompanied the ships as naval chaplains, no Catholic priest had been stationed in the islands of the Pacific before 1827. And when in that year the first Catholic missionaries of the Sacred Hearts (Picpus Society) arrived in Honolulu they were deported to California.

But they returned in 1837 and 1840, and since then the Picpus Fathers have extended their work over Eastern Polynesia (Hawaii, 1827, the Gambier islands, 1834, Mavgnesas, 1838, Tahiti, 1841). The Marists took up missionary work in Western Polynesia and Melanesia, Wallis and Futuna, 1836, Tonga islands, 1837, New Zealand, 1838, Fiji, 1841, Caledonia, 1843, Samoa, 1846, New Hebrides, 1887 and Solomon islands, 1898.

The Missionaries of the Sacred Heart of Issoudun undertook the evangelization of New Pomerania, 1882, British New Guinea, 1884, the Gilbert islands, 1888, the Ellice and Marshall islands in 1897 and 1899 and Dutch New Guinea in 1903.

The Capuchins went to the Caroline and Marianne Islands in 1886 and 1905

the Steyl missionaries to Northern New Guinea, whilst Benedictines, Trappists, Palottinians and Mill Hill missionaries are at work among the Aborigines



STUDENTS FROM THE SEMINARY OF S. SHAN-TUNG (CHINA),
IN CHARGE OF THE FATHERS OF THE DIVINE WORD

(40,000) and the Maoris (40-50,000) in Australia and New Zealand.

Among the 1,500,000 natives in the Pacific islands some 130,000 are converts to the Catholic religion, 280,000, or according to others, 450,000 belong to the various Protestant denominations. Only nine native priests are to be found in the whole of the island groups, the moral standards making it more prudent not to allow easy access to the sanctuary.

FROM HOLLAND TO CURACAO

Sister Pulcheria, O. S. D.

The Sisters of St. Dominic lend their aid to the priests of the same order, who are conducting the evangelization of Curaçao. Coming from Holland, the Sisters have to adapt themselves to poverty and hardship for their field is one sorely afflicted by Nature.

I AM going to give you a description of my voyage to Aruba, and of life in my new dwelling place. We left Holland in the month of January, at about eight o'clock; we were accompanied to the boat by the Right Rev. Fr. Ewans and Rev. Fr. Janssens.

We had only a small sailing boat, which had hardly room for five persons. In the cabin they had prepared three beds for us. But it was suffocating, and so much luggage had been placed there, that it was impossible for us to retire. We were, however, lucky enough to have stream and wind and weather in our favor, and so we could stay on deck; we expected to arrive at Aruba within nine hours.

In front of the entrance of the cabin there were two chairs and a box, on which we three took our seats. In our neighborhood sat a black sailor who was very serviceable, and helped us when we became sea-sick. From time to time I put my head against a support near by; to lie down was out of the question. My two companions became ill almost immediately, and toward eleven o'clock I, too, could not contain myself any longer; for the boat was tossing to and fro, and sometimes the sea swelled in such a way that the waves swept the deck.

About midnight, just when I wished to sleep a little, the ship swung in such a way that I received

The Full Benefit of a Big Wave

My clothes were dripping wet, and I was glad that I had put on an old habit. After four o'clock I fell into a slumber which lasted until about six-thirty. When I awoke, Aruba was in front of us.

In the Playa Convent they had been expecting us a long time, and the whole house had been prepared to receive the three Sisters who were to come from Holland. Yet, at the moment of our arrival, no one was at home; for all the Sisters were at church. Mother Prioress came to the bark to welcome us, and when we had reached the Convent Her Reverence told

us to rest awhile. Later, the Mass ended and the Sisters returned to the convent. On hearing they were there I could no longer remain in bed. I dressed quickly and went to the parlor.

There the Sisters sang a song to welcome the newcomers, and we made the acquaintance of Fr. Van Sadelhoff and Fr. Varriet, Vicar of the Playa. That day I did not see much of Aruba, for all our boxes had to be unpacked and everything prepared for the next morning. What was to happen then? Why, it was the last of the holidays, and school was to begin again. The only thing I heard about the inhabitants was that they were in grinding want

As It Had Not Rained Last Year Enough for the Crops

The next day, Saturday, I went to my new destination—Santa Cruz. There we found a very nice church, and a school large enough for four classes.

I soon became accustomed to the place, only the



DOMINICAN NUNS NOW IN CURAÇAO

first day was rather strange to me. The children could not understand me, nor I them. I have the children of the fifth and sixth classes. In each class there are twenty girls and ten boys, so I have sixty children in all. They understand the Dutch language, but out of school they speak only Papismento, a sort of hodge-podge language. The following day the children grew more accustomed to my pronunciation, and everything went on swimmingly.

The children here are undeveloped mentally, and are much behind the Dutch, which we may attribute for the greater part to their frequent staying away from school. Now, however, we shall hope for progress. Sister Candida received eighty children last Monday, and she already had eighty. Her school looks more like a barn; wooden walls, a stone floor, but little light, and swarming with that number of children. There are eight in a form, and consequently every minute or so one or another rolls to the floor. There are no slates, and no room for a blackboard. Yet we admitted all the children, only too glad to have them like to come.

In a little shed next to the school we put some old church benches, and placed sixty of the boys there, the other one hundred children remaining with Sister Candida. When Monseigneur, the Apostolic Vicar, comes this summer, we shall try to get a new school—provided His Lordship does not come with an empty purse.

Now, something about the people. They are very poor here. Every day many of them come to the Vicar asking for money and food. According to their idea

Clothes Are More Necessary Than Food

If they haven't nice clothes it is impossible to get them to church. In order to earn money women and girls plait hats, to learn which they take lessons from a young lady of Santa Cruz.

You must not think, however, that even possessing clothes they are all running to church. Not at all. Every Sunday Sister Cosmas sits near the church door to send the people in, and—to keep them in. During the sermon many of them walk out of the church, and the sermon ended, they have to be sent in again. But if you urge them they will listen, and this is worth some trouble. They are still uncivilized, and we do not judge them according to European conditions. Later on, with God's grace, when we shall have made a little progress, it will be time enough to get angry with them.

The other day I witnessed a wedding ceremony. The marriage was performed by the "District Master" at six o'clock in the evening, and you would

never guess where! It was at my school. The civil ceremony finished, the whole procession had to go to the Sabaneta, a parish about a league from Santa Cruz, for it was the marriage of our laundress' son to a girl of Sabaneta: and this was the order of march:

First a carriage for the young couple, then a great many donkeys, and at last another little carriage to close the procession. A funny sight. Each donkey was as lazy as its fellow, and I cannot yet understand how the young couple could have had so much patience. This was the first festival I attended, and as if I were to become at once quite at home in Aruba,

I Was Also a Witness of a Very Sad Death

Thursday afternoon at table, Fr. Constantius, of the Convent of the Friar-Teachers, fell suddenly ill of violent intestinal pains. The doctor was sent for, and he pronounced it what we modernly call appendicitis. The state of the patient was very alarming, and growing still worse, on Friday at about one o'clock, he received the last Holy Sacraments. It was very hard to see him die, a young stalwart man, only twenty-five years old. He had been at the Mission more than five years. He was fully conscious of his condition, and quite willing to die; he uttered not a single word of complaint. A half hour before his death he dictated a letter to his Superior, and another to his mother, and at three in the afternoon death brought this young life to a close.

Now you know something of what happens here. At present it is very hot, and for some months we have had no rain, and thus the situation becoming worse. There is no work for the people, as the Phosphate Companies have closed for a time, and because of the drought the fields produced no fruit. From morning until night people stand begging at the Vicar's door. One has not gone before another comes. They ask for food and clothes, and oh, how we would like to give them some money with which to buy clothes and food for their poor little children. Thanks to Divine Providence we are able to help a little, but many of the poor people must return home without any help.

Plans for the Future

Siam is not falling behind in the general movement toward better things. One of the surest evidences of this is the fact that in Bangkok, a city of 700,000 inhabitants, the Bishop, Mgr. René Perros, P. F. M., has established a college which boasts of 1,050 students. A fourth of these young men are already Christians, and the remainder, even when not converted, undergo a change of mentality that predisposes them to the Catholic faith. Once finished with their schooling and

become their own masters, they may lean even more strongly to new and better ideas.

North of Bangkok is another large city, called Xiengmai. Formerly it took several weeks to reach this centre by slow methods of travel, but a railroad will soon connect the two places, and here again there will be chance for successful missionary endeavor. A little chapel and some schools will be succeeded by more advanced educational institutions, if all goes well—after the war.

ONE VIEW OF MONGOLIA

A Belgian Foreign Missionary

Mongolia always remains a country of mystery, suggesting one of the most primitive and difficult fields of apostolic labor. The region has, in fact, some peculiar natural features, a few of which are here described.

THE Ortos plateau which one notices at first sight on all the maps of Asia, is situated between the Great Wall and an immense bend of the Yellow River. The geographical details on the maps are excessively restricted and not conspicuous for exactness. The majority of the European travelers who have visited the country have only traversed a small part of it; others had a special object in view and had no concern about topography; others again, not knowing the language, contented themselves with giving mutilated names, which no native could identify. All, besides, have not stayed long in the country. There exists no map of the Ortos country which is satisfactory.

The designation *Ortos*—in Chinese: *Hota's*—is most likely derived from the word, *orto* (palace), on account of the eight palaces of Chinggis at Etchin Shorago. The Mongols also call it: "Jekhe choo in chigolga," name always mentioned in the deeds of "Lifau-Quan."

The Ortos form the Mongol Confederation of seven kingdoms: Othok, Oioshin, Chasak, Wang, Chegongkar, Falat and Shang-King.

Moreover, there are some "Tarchat" families—originally five hundred, it is said—appointed to watch over the tomb of Chiggis.

In the whole of this vast territory, there is only one little town of some importance: Ning-tiao-leang. Even this small city, inhabited entirely by Chinese,

Has Fallen From Its Original Grandeur

In 1868, a revolution of the Mohammedans broke out in it, the population was massacred, the town pillaged, and up to the present day feels the effects of this disaster.

True, round about the Lama monasteries, you find a more or less large number of houses. But these are not settlements properly so-called, as the dwellings are mostly empty and serve as temporary residences to the rich Mongols who come to perform their devotions to "Soimé."

In the Mongol strongholds, there are not even any

villages and, when you consider the mode of life of the natives, this is not astonishing. Their wealth, as well as their means of subsistence, consists of herds of cattle. They have to acquire sufficient grazing-grounds, and, by that very fact itself, to isolate themselves, in order not to have too many animals on the same fields.

The Mongolian law prohibits the Chinese from encroaching upon "Mongolian territory," and to settle their families thereon. We say "Mongolian territory," for the Chinese have already far advanced into the Ortos territory, and wherever they have established themselves, it has become Chinese in fact, if not by right.

The Ortos plateau is covered with sand dunes and little hills which, however, in the kingdoms of Falac and Chegongkar attain a certain height. The only mountain worthy of the name is the Arbos, which rises from the banks of the Yellow River, to the northwest of the kingdom of Othok. It forms a small rocky chain of three contiguous mountains, called by the Mongols: *Orantoishi* (mountain of the anvil), *Kantak* (mount of silver), and the Arbos properly so-called.



WANDERING BLACKSMITHS IN MONGOLIA

It is on the "Oran toishi," says the Mongols, that Loti, also called Joltarma, the smith of Chiggis, manufactured his arms and cooled them

In the Waters of the Yellow River

It is there also that he made a gigantic drill, by means of which he bored the *olan nogoi*, one hundred and

eight wells. These one hundred and eight wells or cisterns are to be found on the road which leads from Poro-Balgason to San-tao-ho; they are numerous cisterns hollowed out of the rock.

The Mongols divided the land of their country into *belchiker* (grazing-ground) and *mangsha* (sand-dunes). With a pastoral people, such manner of distinguishing the nature of the soil is natural.

The *belchiker* comprises four divisions well defined: the *palar* which we have already spoken of; the *chaitam*, the *tala* and the *shili*.

The *chaitam* is a damp plain covered with very high grass, *tereso*, where often small lakes are to be found, some of which contain saltpetre or salt. Some of these lakes dry up by evaporation, others always preserve a varying quantity of water.

The *shiber* is a plain more damp and marshy still. In these *chaitam* and *shiber*, water is found at a very small depth, and the caravan-leaders who go to the salt-lakes have only to dig a pit three or four feet deep to find sufficient water for their requirements.

The *tala*, on the contrary, is a dry valley.

The *shili* are small hillocks, on which grows a kind of short, thick grass.

The large sand-dunes are specially to be found in the kingdoms of Chasak, Othok and Oiochin. These arid and desolate dunes leave upon one an impression of sadness. The yellow hillocks stretch as far as your eye carries. If you have the misfortune of losing the track which circulates between the heights you find yourself lost in a labyrinth, and you have to dismount, as the slopes are too steep to be ascended on horseback. These deserts of sands are sometimes nine miles large and

One Hundred and Eighty Miles Long

The Mongols make a distinction, and rightly so, between the dunes they call "living sand" and others they call "dead sand." The "dead sand" is the one which changes place, and without resistance allows itself to be shifted by the wind. In spring time especially, some of these dunes so much change in appearance within a few days' time, that they can hardly be recognized. In their irresistible march they encroach upon and cover everything. Perhaps large plantations of trees could stop these moving sands.

It is heart-rending to traverse tracts of country formerly fertile, now covered with sand which stifles all vegetation.

Near Siao-Kiao-pan, the level of certain parts of the country has, within a space of ten years, been raised three yards, and the sand-drifts still continue. Liuskuli-kiawan was a fertile spot where luxuriant crops could be grown. Some willows grew along the borders of the fields; but their small number has not prevented the encroachments of the sands. Here and there some bushes show their dried up tops above the first layer of sand.

The Sand Rushes to the Attack

of the poor Chinese farms formerly so flourishing; it heaps itself up against the walls to the height of the eaves, and in this persistent struggle, man has to declare himself conquered and pitch his tent somewhere else.

The old Catholic settlement of Fe-chen-k'iu has completely disappeared under the sands, only some stunted trees show the former site of the missionary's garden. The soil being everywhere more or less sandy, dunes are rapidly formed in cultivated districts. The layer of earth raised by the plough and dried by the wind and the sun, is carried away by the high wind and is stopped by the first obstacle in its way. The smallest hillock is soon transformed into a dune; the sand heaps itself up against it, and it assumes larger proportions every day. Lands which in their virgin state had no sand, undergo this transformation after a few years' cultivation.

The hydrographic system of Ortos is of little importance. With the exception of the Yellow River which encloses it, there is on this immense plateau not a single river worthy of the name. There are about twenty small watercourses which are torrents in the rainy season, but have only a small depth of water at ordinary times. The lakes, very different in size, are numerous. There are twenty-three in Othok, ten of which contain salt and two saltpetre; six in Oiochin, one of which contains salt and one saltpetre; four in Chasak, one of which is saltpetre; two in Wang, three in Shan-king, one of which contains saltpetre and one brine. These small rivers and lakes do not contain fish and are not navigable.

A Notable of Japan Becomes a Catholic

Bishop Combaz, of Nagasaki, feels justly proud of a new conversion in his diocese.

"The great event of the year for this congregation," he says, "was the baptism of Mr. Ono, professor of higher mathematics in the upper lyceum of the city and the former collaborator of Fr. Raguet in editing the French-Japanese Dictionary. His family has long been Catholic, but he, although persuaded of the truth of our holy religion, was put-

ting off until later the reception of baptism, confining himself to a regular attendance at Mass. On feast days, at the request of Fr. Cavaignac, he used to entertain the Christians by his agreeable talks, full of ingeniously deduced instruction. Moreover, he loved to explain to them the Gospel, which was his favorite book. Thus he presented the anomaly of a pagan who instructed Christians in the way of salvation and who did not follow it himself, like a signpost, perpetually fixed by the wayside. Finally grace overcame his resistance, and Fr. Raguet baptized him under the name of Paul. He will be a pillar to the little congregation at Kagoshima."

AN EXCURSION TO THE PAGODA AT HUONG TICH

Rev. Victor Barbier, P. F. M.

The pagodas of Annam are numerous and often placed in spots of great natural beauty. In them Buddhist priests perform their rites and the unenlightened natives offer sacrifices and burn incense. But as Fr. Barbier says, the humblest chapel containing the Real Presence is more satisfying to the spirit.

THE pagoda of Huong Tich has the reputation of being one of Annam's most beautiful pagodas, and I had the keenest desire to visit it. Therefore, one spring day when nature was smiling her loveliest I set forth upon my pilgrimage to this famous temple.

Down a tiny stream I floated alone in a light skiff, reading now and then from a book and refreshing myself with sips of water from my gourd. A favorable breeze filled the sails of my bark and I advanced rapidly. Such a combination of delightful things was a rare occurrence and I enjoyed the experience with proportionate gratitude.

I arrived toward evening at Choc-ke without having had a single disturbing incident. I halted long enough to ask my way to the pagoda which is built on the banks of the An-Vi River. The beauty of the scene thrilled me. The air was balmy; the heavens, dotted with pale stars, arched above me in celestial splendor. The forest crept to the river banks on either side, sombre and mystic.

Could any artist do justice to this delicious spot? The Hang-Ba mountains towered over the Pong-Ong range.

Near-by Nui-Son and Peo-Ga were swathed in mist, while the five "Elephant" peaks pierced the clouds in the distance.

To reach the pagoda I must cross the mountain. This I did in a beautiful palanquin. On reaching the exterior edifice I first noticed a pavilion for bells and clocks standing on each side of the entrance, while a many-colored dragon stood guard over the door.

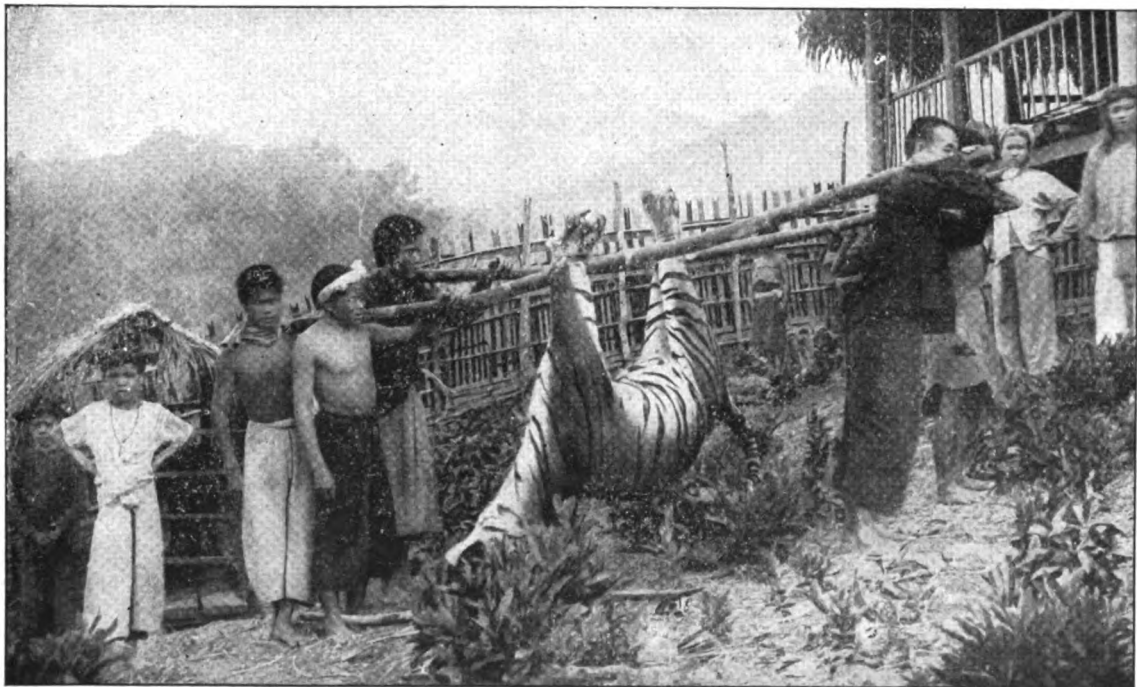
Inside a large statue of Buddha greeted the eye, resting on nine couches covered with water lilies. Sheafs of flowers as high as the ceiling shed their perfume upon the altar of the god.

Around me the faithful offered devotion, some to Buddha, some to the geniis. Incense burned, and through its haze

I Advanced to the Second Portal

One sees plainly, there, the imprint of a claw in the stone. There is in this place a pagoda and a grotto. Upon the flank of the hills is the well called "The Ever-filled Lake."

But who knows the ways of the unbelievers, and who can say whether the unhappy ones who plunge in the cleansing waters become purer thereby!



ONE LESS TERROR IN THE JUNGLE

Here also is the pagoda of Chan-Song, behind its thousands of prune trees.

With hands joined, praying, men rested upon their knees around me. Some had received favors and were offering thanks, others still asked.

The murmur of the trees added its sweet voice to that of the priest as he droned his ritual.

How beautiful was the gaudy cape of the bonze!

Long and flowing, it was embroidered with a thousand

Threads of Silk and Fine Copper

Five-branched coral sprays were its chief decorations, giving an odd effect.

In the snowy stalactites of the grotto one can trace the outlines of fairy children, and others that resemble the beasts of the field.

But these fancies only an artist's dream; in reality we know that the spirit of Buddha which dwells within them leaves them without charm or beauty.

It is in the midst of these numerous pagodas, cast about in reckless prolixity, that we realize the emptiness of false beliefs. Happy he who has his church and his Saviour in the tabernacle. Humble though it

may be, the roof that shelters the good Master is the strength of apostolic work and of Christianity.

The little sanctuary, so modest and withdrawn, is the hope and salvation of all who dwell under the blue sky of Annam.

These reflections were mine as I pondered upon the scene presented by the wondrous temple of Huong Tich. Beauty of nature, beauty wrought by the hand of man were here in abundance, but the spirit was lacking. Beneath all the exterior loveliness lurked darkness and superstition.

The light of the true religion alone can satisfy the heart and lend to simple things a glory not of this world.

Africa's Hope

"The privations of the missionaries, and of the faithful," says Bishop Sweeny, W. F., writing from Bukoba, Victoria, Nyanza, "have produced their effect. The number following the catechism classes is larger than ever before. But poverty presses, and we are obliged to exercise strict economy in the use of flour and wine, in order not to be prevented from saying Mass.

"A word must be spoken about our seminaries. In the Grand Seminary we have fifteen students; in the Petit sixty pupils. Among the former there are four sub-deacons, one minor and five who have received the tonsure. This outlook is hopeful, and we may plan on seeing a number of native clergy here in the course of time, though the work must be slow. With twenty-five churches and thirty charitable institutions in this vicariate, we need all the help we can get."

Continued Recognition Comes from the Bishops

Mgr. Gramigna, O. M. Cap., Bishop of Allahabad, B. E. India, writes in acknowledgment of an offering sent and also in regard to the multitude of works necessary to be undertaken in his large diocese:

"I have my hands full, while my coffers are almost empty. Our help from France is greatly diminished, as needs must unhappily be, and other sources, in the shape of a small stipend for Masses, are closed to us. Yet my unfailing trust in Providence will, I am sure, get me out of these difficulties, or help me to tide over them till better times. May Providence reward you and the benefactors for your noble work, and grant you all a great share in the reward of the missionary."

Making a Record

Here is a good record for one bishop. His name is Mgr. M. Abels, B. F. M., and his vicariate is the difficult and poverty-stricken one of East Mongolia:

"During the twenty years of my episcopacy I have had the happiness of founding sixteen new stations with resident priests which have become flourishing Christian centres. I have seen the Catholics grow from 9,000 to 30,000, and the number has been kept down by lack of means. I also count two colleges, a seminary, three normal schools and numerous other schools for catechists and lower grades. To these I may add a home for aged men and one for aged women."

Alaska and the Missionaries

Alaska is coming more and more to the front, and may soon lose its aspect of a purely mission country. To no one, however, does the country owe more than the brave apostles who were first to venture into its frozen depths.

The present Governor, the Hon. J. S. Strong, has paid them just tribute:

"The early missionaries have their place in Alaska history, but so will those who have followed them in later times and who have been in the vanguard in the battle for humanity and progress.

"The missionaries I have known of all denominations have been broad-minded, earnest men, whose influence has always been exerted toward making life better for the communities in which their lot was cast, and nowhere is the fruit of their work seen to better advantage than among the natives of Alaska. It seems to me that the Indian tribes especially owe the splendid state of civilization that they have achieved to missionary work and missionary influences.

"The Indians, once ignorant savages in all that the name implies, have been almost completely metamorphosed. Health conditions have improved in a wonderful way and the doctrine of cleanliness has gone hand in hand with the preaching of godliness."

Faith in Prayer

The little Chinese mission of Ninyuanfu is only six years old. It was supported in the beginning by the personal fortune of the bishop, Mgr. de Guebriant. He, however, has been transferred and with his paternal care withdrawn it is hard to see how the Christians are going to be given the comfort of their religion.

The Superior of the mission, Fr. C. Sirgue, P. F. M., does not pay too much heed to this dark outlook, but shows the faith he possesses by saying:

"Humanly speaking my companions and myself fear much for the future of this post, but the works of God do not progress according to worldly laws; they are sustained by grace, and while material aid is most necessary I particularly ask abundant prayers. With them spiritual fruits will not be lacking, and we will be able to add many other souls to those already brought to the light of our holy religion."



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

WE extend our sincere condolence to the *Sacred Heart Review* of Boston on the occasion of the death of its founder and editor, Mgr. John O'Brien, Pastor of the Sacred Heart Church, Cambridge, Mass.

Monsignor
John O'Brien

The Society for the Propagation of the Faith owes a special debt of gratitude to Mgr. O'Brien. He took a deep interest in its work from the very day its organization was begun in the Archdiocese of Boston by Dr. Tracy, in 1898. The columns of the *Sacred Heart Review* were generously offered for the insertion of missionary notes and news, and for these nineteen years every week the readers of the *Review* have been able to follow the missionary movement throughout the world, and the wonderful progress of our Society in their great Archdiocese.

We recommend the soul of Mgr. O'Brien to the prayers of our Associates, and the missionaries whose labors he has indirectly assisted considerably will give him the help of their merits and Holy Sacrifices.

* * *

WE regret to announce the death in Savannah of the Rev. J. L. Ehret. In 1911 Fr. Ehret, who was a member of the African Missions of Lyons, was appointed Assistant General Director of The Society

Rev. J. L.
Ehret

for the Propagation of the Faith in Mexico, and for several years traveled throughout that country to make known

the work of the missions to clergy and laity alike. Everyone familiar with the conditions prevailing in Mexico for the last few years can easily understand that his work was a most arduous one; as a matter of fact his life was endangered more than once.

The open persecution against priests and nuns finally set an end to Fr. Ehret's activities, and he took refuge in Georgia where he has been engaged ever since in missionary work amongst the colored people in Macon and Savannah; here as in Mexico he obtained remarkable results and made countless friends.

WE have reprinted in this issue of our magazine the article, *Native Clergy for Mission Countries*, which appeared in the August number of *The Ecclesiastical Review* because of its importance, and we

beg our readers to peruse it.

Native Clergy for
Mission Countries

It has also been published in pamphlet form and illustrated, and we will gladly mail a complimentary copy to any person applying for it.

We have no doubt that generous answers will be given to the urgent appeal, made to save the very existence of a number of missions. We have already received several offerings, among them one of one thousand dollars for the foundation of a burse in a Chinese seminary, by a priest of the diocese of Springfield. This is a grand beginning, but only a beginning as we would like to raise funds for one hundred such burses before the end of the year. Let our friends help us, especially with their prayers.

* * *

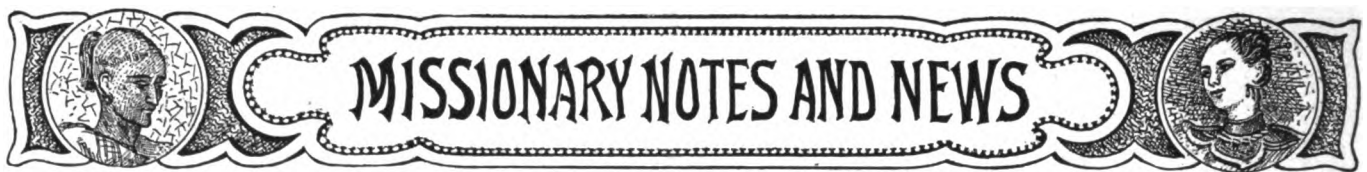
IN an historical sketch of the Diocese of St. Louis published in *The Church Progress* (July 12, 1917), one may read the following statement: "In 1815 Bishop de Bourg had founded The Society for the Propagation of the Faith...."

The Founder of The
Society for the Propagation of the Faith

We beg to remark that said Society was not founded in 1815 nor by Bishop du Bourg.

It was founded in 1822, and it is almost impossible to point to a single founder. It was the outcome of the coöperation of several persons interested in the missions, more especially two women of Lyons (France). One was Mrs. Petit, who having formerly resided in the United States was acquainted with Bishop du Bourge, and at his request collected alms for the poor missions of Louisiana. The other, Miss Jaricot, was collecting for the Paris Seminary for Foreign Missions, and her method of asking for an offering of one cent per week was adopted.

In 1822 Fr. Inglesi, Vicar General of New Orleans, visited Lyons and whilst thanking the benefactors of his diocese urged them to a more extensive and united action. The result was that twelve priests and laymen got together on May 3, 1822, to see what could be done for the missions. A priest gave an account of the progress and sufferings of religion in the United States and proposed the founding of a large association for the benefit of Catholic missions in both hemispheres. The resolution was unanimously adopted, and before the meeting adjourned, a president was elected and a committee of three appointed to prepare a plan of organization. It was insisted upon that the new enterprise should be Catholic, that is to say, would assist the apostolate throughout the world and not be confined to any one country.



AMERICA

CONNECTICUT The movement of the schismatics toward Rome, which has been so marked in the East that the Propaganda has sent an emissary to this country to further the cause, is not confined to the Orient. Here in the United States similar conversions are taking place, for we read that two hundred and fifty Greek Orthodox Church members, the entire congregation of the church at Willimantic, Conn., have been received into the Catholic Church. The abandonment of their schism took place recently at their parish church, their pastor, the Rev. Joseph Kurylo, having made public profession of faith the Sunday previous in the Ruthenian Catholic Church of St. John the Baptist, Newark, N. J.

SOUTHERN STATES It seems that Mormonism is on the increase, the principal growth being in the Southern States. Perhaps this flourishing condition of a pernicious doctrine may be directly traced to the financial support given its missionaries. They received no less than \$2,625,000 last year. This, it is figured, provided each of the 1,600 apostles with the generous allowance of \$1,841. Another case of a lot of good money gone wrong.

WASHINGTON Very Rev. Joseph Raphael Crimont, S. J., Prefect Apostolic of Alaska for the last thirteen years, was consecrated the first Vicar of Alaska July 25th, at St. James Cathedral. Bishop Crimont was the first prelate ever consecrated in Seattle.

He has selected Juneau as the see of his immense Vicariate, which comprises nearly six hundred thousand square miles. The Church of the Nativity of the Blessed Virgin Mary, at Juneau, is to be enlarged and will be the pro-cathedral.

Bishop Crimont is profoundly respected and loved in the great Northland to which he has given so many years of his life.

CANADA Right Rev. Emile Bunoz, O. M. I., has been made Vicar Apostolic of the Yukon, Canada.

PHILIPPINE ISLANDS A party of six Spanish Dominican priests recently passed through this country. They are on their way to the Philippines, where they are to take up work. The party is made up of the Rev. Ricardo M. Vaquero, Ph. D., D. D., rector of the monastery of Avila,

Spain, and formerly president of the University of St. Thomas, Manila; the Rev. Roque Ruana, Ph. D., C. E., superior of the monastery at Ponchatoula, La.; the Rev. Jose Garcia, D. D., formerly vice-president of St. Thomas University; the Rev. Felipe Zavala, professor of natural history at Avila; the Rev. Jenaro Perez, ex-president of the college of Tequeguas, P. I., and the Rev. Julian Silva, master of novices at Ponchatoula, La.

SOUTH AMERICA The mission of Ura-ba, Colombia, has been made a Prefect Apostolic.

EUROPE

FRANCE On the second of October, the Brothers of Mary will celebrate the centennial of their foundation. The society, which is composed of clerical and lay members, was founded in Bordeaux, France, in the year 1817, by Fr. Joseph Chaminade.

It has several colleges and schools in Japan which are very successful. The *Bright Star School* in Osaka, of which Fr. Walter is head, is one of the best known of these institutions.

IRELAND It is reported that Cardinal Logue has decided upon the founding of a college for the training of priests who are to labor in foreign missions, and that the Cardinal Prefect of the Propaganda has written him a letter of congratulation.

ASIA

CHINA Right Rev. Flaminio Bellotti, M. F. M., has been made Vicar Apostolic of South Honan, China.

The third century of the establishing of the Faith in Hangchow was recently celebrated. Bishop Faveau, C. M., writing of this happy event, says that the Church in Hangchow from 1611 until the end of the seventeenth century was the most flourishing of all China.

Then came the persecutions of the eighteenth century, which completely wiped out almost every vestige of the Faith. When Bishop Delaplace began his work in 1860, taking possession of a church that had been converted into a pagoda, he found in all West Che Kiang only two small stations, counting in each about four or five hundred Christians.

The work of reconstruction has been slow and painful, but a thousand conversions have been made every year. The bones of the ancient missionaries repose in a large cave near Hangchow, and no

doubt these heroic apostles intercede for their companions on earth.

TONKIN Rev. Francis de Zarate, O. P., has been made Coadjutor to the Vicar of East Tonkin.

Rev. Louis de Cooman, P. F. M., has been made Coadjutor to the Vicar Apostolic of Maritime Tonkin.

INDIA Bishop Roy, of Coimbatore, India, has been staying a month in the Nilgiris mountains, the beautiful retreat that claims the more fortunate ones of India during the hottest season. He has been enjoying the cool air, and also giving confirmation to some of the Catholics who go to that region in large numbers. He adds this bit of information:

"I am going to confer priesthood on another aspirant, which will bring my native clergy up to nineteen. Of these, eighteen are in active service, one, eighty-four years old, is no longer able to undertake missionary labor. Needless to say, I could employ many more in my large district, but am grateful for everyone added to the staff."

Archbishop Aelen's testimony regarding mission conditions in Madras is much like that received from other quarters: "Materially, things could hardly be worse. But we put our confidence in Providence; and, through the intercession of the Immaculate Mother, no doubt we shall be provided for. We cannot complain about conversions; they are larger in number than before the War."

AFRICA

BAHR-EL-GAZAL The Prefecture Apostolic of Bahr-el-Gazal, Central Africa, has been made a Vicariate Apostolic, and the Rev. Antoine Stopani, African Missionaries of Verona, has been named its Vicar.

CONGO The Prefect Apostolic of Upper Kassai, Congo, has been made a Vicariate Apostolic.

UGANDA Bishop Streicher, Af. M., has a serious task before him whenever he makes a pastoral tour of his vast Uganda district. He says in his latest letter that he has now been five months on one of these journeys, passing half the time in the jungle, and the other half bestowing the means of salvation on neophytes and encouraging missionaries. The trials of the past three years make apostolic work harder than ever, for as the proverb truly says: "A hungry stomach has no ears."

OCT 10 1917
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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH-

THE

GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

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2. To make a yearly contribution to the fund of the Society.

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SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

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Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

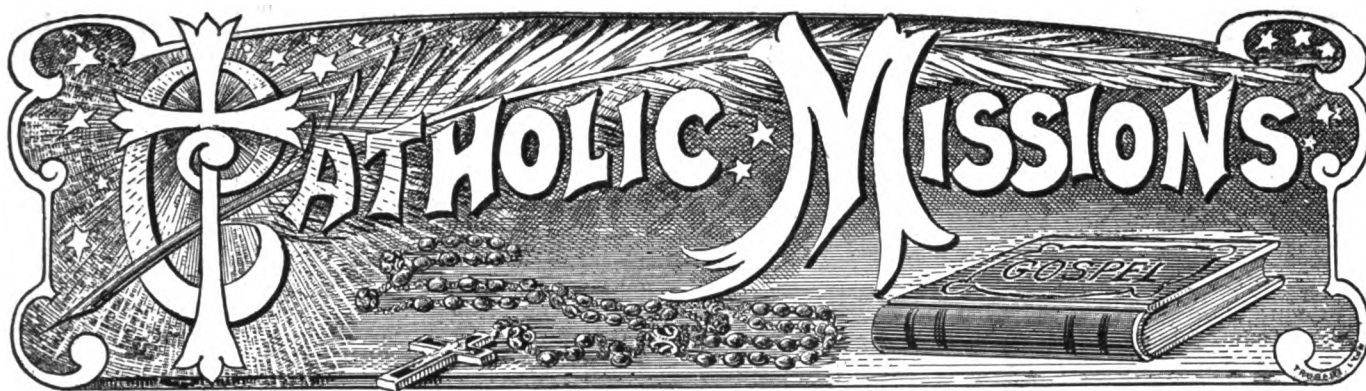
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IS ISSUED EVERY OTHER MONTH

February, April, June,
August, October, December

Subscription Price, One Dollar Per Year

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343 Lexington Avenue
New York, N. Y.



WHAT SHINTOISM REALLY IS

Right Rev. J. C. Combaz, P. F. M.

For some months past letters received from missionaries in Japan show their increasing anxiety in regard to the enforcing of a national cult which cannot be accepted by Christians. In the "jinja," which is a temple or place of worship, certain ceremonies take place, having for their object devotion to the Emperor and his ancestors and possibly to pagan gods. Although the Government claims these rites are merely patriotic in nature, Catholic priests do not agree to this verdict.

SHINTOISM is in no sense an original religion: it is polytheism in all its forms from the cult of nature to fetishism. Whatever may be the logical phases of this belief, at the present time idolatry without doubt is practised in Japan.

The gods of Japan are numberless, embracing the elements of Nature, animals found in the region, the ancestors of the Imperial family, Japanese heroes and so on. But one restriction exists and that is that

Each Deity Shall Be Exclusively Japanese

for Shintoism is the path laid out to celestial happiness by Japanese gods only.

Shintoism, almost entirely extinguished by Buddhism, was nearly forgotten for many centuries. It was in the second half of the Tokugawa era, 1600-1868, that it began to revive, finding expression in many sects. To-day it possesses thirteen branches.

Besides all these thirteen sects, and far above them in



JAPAN'S PRESENT EMPEROR

importance, is the official Shintoism which has been in existence about twenty years. This form of the religion renders special devotion to the ancestors of the ruling family of Japan, to her popular heroes and to soldiers who have died for their country.

Each city, even each village, has one or several temples devoted to the cult of these personages, which may be called the "jinja." The authorities would have us believe that the rites are civic in their nature—a sort of

Respect Shown to the Emperor

and his ancestors, and that they contain nothing to wound the Christian conscience.

Regarding this statement, let us expose the facts of the case, methodically grouped. The reader will be able to reach his own conclusion without further assistance.

Before discussing the question of whether the "jinja" is religious in nature or not, let us glance at similar matters of a higher degree.

History repeats itself unceasingly. Thus the past furnishes us with a valuable light on vexed questions. Going back twenty centuries we find the Catholic Church dealing with the great Roman Empire. Nothing is more edifying than to study the attitude of these two organizations.

Abbé Louis Saltet, author of a History of the Church and Professor at the Catholic Institute of Toulouse, has written words well worth quoting and we give an extract from his writings:



IMPERIAL UNIVERSITY AT TOKIO

"In Rome, as elsewhere at this period, everyone was a god except God Himself. Religion consisted almost wholly of exteriors, and one saw

Nothing but Ceremonies and Processions

It was, moreover, a religion of the laity having for priests, city magistrates, high provincial functionaries or the Emperor himself.

"Patriotism and politics inspired devotion; temples were dedicated to living and dead Emperors; and while one was not obliged to believe in this patriotic cult, it was necessary to follow its outward observances. The State required it as it required military obedience.

"Our Lord said: 'Render to Cæsar the things that are Cæsar's and unto God the things that are God's.' This command is one of the greatest in history. It condemned political and lay religions. Separating religion from politics it founded a religion pure and simple. It distinguished two absolutely separate societies: the civil, which must obey Cæsar; the religious which must obey God.

"The persecutions that lasted two hundred and fifty years had an effect contrary to that intended by their instigators. The blood of martyrs became the seed of Christians. Finally the latter could not be suppressed; they were too numerous.

"Then Constantine, in 313, issued the Edict of Milan which marks the end of ancient history. He recog-

nized that a man may be a good citizen without serving political deities. But it had taken two hundred and fifty years of persecution to make this point clear and to establish religious freedom."

A glance at the history of the Church in Japan shows that it resembles that of the Church in early Rome. The same

Opposition Between Civil and Religious Societies

persecution, and a nominal liberty of conscience accorded by Meiji Tenno in 1889.

But less than ten years later a cloud appeared on the horizon, when there was instituted by the Minister of the Interior a Bureau of "jinja" and of Buddhist temples. Then this Bureau was taken from the Minister of the Interior and given to the Minister of Public Instruction, thereby gaining a special and sinister significance, for the latter has the power of forming the national soul.

Next the invitation extended to *all* the Japanese to attend the "jinja" became more and more pressing. School children were obliged to take part in the ceremonies, and the Christians became alarmed, although assured there is a great difference between national gods and religious deities. We know, however, that the ceremonies conducted in the "jinja" follow the ancient Shintoistic ritual.

Educated Japanese find little difference between Shintoism and the cult required in the "jinja," for the former includes, they say, two elements: national devotion to the Emperor and devotion to the shades of the ancestors of the Imperial Dynasty.

Again the Encyclopedia of Japan says: "Shintoism, properly so-called, is the religion set forth in the thirteen sects. Shintoism, in general, is the devotion found in the 'jinja.' The latter is largely political but it also comprehends a religious faith and religious ceremonies."

Another authority states: "The cult of the 'jinja' is clearly a religion. It is the national cult of the Japanese Empire, and the science of religions demonstrate clearly that it is a religion."

A Japanese authority, Dr. Inoue, says: "The prayers, offerings, and other ceremonials of the 'jinja' have

A Manifestly Religious Significance

All other opinions to the contrary, the cult of the 'jinjas' is plainly a religion."

Thus the testimony of Dr. Inoue in favor of the religious aspect of the "jinja" is different from the

decision of the Government. He speaks also of the visits of school children to these places of worship in doubtful terms. "I know," he states, "that objections to bringing school children to the 'jinja' have arisen; for myself I hold that the practice has a happy influence on them—it educates the sentiment

And Thus Increases Patriotism

A watch, however, should be kept upon the children to see that they do not visit temples where the cult includes the superstitious or even the unmoral."

Thus Dr. Inoue encourages visits to some edifices, but would quarantine others where the influence would be bad. But is not the atmosphere of every "jinja" tainted?

Shintoism is the most popular religion of Japan. It is the State religion and bears the seal of official approbation. Every school is a centre of propagation; every teacher a missionary. The Minister of Instruction is besieged with demands to raise the rank of a "jinja" heretofore forgotten or fallen into decay. The enthusiasm recalls the zeal of the Romans to run to the temples of Augustus.

There are two ways of promulgating a religion, the way of Mohammed, "Believe or die," and the way of Christ, which consists in dying oneself in order that others may believe. Evidently the apostles of "jinjakyo" do not intend to adopt the former method, for so far they have contented themselves with verbal persuasion only. We are wondering, however, if the fanaticism, which is becoming more and more violent, even to the extent of outraging the name of Christianity, will be content with moderation.

Then, too, a certain paper, called *Daikokumin*, is carrying on a violent siege against Christian belief. On its cover appears a caricature of Christ, the Saviour, in which He appears as a monster, half man, half dog. Nor is this sheet published secretly; on the contrary, its offices are in a fine building and its readers are

educated men. Indeed, it is the warfare of this learned part of the population against Christianity that puts the country in danger.

In the past, Confucianism and Buddhism have been obliged to capitulate before the mighty national cult. Christianity alone resists, content to make sacrifice after sacrifice in order to bring the Light to benighted souls. The savants know this and their bitterness grows daily.

But times have changed. Japan is no longer an isolated country. It is one of the Great Powers of the world, and cannot safely condemn itself to

A Moral and Intellectual Narrowness

without injuring itself materially. True, fidelity to its heroes is a vital thing in Japan, the foundation of its religion, but it cannot afford to ignore the belief of other countries—the belief in Adam and Eve, created by the Father, and in the salvation brought about by His Only-begotten Son.

To conclude, one fact seems clear: it is impossible to regard the ceremonies of the "jinja" as patriotic devotions. As long as they remain in their present form Christians must absent themselves from such exercises.

For Catholics, fidelity to God is a guarantee of fidelity to temporal rulers and to country. In war Japan's Christian soldiers have fought as bravely and died as willingly as the others. But the words of the Gospel remain clear: "Render unto Cæsar the things that are Cæsar's, and unto God the



SHINTOIST TEMPLE AT MOJI

things that are God's."

The Catholics, therefore, claim the privilege of praying for the Emperor in their own churches, and of honoring the dead by their own ceremonies.

When the "jinja" shall be made the scene of purely civil demonstrations, the Catholics will gladly be present and assist with cheerfulness in honoring the Japan's great personage, whether living or dead.

"It is a remarkable dispensation of Divine Providence that God saves humanity by man. God Himself became man to inaugurate the work of men's salvation. The continuation of this work He committed to other men. They carry in their hands the fate of the world. The eternal happiness of numberless souls is thus, in a manner, dependent on the coöperation of the faithful in the great work of the world's conversion. Every Catholic is bound to take his share in it. Every one, who has received the talent of the true Faith, must work with it by fostering it in himself and in others."—Our Lord's Last Will and Testament.

A BELGIAN MISSIONARY FIELD

Right Rev. H. Otto, B. F. M.

Different aspects of apostolic endeavor in North Kan-su are here presented by its Vicar Apostolic. The Belgian Missionaries may be found in the three vicariates of Mongolia and in the two Kan-su provinces. The country is poor as regards fertility of soil and water supply but wonderfully rich in minerals—a wealth thus far left almost neglected by enterprising capitalists.

IN spite of the fact that nearly two thousand years have elapsed since Our Lord came upon earth to redeem men, only three hundred millions of the inhabitants of the globe are Christians.

"This thought," said the great Pope Leo XIII., "is enough to inspire us with burning zeal for the poor creatures that are lost through paganism, schism and heresy."

It is true that no one is lost save by his own faults, but these faults are easy to commit

When the Soul is in Darkness

The prayers of the Saints ask, above all, the salvation of those who are outside the protection of the Church. How conspicuous among all others are the works of the Propagation of the Faith and of the Holy Childhood that have gained in the last year in China, the one, sixty thousand, the other, four hundred thousand souls of heathen children baptized, all in danger of death. These works should be supported by all Catholics.

It is for such apostolic endeavor that our Divine Master makes His appeal resound in youthful hearts, calling to them, as in other times, on the banks of the lake of Gennasaret: "Follow Me." In the enthusiasm of youth, the young man accepts the command, and bidding good-bye to all he holds most dear, devotes his life to the missions.

The day comes when the ship, that marks no trail, deposits him on the coast of China, of India, of Africa, or on some islet of Oceania. His baggage is

not heavy. Elisha, called by Elijah, asked only the permission, before following him, to be allowed to bid good-bye to his parents. This consolation our missionaries do not always have, and the parents do not know where their sons are.

Once in the mission, reality replaces the dreams on which the Deity has nourished the young priest until then. I shall never forget the day when I landed in

China with my two companions. We were the only passengers on an English boat, and the very amiable Protestant captain said laughingly that he had nothing on board but Catholic missionaries.

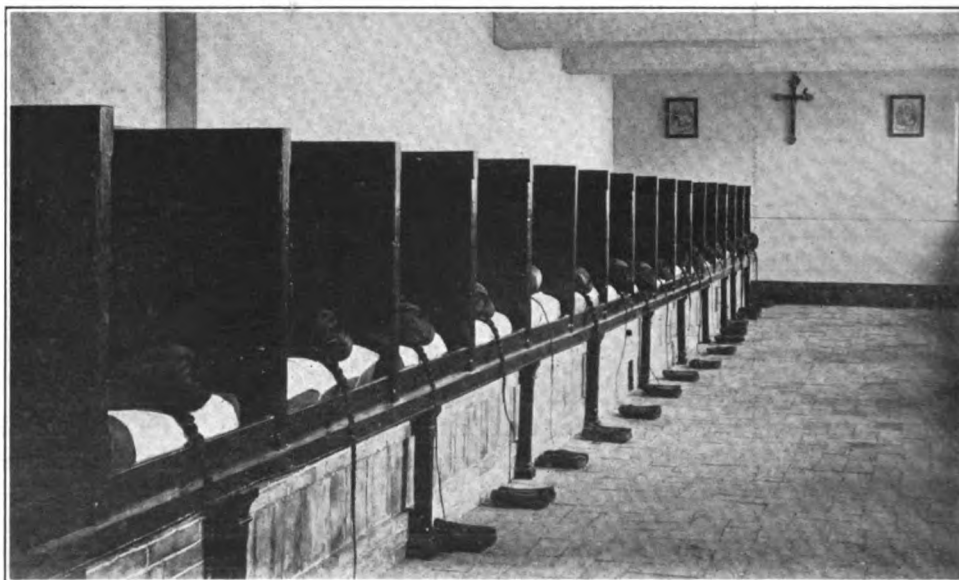
The voyage began with a mishap, more or less annoying.

Our Boat Ran on Land

and with such force that all the manœuvres to get her off were useless, and we had to wait for the tide to displace us.

We had several hours in which to watch the crowds of natives that came to inspect our mishap. What poverty! what dwellings! "Poor creatures," we said to ourselves, "the flood, of which we have read in CATHOLIC MISSIONS, has certainly caused them great suffering. Perhaps the scene will be more amusing after a while."

But as we went nothing improved. Peking even, the old Peking of before the Boxer rebellion, Peking



WITH PIG-TAILS ALL IN A ROW. DORMITORY IN A MONGOLIAN COLLEGE

was just as the Mother Superior of the Sisters of Charity of Petang in this city described it: "Ugly, dirty, wretched." One of our companions had a sample of this when he fell up to his waist in a sewer in the middle of the street.

One of the Lazarist missionaries amused himself at our expense. "Go see the Imperial palace," he said, "that will repay you for all your troubles. See that

and die! It is only three minutes from here. That is the direction; good-bye for the present."

We went. We saw those plain brick walls, thirty or forty feet high, in streets unpaved and muddy. Not a door to betray the secrets of that palace of which we had read such wonderful things. We returned to Petang, not to leave it again until we went to our mission in Mongolia.

Since that time forty-one years have passed, and with the exception of Si'ngau-fou, the ancient capital of China, I have seen nothing that was worth while. Everywhere the same shops, the same pagodas, the same public buildings and dwellings. Everywhere the same habits and customs. Everywhere the same tongue, the despair of the European and, one might say, the despair of the Chinamen too, for of one hundred who enter the schools there are hardly ten who learn enough to write a letter. If I had given to a European tongue one one-hundredth of the time that I have given to the Chinese I would be a past master of it, and even now, what I know of it just passes muster.

Happily, in the north of China the pronunciation does not vary much. One may go from Shantung or Peking to Tch'eng-tou-cheng or Seutchnan without much trouble with the language. On arriving at Kansu, after fourteen years in Mongolia, I understood the language in a month.

Everywhere, too, the same misery. Mongolia feeds her inhabitants more easily. These cultivate the great spaces and have room to give the earth its occasional rest. For no reason whatsoever, the improvident Mongolian, who borrows all he needs from the Chinese Jews, will fold his tent and

Leave the Fertile Mongolian Plain to His Creditors

Fifty years from now, the rarest thing to be seen in Mongolia will be a Mongolian.

In the interior of China, where the population is dense, the land does not suffice. There is but little industrial life. Understand that I speak of Kansu, for I have not visited the other provinces. An American living here would find it a rich or abundant country. The vein of coal, which runs without interruption from the north to the south of the valley of Tiang-Chow, Kauchow, Su-chow, is of astonishing richness. South of the celestial mountains on the Sining Tanchow side, there are still more of these inexhaustible mines. Petrol, which is sold raw at Luchow and Kaot'ai for running the cars, flows freely at Zumennhien without anyone doing anything with it.

The Mohammedans wash the sands of the Tai-ton'gho and other rivers with a profit that could be greatly increased by the use of machinery to extract the gold. At Luchow nearly every family has nuggets of gold found in the earth from May to September on the tops of the mountains. There are rich lead and copper mines. I sent to the treasurer of Jauchow, some minerals which he analyzed and which contained sixty per cent of copper, while regarding the lead I have the authority of the missionary of Sining.

To offset this, the wood, which the Chinese have exported for centuries, without any thought of replanting, and the water, for which they depend on the melting snows of the mountains, are not abundant,

Rain Being Often Needed by the Mountain Farmers

The well-known explorer, Mr. Stein, asserts Su-chow, Kauchow, Tiangchow, which are really oases, will suffer the fate of the ancient countries of Turkestan, once so thickly inhabited, and will become deserts.

In the midst of this richness of mineral country the Chinese inhabitant is poor. Farming is his only resource, and as he does not raise cattle and as his agricultural instruments are the most primitive, he works hard with but little return. Those here in Kansu who have bread to eat are reputed by the peasants to be in easy circumstances; the majority of our Christians having only millet and potatoes for nourishment.

Underclothing is unknown. Summer and winter, the garments are worn threadbare. The dwellings are the most casual and open to all weather. For the stranger, who visits only the ports, and at the ports only what he is allowed to see, for the reader who knows only those illustrations that show what is rare and curious in China, China is a beautiful region, but to know the country as it is, one must visit, as I have, these farms in the plain of Tiangchow and see what is hidden behind those high walls, built so long ago to hold off the Mohammedan incursions.

After several years in the missions, the priest knows the country better and blesses Providence for its disposal of him. Truth enters more easily the home of the poor than of the rich. Most of those who have a little power in their hands, a little money in the bank and a few letters in their heads, busy themselves with this life only and dispense even with the Deity.

"What the Divine Providence does, it does well," our good La Fontaine said, and it humbles only to exalt first by faith and then by well-being, for I can testify that certain catechumen who have come into



A TARTAR—WHO NEVERTHELESS LOOKS VERY SWEET TEMPERED

the Church in a miserable condition, acquire by their improved conduct and by their labors, relative affluence. I have learned also that one does not really need so many things in order to live, and that the man who has only the necessities is often exempt from illness and has more endurance.

I find above all that there is no use, generally speaking, to dream of conversions *en masse*, as if each of us could accomplish the great deeds of St. Francis Xavier and other giants among the apostles. There are remarkable cases, it is true, like that of Tchely, in the vicariate of Peking, where in a few consecutive years 40,000 conversions were registered. That was due, without doubt, to the intercession of the many martyrs of the Boxer uprising in which at least 1,500 Christians perished, burned, cut to pieces, thrown into wells, crucified because they were not willing to ransom their lives

By Acts of Superstition

In general conversions work through the influence of friend on friend, one family on another. One relative will assure another that the Catholic religion is the true one. A tract or a book falls into the hands of a well-disposed heathen; one day, passing the church during the prayers, he hears these prayers being chanted in common, he recognizes the divine stamp on these ceremonies, so different from the pretense of the pagan and Protestants reunions, and he goes on his way deeply moved.

Just lately I had the pleasure of catechising a Chinese farmer belonging to a body of Christians who accompanied Fr. Valcke on a visit to the north of the province. On being asked how he was first attracted to our religion, he told me that he had said good-bye to his family with the intention of passing the rest of his life in some pagoda of Seutch'oan, and with the conscientious intention of bowing before all the idols of every pagoda he should encounter. On the way, he visited a Protestant church, which left him unmoved, and finally came to one of our churches. God willed that it should be on a Sunday. The holy Mass made a deep impression on him, the benediction even more, and without knowing a word of the doctrine he said to himself: "Here I will stay; I have found the truth."

Upright man that he was, in his search for truth he regarded the catechism as a treasure and did not rest until he had learned it by heart and understood it. It is a curious thing that the mysteries do not frighten these souls called by our Divine Master, and they instinctively understand all one tries to teach them. They bid good-bye to their superstitions and from that day forward try to bring friends and acquaintances into the Faith.

The case cited is an exceptional one; generally the conversions are by a process of growth, slow and progressive. Like Augustine who caught a glimpse of the light but could not bear to break with his past, like the Protestant, who is not quite happy with his principles of broad interpretation, he hesitates, reassures himself, hesitates again and so on until the

Decisive Step is at Last Taken

What I find always to admire is the effect of conversion on the old villages. There the family becomes, as it should, a veritable imitation of Nazareth: the father works, the mother takes care of her house where she holds a position that befits her, the children are obedient and kind. As for Siwantzen, or other villages of the older missions, one finds oneself, on entering a family actually in another China. One could scarcely believe it, had one not seen for himself and understood what a converted China could become.

At bottom this heathen people is solid, and the lower classes of laborers and artisans especially are

not far removed from the right. Let them grasp the first three commandments and the rest will be easy enough for them.

Only do not imagine for a moment that the evangelical worker has no need of tools, or that the task of conversion does not demand hard work. In Europe, where every class of labor has its own department, you can hardly understand how much effort it entails to organize our missions where the apostolic vicar and the missionary, in his own district, must be minister of religion, of instruction, of finance, of industry and of goodness knows what not.

Above all things, colleges and a seminary are necessities, which means masters, books and often printing presses; there should be chapels on every side; no



THESE THREE MEN ARE NOT GOOD CHRISTIANS, BUT BOLD, BAD BRIGANDS WHO DELIGHT IN RAVAGING THE COUNTRY

matter how humble, they are absolutely necessary to keep Christianity from declining. Here in our little mission of Kansu we have only a hundred orphans. In the three missions in Mongolia they have gathered in almost a thousand. Multiply that by the minimum annual expense of keeping each one and you will find that this alone requires a half million of money. For the sick among the heathen a hospital is necessary. The Sister Superior of Petang tells me she could use one thousand beds.

Then the catechumens that we must try to bring together at certain seasons for special instruction; in short we need a little bit of everything that is to be had in America in such generous measure.

As for the missionary who has only one hundred and fifty dollars a year and a few small fees, following the custom of the country you can easily imagine his chagrin and his difficulty. Can the lack of money hinder a conversion? A Belgian soldier wrote from the trenches to his missionary brother. "Certainly," the brother answered; "just as you need ammunition we, too, have need of a material aid."

Without a refuge, our old man would not be converted, without the catechumenate the neophyte would not advance in his edification;

We Cannot Redeem the Heathen Children Without Alms

and the poor must be succored; the children should be taught, the promising pupil helped to attain the

priesthood. It has always been so and the Apostles laid their hands on the first deacons in order not to be absorbed by these incessant cares.

Moreover, the Propagation of the Faith and the Holy Childhood are divine works, and they bear the stamp of their divinity. They are like those streamlets of subterranean water that feed the sources of the globe, and feed the thousand of missions that are distributed all over the earth. Whosoever takes part in them, shares in the good works.

And just here I cannot resist entering a complaint. When your noble country paid China the indemnity due for the Boxers, China and America made certain mutual arrangements to accomplish some useful work with this thirty-seven millions. Every year one hundred students are sent to the United States to visit the universities there. Let us hope they come back no worse than they went. But in my humble opinion this arrangement neglects the foundation of the roof, a little bit as the Chinese architecture does.

If this American largesse went to the millions of children who have neither primary nor secondary schooling; if it aided the hospitals, workshops and other institutions useful to the wholesome class of Chinese which is the class of farmers and artisans and not the class of the educated and of the mandarins who in general can provide for themselves, the result would have been more profitable. As it is, we feel that the good cause has been neglected for the poor one.

He Never Had Any Comfort

This communication should rouse our compassion. It comes from Fr. A. Desmarais, O. M. I., whose address is St. Gabriel's Church, Athabasca Landing, Alberta:

"Allow me to say a few words about my poor missions. As missionary my duty is to be on the move in order to keep my scattered flock in touch with religion. In spite of my sixty-four years, I am still on the battlefield. I am alone in this part. I have to go one hundred miles for my Confession. I never had any comfort, and I hope for none except from above. I wish to work for many years, and to do as much good as possible for the Church and the souls.

"Last Sunday I said Mass in a new church fifteen miles east of here. Eighty persons attended Mass. Twenty-five received Holy Communion. Next week I will say Mass in a schoolhouse sixteen miles west of here. I expect about the same number to attend. As all these people are in the state of uneasiness, I receive nothing from them. I depend for my living on Mass intentions."

Just Beginning

We are all hoping that the war is coming to a speedy end. But our "War"—the Missionary Campaign—is only just beginning!

As one apostle has said, the amount spent in a single day of the great struggle would save millions of souls. This is true, but even before the European conflict

the missionaries were waging battle silently and painfully against the great enemy of men. They had little money then as now, but they kept on, and must keep on, whatever the rest of the world is doing. Their war is just beginning, for in two thousand years only a comparatively few have been brought under the standard of the Cross. More pagans perish in a day than soldiers are killed in the great slaughter now going on, but few people give that fact a thought. Only the missionaries realize it, and ask for help to continue their campaign.

A Good Method

Our method of saving castaway children by sending a small sum of money to ensure their support in an orphanage commends itself to some people outside of the Church. A Protestant lady wrote to one of the S. P. F. offices recently, enclosing fifteen dollars and the following surprising note:

"I am a member of the Episcopal Church, but I admire the grand work your Church is doing, and want to help some."

This from a Protestant, and yet our grand work receives scarce a passing notice from many of our own people.

UPLIFTING THE IGOROT WOMEN

Rev. R. Michielsen, B. F. M.

When the Scheut Fathers began their work among the Igorots they found the social condition of the women one of unspeakable degradation. They called to their aid the Belgian Missionary Sisters, and after almost insurmountable difficulties the sweet influence of Christianity made itself felt among the younger portion of the female population. "In the education of the girls lies our best hope for the future. Without this no progress toward civilization can be brought to the wild mountain folk." Such are Fr. Michielsen's words, and they are undoubtedly true.

RESPECT for woman was brought to the world by Christianity. This respect, when found in the customs of a nation, is an undubitable sign of Christian civilization.

If we look throughout the world, if we study the universal history of nations and tribes, always and in every corner of the globe we shall find that respect for woman, foundation of the true family-life and base of the contemporary Christian society, began to exist at that very time, when the nation or people was converted to the doctrine of the Gospel and so began to become civilized.

The barbarous tribes who, at the beginning of the Middle Ages invaded Europe like an impetuous storm, became only fully civilized after the fulfillment of the noble plan worked out by Christian chivalry in order to diffuse in the customs of life

The Respect of Woman

On the other hand, what is the reason of the low social rank, occupied by once great nations, as the Arabs and Mongolians? Why are they declining? Why are they a people without higher ideals, unfit to improve the miserable material and spiritual conditions of the social life?

We find the reason in the fact that these men have no true notion of family life; they don't rule themselves by Christian principles; they have no knowledge about the dignity of the woman and consequently they do not respect her.

But we do not need to speak about foreign countries. If we consider just a moment our Philippines, where do we find the civilized people?

Where do we find the reign of prosperity and progress? Do we discover it in the provinces inhabited by Moros, Negritos or Igorots? On the contrary! It is not in the wild mountain-ranges of Luzon or Mindanao,

Where the Non-Christian Tribes Have Build Their Homes

that the traveler will meet civilization. He will find it only where family life is kept in honor, where the dignity of the woman is respected, where Christian principles rule the country, and where the sweet influence of the mother can exercise itself freely all around her.

A large fraction of the inhabitants of the Philippines consists of the so-called "Igorots." This word means, "mountain people;" it is a generic name given by the civilized Filipinos to the wild men dwelling in the rough and nearly inaccessible mountainous country of the interior of northern Luzon.

These Igorots are grouped in different tribes, all heathen and uncivilized, speaking each its own dialect, and generally enemies one to another. The most important tribes are the Ifugaos, Kalingas, Bontoc-Igorots, Apayaos, Mayaoyaos, Nabalogs and Kankanays.

The Igorots are of Malayan origin; they are undoubtedly the descendants of the earlier Malay invaders of the Philippines, and up to this time they have retained the greater part of their primitive characteristics. The wild and warlike Bontoc-Igorots, Kalingas, Ifugaos, etc., are or recently have been fierce fighters prone to indulge in such customs as the taking of human heads



YOUNG IGOROT WARRIOR

for war trophies, or even the making of human sacrifices to appease their heathen divinities. They do this not only in war time, but also at other times. When one of their number falls ill, or dies, they sometimes slay the first wayfarer from a strange town. They believe that the strength of the murdered person passes into the body of the sick.

Another reason of head-hunting is, for instance, a severe drought which threatens their rice-crop. Thus when the "anitos" (spirits) refuse to send rain over the fields, that means they are angry, and it is a sign they ought to be appeased by shedding some blood or murdering an enemy. In Apayao, people think that when a man dies his prospect for a good time in the future world is bad unless the members of his family kill a man and take his head within six months.

Of course, these old practices of the Igorots have died out since a few years, under the iron rule of the United States, at least in the places where is stationed a strong constabulary force.

The country itself is very lovely: in some parts the scenery shows steep-walled valleys, narrow and twisting with rocky slopes covered with pines, and at their bottom a foaming winding river and singing falls. But in other parts, it is a bewildering confusion of trees, vines, ferns and plants. Some places the ground is

Aflame With Yellow Orchids

The splendor of the country holds the attention of the traveler, the wild incoherent mountain masses thrown together apparently without order or system and reaching elevations of about three thousand yards—buttressed peaks, mighty flanks, radiating spurs, the limit of vision filled by crenelated ranges in all the serenity of their distant majesty.

Alas! traveling in these mountainous districts can become very hard and dangerous on account of lack of good trails in many parts of the Province, and too often the missionary is obliged to climb these peaks and ravines on foot, being unable to pass on horse-back the Igorot goat-paths.

That is the mission field confided to our care.

The poor savages of this mountain province number from 400,000 to 500,000. They are the slaves of

barbarous and shameful customs, and are living in a state of brutish immorality.

Now, if we apply the above explained principles of the influence of Christianity on social conditions, who will be astonished that respect of woman is an unknown quality among these thousands of heathen people? No, amongst these rough mountain slopes, the lilies of purity do not flourish, and the fragrant perfumes of womanly virtues do not embalm the air!

In order to give a better idea of the difficulties which beset our Belgian Fathers in evangelizing the Igorot woman, I will recall some of the customs regulating the family life.



THE LILIES OF PURITY HAVE BEEN PLANTED
IN THE WILD SOIL OF THE IGOROT
MOUNTAINS

Amongst the wild tribes, marriages are generally arranged as the parents wish. The children very often are promised in marriage at an early age, and even sometimes before they are born. So it is easy to understand that marriage is not a matter of love, but of purchase. The bridegroom has to pay the parents of the bride a notable price in land, cows, pigs or whatever else he possesses. So it happens sometimes that the bridegroom is required to work for the parents of his bride, during seven or ten years,

Before He Can Get Her as His Wife

The ceremony of marriage differs from tribe to tribe, but it is generally rather simple. It is performed by the "lallacay," the old men of the village acting as priests and witnesses, who pronounce a wedding formula, rich in materialist wishes, over the young couple. This ceremony is fol-

lowed by a big feast, at which they kill plenty of pigs, carabaos, or dogs, according to the grade of riches of the contracting parties. On such occasions our savage Igorots gorge themselves with meat and rice, and drink "tapuy" (rice-gin) for many hours, until these wedding parties turn over in a real orgy, followed by frantic dances and accompanied by wild "musical noise" and immoral songs.

Such a ceremonious occasion is called a "cañao." Whenever an affair of moment is at hand, such as a funeral, a wedding or a head-hunting expedition, a cañao is held in honor of the evil spirits or "anitos."

After marriage the woman serves her husband like

a slave: she has a very low place among these heathen tribes, and she has to do the bulk of the heavier work in the rice and camote fields.

The love of the Igorot woman for her child is rather brutish instinct than a human feeling. Some mothers even sell their children for a few dollars to the Filipinos of the lowlands, where they serve as slaves. The following occurrence happened to Mrs. Gilbert, the wife of the Ex-Vice Governor General of

children. This bed-box has a very low, narrow door. At night they crawl into this suffocating place and build a fire near the further end of the box.

This Fire Will Drive Off Mosquitoes and Snakes

and will give the warmth that absent blankets are not allowed to give. The fire is kept up all night, and so the interior of the box is as black as one would expect from the constant deposit of soot. Amidst the dense smoke cloud, father and mother and the babies alone sleep; they only enjoy the luxury of this comfortable box. For the rest of the family there is no sleeping accommodation at home.

Where do the boys and girls pass the night? Well, they have their sleeping places assigned them: thus the town of Bontoc has its own public dormitories. From a material point of view these rocky buildings are no better than a pig sty, and looked at from a moral point of view, they are much fouler.

Modesty is quite an unknown thing to this immoral people, and here it is specially the female sex that is to the last degree shameless. Even along the trails you will meet women clad in skirts extemporized from banana-leaves, or ferns, of a type popularly supposed not to have been in style since the days of mother Eve.

Such are some of the social conditions prevailing among the Igorot women. Such are the people the Belgian missionaries have to endow with self-respect, and with love for purity and modesty.

What is the work accomplished by the Belgian missionaries in order to civilize and convert the Igorot woman? How did they proceed?

Nearly ten years ago we entered the Philippines and established the missions of Bontoc, Bauco and Baguio. But soon we saw that on account of the sad moral condition of the women, we should be unable to do any earnest work of evangelizing among the head-hunter's daughters, if we did not open numerous

Schools and Dormitories for Girls

For this purpose we begged the aid of the Belgian Missionary Sisters of Roulers. They came gladly to the rescue, and the first caravan of these humble pioneers of Christian civilization arrived in 1911. They were the first European women to devote their lives to the uplifting of these miserable creatures.

Schools, dormitories and dispensaries were opened in different places of our Mountain Province. The



GIRLS' DORMITORY

the Philippines on her trip through the Ifugao district. Having looked at an Ifugao baby carried by his mother, she exclaimed: "What a nice baby!" The mother understood this appreciation for her child, and thinking there was some opportunity to make a good business, she offered immediately to sell her baby for ten pesos (\$5.00) to the gentle lady.

In Benguet, among the Nabalogs, when a woman gives birth to twins, superstition urges her to sacrifice one of the twins in order

To Save the Life of the Other One

To complete the picture of women's sad existence amongst the Igorots, I invite you to make a visit to the native village of Bontoc.

Streets there are none, not even regular paths from hut to hut. You have to pick your way from one habitation to the next as best as you can, carefully avoiding the pig sty annexed to each hut. The village of Bontoc, numbering about two thousand souls, is made up of a fairly large number of small huts, much too small for the family to live in. The walls do not reach up to the over-hanging grass-covered roof and consequently the wind has free access. The pig sty is next to the house and is nothing but a rock-lined pit, open to the sky, except where the hut is built directly over it.

At the end of the hut, opposite the entrance, there is a structure much like a large wooden box. This is the sleeping-room of father, mother and the very small

Sisters, amongst whom were some graduate nurses, slowly won the heart of the rude natives, by their patient and clever nursing: for one of the most potent means to win undying regard of the wild woman, is to cure her when she is sick, or heal her when she is injured.

However, in the beginning it cost a great deal of trouble to induce a very few girls to attend school, these children being accustomed to the free and independent life in their mountains. The parents on the other hand, did not like to let them come, as they did not realize the use of education and civilization for their off-spring.

But finally, after several years of patient and untiring labor, success crowned the efforts of the gallant Belgian Sisters. What a change one can see in the manners and conduct of these Christianized girls! Even their faces have got a quite other expression and reflect modesty and meekness.

Yes thanks to the unceasing toil of the Sisters, the lilies of purity have been planted in the soil of the Igorot mountains and as they were

Bedewed by Their Sweat and Labors

these lilies have flowered in bright blossoms and are filling the air with bracing odors.

In their Igorot schools, the Sisters teach their girls not only English reading and writing, following the program of the American Government, but also weaving and lace-making. Some pupils excel in both industries, and are already employed as teachers of girls in other villages.

These Christians girls are now properly dressed, are polite, and clean, do the office of choir singers in the churches and approach often to Holy Communion.

The heathen girls left in their native villages are attracted by the example of piety and by the expression of happiness they admire in their Christian companions, and many of those come at least on Sundays to Catechism. Even the old women undergo the irresistible influence of this young Christian generation, and many repeat in their dark homes the prayers they hear the girls recite when visiting

their parents. Several of these old servant-maids of the devil submit to relatively hard intellectual labor in order to catch and memorize the most important truths of our Holy Religion for the purpose of being regenerated by the baptismal waters.

In the education of the girls lies our best hope for the future. Without well and thoroughly educated girls, no progress towards civilization can be brought to the wild mountain folk.

At the same time, in our Catholic boys' schools, we educate the Igorot young men. They follow the ordinary academic course, but besides these studies, they are trained so as to become not only excellent catechists or teachers, but also industrial men, carpenters, tailors, shoemakers, etc.

In the future these boys and girls will make the true foundation of a new Christian society, based on the civilizing principles of the Gospel, and in that way the woman will no longer be treated as a beast of burden, doing the harder work in the fields, but she will be able to devote herself to housekeeping and other duties, and will earn at the same time an honest living.

Of course the maintenance of the various mission schools for Igorot girls we have established in Bontoc, Quiangan, Talubing, Tucucan, Bauco, Sabangan, Guinzadan, Itogon and Baguio—where the pupils number nearly three hundred—is very expensive, but they are the only means of obtaining valuable results.

The girl of today will be the mother of tomorrow, and we know that "as the mother, so the daughter."

Hence, civilizing and Christianizing these girls is a durable work of Catholic propagation, which will insure the permanency of our Catholic Faith amongst our mountain tribes. It is Christianizing not only themselves, but also the future generations; it is sowing the seed which will increase an hundredfold.

May the generous charity of our American Catholic brethren help us to keep up our mission works in these distressful times!

May they remember the words written by the celebrated Fr. Perreyve: "The woman needs God, the woman *especially* needs God."

Where One Cent is a Great Treasure

Fr. Allard does not forget that he once visited the United States and made many friends here. His work among the Chinese of India is full of interest and he sometimes sends stories which are worth reproducing.

"I must tell you," he says, "a touching incident. Last Sunday a Chinese Christian came from the districts. He is a very kind-hearted man, so he gave a cent to each of the four youngest orphans. A cent was looked upon as a fortune by the little ones. However, they did not for a minute think of buying something to eat from the street-sellers. They came to me at once, asking me to buy medals of the Blessed Virgin.

I had given them one already, but they wanted their own, purchased with their own cent. I gave them the medal and told them to keep their cent. They washed it with sand afterwards so as to make it turn into gold.

"A pagan boy of the school, about thirteen years old, has been for the past few months worrying his family to allow him to become a Catholic. At last his parents said they had no objection whatever, as it was for him to see whether it was the right thing to do. Now that boy, instead of remaining home during the holidays, has asked and obtained permission to come back and live at the mission. He is here now, and I see him often in company with another boy (orphan and pagan) studying catechism instead of playing. Truly, schools are the great hope of the future, and give us great consolation; 'the harvest in the seed.'"

AFRICA'S UNIVERSAL LANGUAGE

Rev. S. A. Gogarty, C. S. Sp.

Those familiar with stories of African adventure must remember numerous references to a language called Swahili. It is coming to be the universal tongue of Africa—the tongue in which French, English and the various tribes of Blacks may reach an understanding and transact business. Fr. Gogarty explains the origin and growth of Swahili.

AMONG the many effects of the war, in different parts of the world, one is the spread of a language in East and Central Africa, already spoken by millions over the Sub-African Continent, so that it will soon rank as one of the great languages of the world. It will share with English, which will dominate in the south, with French in the northwest, and with Arabic, which will continue to be the language of millions in the northwest. This language is Swahili. It belongs to the Bantu group of languages, which are spoken by almost all tribes from the Equator to the Cape. Its history is a curious one.

About three thousand years before our era the Bantu people living north of the Equator were pushed southwards by attacks from the northeast. Following the Nile valley, they pursued their way to the Great Lakes, Victoria Nyanza, Tanganyika, Nyasa. Then some turned westwards, having rounded the lakes, and northwards until they reached

The Basins of the Congo and the Niger

Others went south or east, and of these latter some turned north again and settled on the coast lands, a narrow strip of fertile territory along the Indian Ocean from the Ruvuma to the Juba Rivers.

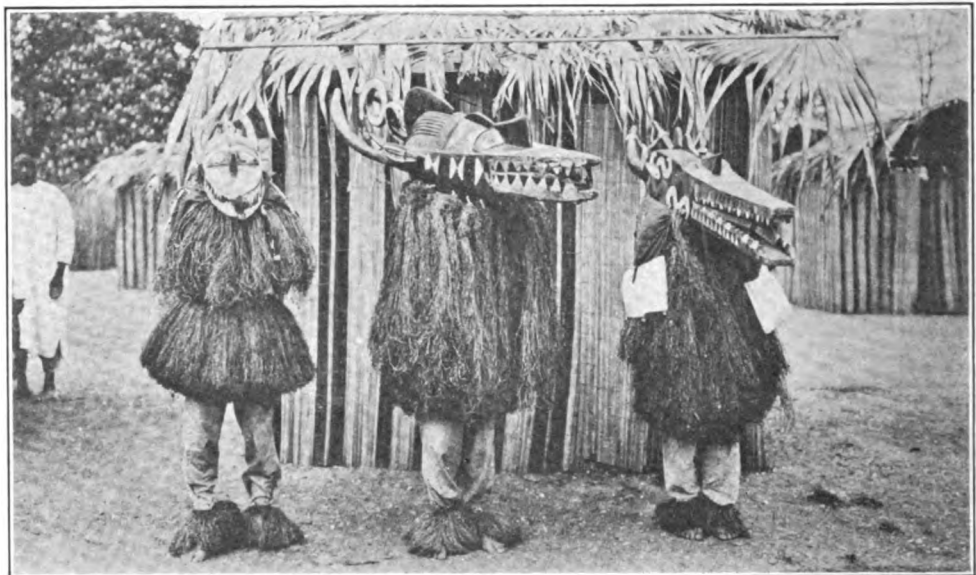
Some centuries later Arab traders and Mohammedan conquerors from Arabia and Persia came down the coast in their high-peaked vessels, with bent masts sailing before the monsoons. They made settlements, intermarried with the natives, and thus a new race, combining the qualities of the Arab and the negro came into being and was known as Swahilis or "people of the coast." This name clung to them.

They adopted the Mohammedan religion, continued to speak the Bantu tongue, but borrowed many words from Arabic. These terms were not changed much, but still they obeyed the rules of the Swahili Grammar. Thus *jahazi*, a ship; *chombo*, a boat, are taken directly

from Arabic, but form their plurals in accordance with Swahili Grammar. Their language is like their religion—a combination.

This religion, known indeed as Islamism, contains practices drawn from both beliefs, Mohammedanism and Paganism, whatever the primitive state of religion was in their case. Thus, as relics of this primitive state, they attach faith to the workings of the *Mganga* or witch doctor; they have recourse to divination; they fear the "bad eye," that superstition found at all times as among the ancient Romans and in all parts of the world; they honor the spirits of their ancestors by sacrifices; they consult them. Along with these practices, we find beliefs drawn from Islamism, as faith in demons and in the existence of genii.

The Swahili language made great progress under the auspices of the Arabs. It became more and more perfected during the Middle Ages by the manipulation of a more highly civilized people. Then in the last two centuries it received a forced extension by means of slave raids, exploration, missionary work and by



AFRICAN FETISHERS IN FULL DRESS

the conquest of the interior of the continent by European Powers.

The Arabs had a great demand for slaves from the Orient, from Persia, Arabia, etc. Thus Zanzibar, lying a few hours sail from the mainland, became the great mart for slaves. The Arabs obtained them by fitting

out caravans for the interior, which were really expeditionary forces, for Swahilis were hired as soldiers, armed with rifles, and then descents were made on native villages,

Provisions Secured and Brought Back to the Coast

Thus whole tribes were devastated and countrysides depopulated. On the coast the slaves learned Swahili and, coming back from captivity, bore this tongue with them. Or at times the Swahilis and their Arab masters settled down far away in the interior as in the case of Nyangwe on the Upper Congo. Such places became radiating centres for the languages, which became known as Kingwana, or the language of free men.

In the nineteenth century a period of exploration and great missionary effort began. The caravans of the explorers and missionaries were made up of Swahilis exclusively. They were to be found always on the great routes, old slave roads, from Mombasa and Bagamoyo to Uganda. The missionaries taught in Swahili; they changed the mode of writing from Arabic to Roman characters and standardized the dialect of Zanzibar, which became the official form of the language.

Thus owing to the teaching of Catholic missionaries, it is found that nowadays almost all the young men and women of the thickly populated slopes of Kilimandjaro speak Swahili in addition to their own tongue. Traders followed hard upon the tracks of missionaries, and these are able to trade with the naked Kavirondo of the Lakes and the wild Kikuyu and Masai of the Highlands by means of this "*lingua franca*" of Africa.

In the last twenty years of the nineteenth century the German and British Governments divided East and Oriental Africa into Protectorates and pushed their influence in their respective parts. Their administrators, police officials and judges came to support the influence of the missionaries and traders in the spread of the language, Swahili, among the tribes of the Protectorates. It was and is considered the proper thing for an official or a trader to know Swahili, whilst with rare exceptions they are unacquainted with the language of the other tribes. All inquiries are

Conducted With the Help of Interpreters

Under these influences Swahili has so spread that a person may travel, and I speak from experience, from Mombasa, on the Indian Ocean, to the heart of the Kingdom of Uganda, seven hundred miles in the interior, and be able to get information, make known his wants, and obtain any help he desires with the greatest ease, through the assistance of persons knowing this language. In the market place at Kisumu, on Lake Victoria Nyanza, I witnessed a strange scene one day. A Hindu from the banks of the Ganges, with beard dyed a chemical red, was engaged in fierce dispute

with a group of Kavirondos, because one of their number, a native woman, had sneaked a fish from his sale-cloth, his language and theirs was Swahili. In Nairobi I saw a Somali who had come riding down from the steppes near Abyssinia, stoop, take off his shoe and ask a Hindu in Swahili to mend the heel. It sometimes happens that an Englishman and a Frenchman in conversation speak Swahili as the only language common to both.

The war has caused a movement of natives in hundreds of thousands from the interior to the coast to be formed into a Carrier Corps at Mombasa or Dar-es-Salaam which are in the heart of the Swahili country. When journeying, each carrying his load of forty pounds on his head, they have no other means of communicating with the natives in the war area but Swahili and so are strongly tempted to learn it. The task is easy, for many words are the same and many come from the same roots. Their officers, Europeans and Asiatics, speak Swahili alone, and this is again an incentive to pick up the language.

After the termination of the local war these carriers will be liberated from their forced engagement and will return to their tribe lands. It is not a few of each tribe who have been forcibly enlisted, but all the able-bodied youths of most tribes. They will return conversant with Swahili, which will thus receive a great extension not only over tropical East Africa, but in Uganda, Nyassaland, Rhodesia. It will be thus spoken and understood over an area larger than half Europe, and may claim to be

The Greatest of African Languages

It is worthy of this high place, for it is a wonderful instrument for expressing thought with lucidity. The speaker must decompose his thought and express it in simple but accurate words with clearly defined grammatical rules. From the Arabs words for the highest thoughts, metaphysical, geographical and commercial terms have been borrowed and incorporated into the language centuries ago, whilst owing to the precise distinction of classes for nouns, with prefixes to denote whether a thing be abstract or concrete, small or great, the finest distinctions can be expressed.

The state of the immense area over which this language is being borne resembles that of Gaul when Cæsar's conquering legions were making their way into the heart of the country. Gaul may be said to have been then in a fluid state, with her people easily moving about, penetrating each other and receding. To the East were the Iberians and Ligurians, whose country stretched from the Alps to Narbonne and occupied the basins of the Seine and the Garonne. Beside them lay the more recent arrivals, the new Celts, from the banks of the Danube, the Volques (known to the Germans as Walah, origin of the term Walloon, Gallois Welsh). They occupied territory as far as the western sea; whilst to the south stretched a chain of trading settlements along the Rhone and the shore of the

Mediterranean, founded by Greek and Phoenicians, some of which remain to our day.

To the north the land was occupied by German tribes which had crossed the Rhone, attracted by the fertile lands beyond. The Romans imposed their rule on all: their superior culture and more scientific administration were accepted and formed a splendid unity out of this heterogeneous mass. The Roman language became known and spoken, and was one of the principal instruments of unification.

Here now in East and Central Africa there are many tribes, Kikuyu, Wakamba, Kavirondo, Baganda, all the greater number of which are Bantu-speaking.

They Occupy Vast Areas

which they took by force or brought from earlier in-

habitants, the Pygmies, the Wandorolo, who are still to be found though in small numbers in such places as the cave district or the forests of Mount Elgon.

European conquerors have come. Their culture is being absorbed little by little by these peoples, so that in fifty years time, outwardly nothing will remain to distinguish these natives from the negroes of the southern States of America. The language which is being carried to the knowledge of these peoples is not that of the conquerors, be they German or English, but Swahili a language akin to their own.

The unification of these tribes will take place more easily and more rapidly. Some day, perhaps, cognizant of their ancient and common Bantu origin, disciplined and formed according to the culture of Europe, they may come to form a state.

Many Foes to Fight

Pagan superstition is not the only foe encountered by the apostle in distant fields.

A missionary in Sierra Leone, Fr. Henry Flottat, C. S. Sp., is having all he can do to hold his own against two strong opposing forces, Mohammedanism and Protestantism, and unless we can give him some pecuniary assistance his hard work of the past years may be in vain, and many precious souls will, in all probability, be lost to the Church of Christ.

Some months ago, a man claiming to be a Mohammedan prophet, made a tour of the villages comprising Fr. Flottat's mission, as well as all the surrounding territory, and tried to force the people to give up Christianity and follow the teachings of Mahomet.

Some of the native tribes who had not yet become Christians he won by threats and bribes, and in several of the larger towns he is causing mosques and schools to be erected, by means of which the prophet's religion is getting a firmer hold upon the natives, who find in its easy moral law an agreeable middle course between Christianity and paganism. But the efforts of this Mohammedan agent, up to the present, have been in vain, as far as Fr. Flottat's Christians are concerned. They have clung to their Faith and to their beloved missionary, and wear their rosaries about their necks as a sign of their loyalty to our Blessed Mother and her Divine Son.

What the White Fathers are Doing

A year ago this time, the Society of African Missionaries, whose members are known as the White Fathers, had charge of one hundred and twenty-seven belonging to nine apostolic vicariates, and one prefecture. The missionaries then working in the field were four hundred and ninety-nine, besides a great number engaged in the general administration, or in the novitiates the society maintains in America, Asia and

Europe. At each station there must be at least three missionaries. The Fathers are helped by lay Brothers who are also members of the society and by an order of Sisters founded likewise by Cardinal Lavigerie.

The society has two missionary fields. In North Africa we are working among Mohammedan population; further south among the colored tribes of the Soudan and of the equatorial countries. These missions combined cover an area almost as large as the whole Dominion of Canada or the United States, that is, about two million five hundred thousand square miles, or one-fifth of the "Dark Continent." As for the inhabitants of these immense countries, they approximate more than twenty millions, about one-seventh of the whole population of Africa.

Tientsin and its Needs

Tientsin, one of the notable cities of China, belongs to the Vicariate of Maritime Tche-li, and its Vicar is Mgr. Dumond, C. M. He has just written an interesting letter concerning present conditions there, which we quote:

"The needs of this mission are immense. Besides the demands of a vicariate of comparatively recent formation, and therefore composed of new Christians, the city of Tientsin itself absorbs a large part of our resources. It is an immense city, with a million or more inhabitants, and is the great port of the north of China, as Shanghai is of the centre, and Canton is of the south of China.

"American and English Protestant missionaries are numerous and possess magnificent churches, schools, clubs and dispensaries. One of their schools alone has more than eight hundred pupils. Our means do not permit us to rival such establishments, but, in place of a few buildings that strike the eye, we have many small and inexpensive ones appealing to the humble classes; but, as the poor are the beloved of the Lord, we do not feel disheartened.

"Every year we make many converts. The school children convert their parents very often. While Protestantism obtains perhaps superior intellectual results, the Catholic missionaries win the hearts, and those who choose their religion order their life by its rules and doctrine."

THE DOMINICAN ORDER AND ITS MISSIONS

Rev. Dom Maternus Spitz, O. S. B.

On August 15, 1917, the Order founded by St. Dominic was seven hundred years old. Scarcely anything need be said of the Friars Preachers, for their work is familiar to all Catholics. As missionaries they began in the East, where they converted many schismatics, and later they spread into India, China, and South America. According to Fr. Spitz, the Order now numbers 4,660 members, of whom about four hundred are located in apostolic fields.

WHEN in 1170 St. Dominic, the future founder of the Order of Friars Preachers, was born, the Christian world was plunged in a great struggle between the *imperium* and the *sacerdotium*.

The great question of the Investiture, of the temporal and the spiritual power divided Central and Western Europe. Strange heresies, too, of Manichæism in a new disguise made headway in France and Germany, in Italy and Spain, in Bohemia and England, owing to the excessive wealth of nobles and churchmen on the one hand and the exaggerated and ill-defined asceticism on the other.

To these two important factors came a third one, that of the *studium* or an unrestrained scientific movement, whose powerful leaders exercised a great influence more by the novelty and brilliancy of their teaching than by the truth of their doctrine and orthodoxy. By their subtleties

band of preachers who were to go forth into towns and villages to preach to the people the truths of Christianity by the simplest explanation of the Catholic Faith. In this way he tried to restore Catholic orthodoxy, to stay the advance and to defeat the popular heresy of the Albigensians, as well as the scientific unorthodoxy of the Universities.

But in order to do this effectively he needed a set of highly educated men, united together by vows, excelling in learning as well as in sanctity, austerity and corporal penance, whose object would be to teach and preach the truths of faith to learned and unlearned, to ecclesiastics and lay people, to Christians and Jews, to pagans and Mohammedans.

In 1205 St. Dominic started a house at Toulouse with six companions. In 1215 he went to Rome to assist at the fourth general council of the Lateran

They Infected the Most Orthodox of Professors

and the most simple of students as well as the untrained country folk, into whose minds they instilled their wild theories.

It was in these critical times that Providence raised up two men who, by their powerful Religious Orders were to play an important part in the history of mankind, *viz.*, St. Francis, who chose for his Order the motto, "*My Lady Poverty*," and St. Dominic who took for his, "*My Queen Truth*."

St. Dominic had become familiar with the scientific and ascetic movements of his time, for he had spent ten years at the University of Palencia (1184-1194), and after he had joined the Canons Regular at Osma (1195) he came into closest contact with the Albigensian heresy in western and southern France, and thus with both the teachers of the scientific, the ascetic and the popular revolts.

In Languedoc he gathered round himself a small

And Personally Applied to Pope Innocent III.

for approbation of his plan and Order. Without



DANCING DERVISHES

granting a formal approbation, the Pope blessed the new enterprise on October 8, 1215.

In 1216 he returned to Toulouse and found that the number of his followers had risen to sixteen. He took them to Prouille, in the diocese of Toulouse, where they adopted the so-called Rule of St. August-

tine and the Statutes of the Premonstratensians, fitted both for the contemplative and the active life. St. Dominic went once more to Rome and found that Innocent III. had been succeeded by Honorius III. The latter granted him the approbation of his *Order of Friars Preachers* by the Brief: *Religiosam vitam* on December 22, 1216, which has ever since been considered as the official date of the birthday of the Dominican Order.

On August 15th, in the following year, St. Dominic dispersed his little band to France, Italy and Spain, and thus opened out to the Order of Friars Preachers the world at large for missionary work. When, in 1216, he asked for an official recognition of the Order it possessed only one house with sixteen members.

At his death, five years later (1221), the Order consisted of sixty convents and was divided into eight provinces; by the year 1300 it had risen to six hundred and by 1720 to twelve hundred houses, which were divided among forty-nine provinces. The number of its members rose from sixteen, in 1216, to 5,000 priests in 1256, to 12,000 in 1337, to 14,000 in 1578, and reached its climax in 1780 when the Order numbered 25,000 religious.

Owing to the French Revolution, the secularization and the total or partial suppression of several provinces in both the Old and the New World, the membership fell as low as 3,500. According to the general statistics of the Order in 1916, the Dominican Order is now divided into thirty provinces and two congregations and numbers 390 convents with 4,661 members.

It is not the scope of this article to describe the venerable doctors, the stern ascetics or the great mystics the Order has produced during the seven hundred years of its existence, nor the literary achievements of its members in philosophy and theology, in Holy Scripture and Canon Law,

In the Famous Pulpits of the World

and in the sixty Universities which were under their charge, but to show in a brief outline what the Friars Preachers have done in the Apostolate of the Church, for the conversion of the Pagans and Mohammedans, for the reunion of the separated churches in the

Levant, and what they are doing in the large Catholic mission field today, since on August 15, 1917, it was the seventh centenary that the Friars Preachers entered upon the Apostolate which they have carried on ever since.

They have crossed Europe from Iceland to Malta, from Ireland to Russia, they traversed Persia and Armenia, pushed their way southwards through India to Malacca and Siam, went to Japan, China and Indo-China; they went with the Portuguese and Spanish discoverers and explorers to western and eastern Africa, and pitched their tents in South America and the West and East Indies.



BRAZILIAN INDIAN

And finally everywhere in the world ruined churches, legends of natives and millions of Catholics, descendants of natives in east, west, north and south, who have received the truth of faith from the sons of St. Dominic, are standing witnesses of their extraordinary labors. No obstacle raised by Pagans or Mohammedans, by heresy or schism has been able to stop them in their crusade of truth, and many a hundred of its members have stained their snow-white habit with their crimson blood as witnesses to Christ,

The Catholic Church and Her Faith

It has already been pointed out that it was the primary object of the Friars Preachers to preach the truths of the Gospel to all men without distinction of race and color, of tribe and language. Like St. Francis, who was thirsting for the conversion of the Moham-

medans and was willing to shed his blood in the service of his divine Master, St. Dominic wanted to go forth to preach the Gospel to the Cumans.

During his lifetime they went to Poland and Hungary, to Greece and to the Black Sea and Palestine and the conversion of the schismatics or the Pagans in the neighboring countries was confided to the nearest Dominican province. Thus the English province carried its establishments as far as Greenland, that of Germany promoted the crusade against the Pagans in Prussia (1233) and brought them the faith of Christ; the province of Poland founded by St. Hyacinth (1221) extended the Apostolate to the Russians and Ruthenians (1258), whilst that of Hungary evan-

gelized the Cumans and the Balkans. The province of Greece occupied the territories which during the crusades had been conquered by the Latins, established its headquarters at Constantinople and labored for the return of the Greek schismatics to the Mother Church of Rome. A similar work was undertaken by the province of the Holy Land which by and by became

The Starting Point for the Evangelization of Asia

where they labored among the Jacobites, Nestorians and Maronites, and later on extended their work to Armenia and Georgia, to Mesopotamia and India.

In order to carry on their apostolic missions in the East more effectively, a special congregation consisting of Franciscans and Dominicans was founded under the name: *Fratres peregrinantes propter Christum*, or Friars Pilgrims for Christ, which was approved by Pope Innocent IV. in 1258 and was again organized in 1312 by the Master General of the Order, Beranger de Laudore and Franco of Perugia.

From their headquarters at Pera, Capha, Trebizond and Negropont they made their way to Armenia. Here they reconciled many of the schismatical monks, who later joined the Dominican Order, and in 1330 formed the Armenian province of the United Brethren which was incorporated into the Order in 1356 through the influence of Friar Bartholomew Petit of Bologne.

Thirty years later there were in Armenia fifty convents with some seven hundred religious. The Armenian Dominicans became an important centre of active missionary work among their schismatic countrymen. In consequence of constant persecutions, however, the members of this province fled to Smyrna (1718), where the last member of the Armenian province died in 1813.

In Northern Persia the Friars Preachers carried on a similar work among the Schismatics, Mohammedans and Pagans. In order to place their work on a firmer basis, Pope John XXII. appointed in May, 1318, the Dominican Franco of Perugia, Archbishop of Sultanich, with six Dominican suffragan bishops. They continued their work till 1349 when their missions and fifteen convents were destroyed.

Through the influence of Pope Innocent IV. and King Louis IX. of France, Dominican missionaries were also sent to Mongolia between 1245 to 1253. That the Friar Preachers meant to carry on an active Christian propaganda in the Levant, may be learnt from the fact that in 1337 alone over one hundred Dominicans were sent out to the various missions in the Near East. Though their results may have been small, their work was of great importance, in so far as it greatly helped to revive the study of Oriental languages in the West.

In 1750 Benedict XIV. intrusted to the Dominican Order the missions in Mesopotamia and Kurdistan to work among 400,000 descendants of former Christians

who had either turned Schismatic or Mohammedans. In 1780 the Nestorian Patriarch Mar Johannah with five bishops and many Nestorians of Mossul returned to the Catholic Church.

To consolidate them in their union, Rome erected in 1829 the Chaldaic Patriarchate, which since 1856 has been under the care of French Dominicans. By establishing elementary and secondary schools, a printing press (1861) and a clerical seminary for the training of Syrian and Chaldaic priests, the Dominicans have done excellent work in Mesopotamia and Kurdistan, where they have converted over 80,000 natives, erected fifty-eight elementary and seven higher schools with nearly 3,800 children, whilst the clerical seminary has so far supplied sixty native priests and was frequented before the war by fifty-six candidates.

The twenty-seven Dominican priests were assisted in their work by a good number of native priests, by two Dominican brothers, twenty-one European and sixty native Dominican Sisters. Apart from the missions in Mesopotamia, Armenia and Kurdistan, the Friars were also represented in Constantinople and Smyrna, where they had five principal stations with twelve priests and six brothers.

Whilst the Dominicans of Central and Eastern Europe planted the Cross in Western Asia, their brethren in Western Europe, especially the Spanish friars, tried to carry on the Apostolate first among the Arabs and Moors in Spain itself, and in 1225 extended it to Morocco and Tunis, where the work was especially encouraged and supported by Raymund of Penafort. As, however, the missions in northern Africa were later on intrusted to the Franciscans the Friars Preachers withdrew

To Devote Their Labor to the Moors in Spain

The Dominicans reappeared in the Dark Continent, when the Portuguese explorers extended their discoveries and conquests along the west, south and the east of Africa. Portuguese members of the Order took their share in the conquest for the kingdom of Christ, and founded temporary or permanent Catholic missions along the Congo and the Zambesi (1513), some of which they kept up till the Order was suppressed in Portugal towards the end of the eighteenth century, and their work came to a standstill.

The Dominicans remained excluded or stood aloof from missionary enterprise in the Dark Continent for nearly a century. For it was only in 1911 that they re-entered when, at the request of the Belgian province, the Prefecture of Eastern Uëlle in the Belgian Congo was intrusted to them. The first Belgian Dominicans, three priests and two brothers, arrived at Amadi on January 17, 1912, and their number has since then risen to eight priests and five brothers.

The discovery of America which opened up vast territories for evangelization, induced Spanish Dominicans to follow the discoverers and explorers to the west. In the Dominican Diego de Deza Columbus

had found a strong advocate and defender against his accusers and enemies. Two Dominicans coming from their missions in the West Indies, Friars Juan Garces and Francisco of Cordova, tried to settle on the American mainland in 1515 but were killed by the natives.

Their successors, however, who came with Fernandez Cortez in 1518 succeeding in rooting the Order

Yet for nearly two hundred years the Dominicans of Ecuador supplied the necessary missionaries till the year 1867 when the mission had to be abandoned much to the regret of the Indians. Nineteen years later the work was resumed by the Dominicans when Propaganda erected the Prefecture of Canelos y Macas, October 4, 1886. Of the 20,000 inhabitants some 5,000 are Catholic, the remainder non-Catholics and pagans,

for whom there are only six Dominican priests and four brothers.

Equally trying is the Prefecture of Urubamba y Madre de Dios in Peru. For many years nothing had been done for the Indians in Peru, till Propaganda on February 5, 1900, erected four Prefectures, and of these, Urubamba, was given to the Dominicans.

Among the Pioneers Must Be Mentioned Fr. Raymund Zubieta

who explored the whole district to find suitable lo-



FARM SCENE IN ASIA MINOR

in Spanish Central and South America where, during the sixteenth century, they established nine provinces in Peru, Mexico, Chile, New Grenada, Yucatan, Honduras, Nicaragua, etc. Among the famous Friars we find St. Louis Bertrand (1581), the Apostle of New Grenada, Thomas de San Martin in Peru, Bartholomew de las Casas, Montesino and Peter of Cordova, the defenders of the native Indians against the tyrannical conduct of Spanish Government officials, further Davila y Padilla, Rodriguez de Ladrada, Thomas Ortiz, Diego de Ramirez, etc.

As, however, all these old missionary countries in Central and South America whose Indian native inhabitants have been converted to Christianity have been placed under the ordinary jurisdiction of the Catholic hierarchy, little remains of a missionary character, and that remains either under the jurisdiction of the Propaganda or under the local Bishop. The Dominicans have but a few missions in Latin America today.

In Ecuador there still exists the Indian mission in the Prefecture of Canos y Macas. The first missionary who came to these parts was the Dominican Gasparro de Carvajal, who arrived in 1541. But as the district was very thinly populated and the Indian settlements were a long distance from each other, Fr. Sebastian Rosero founded, in 1628, the Reduction of Canelos. In 1683 this mission was by royal charter intrusted to the Dominicans. Owing to the extreme poverty for food and the unhealthy climate this is one of the most trying mission fields.

calities for missionary stations; he was greatly encouraged and supported by the Government. On July 4, 1913, the Prefecture was raised to a Vicariate and is now served by twenty Dominicans.

Besides the fifty Dominicans who are engaged in various apostolic works in Brazil, they have also charge of the Indian missions of Conceição de Araguaia in the diocese of Goyaz. In 1880 Mgr. Ponce de Leao of Goyaz applied to the Dominicans of Toulouse for missionaries for his extensive diocese which at that time had only eighty priests, mostly advanced in age, for 200,000 Catholics and an unknown number of pagan Indians. The Friars accepted the invitation and founded a missionary station at Uberaba which in 1907 had been made a bishopric.

In 1883 they opened a second station at Goyaz and three years later a third at Porto Nacional. It was, however, only ten years later that they could devote their attention to the Indians, when they founded the mission of Conceição de Araguaia, which has since been followed by others. In 1911, on July 18th, the whole district, about the size of half of France, was made a Prelature Nullius with Mgr. Dominic Carrérot, one of the first pioneers, as its first bishop, with only four priests at his disposal.

The oldest Dominican missions in the Western hemisphere are those in the West Indies, where they arrived at with the earlier discoverers and opened missions on Cuba, Porto Rico, Jamaica in the French and English Antilles in spite of the oppositions made

by government officials whose tyrannical conduct against the natives they strongly opposed. As the latter have either died or have been converted to Christianity there is none or little missionary work in the strict sense of the word in the West Indies.

But owing to the great want of priests and the almost uninterrupted political revolutions which greatly hampered the religious development in the various islands, the Dominicans have also been appealed to come to the rescue, and willingly they have answered the call. Dominicans are on the island of Trinidad where there are 106,000 Catholics among a total population of 330,000 inhabitants, partly Protestants, partly Chinese and Indian coolies.

When, in 1863, the Dominican Mgr. Gonin was consecrated Bishop of Port of Spain he made efforts to revive the Order in the island. From 1871 to 1897 the missions were in the hands of the Dominican province of Lyons and were transferred to the Irish province. Twenty-three Dominican priests have charge of 45,000 Catholics in twelve parishes and sixteen stations.

The island of Grenada with 70,000 inhabitants which was visited by the priests from Trinidad was, in 1901, made a separate mission and intrusted to the English province of the Order, which is now represented by nine priests who have under their care 40,000 Catholics in seven stations.

The missions in the Dutch Antilles which are inhabited by 544,000 Catholics and several thousand Protestants were in July, 1868, placed under the care of the Dutch provinces. In 1870 Mgr. van Ewijk, Vicar Apostolic of Curaçao, took charge of the missions. Thirty-five Dominicans are assisted in their work by two secular priests. Since 1904, Dutch Dominicans are also engaged among the 1,000,000 Catholics in Porto Rico, where seventeen priests have charge of six large parishes, whilst Spanish and French Friars, eighteen priests and seven brothers share with others the work among the 1,900,000 Catholics on the island of Cuba.

And lastly from the West Indies and South America we turn to the East Indies and further India. The Mexican province of the Order may well be called the mother of the Dominican missions in the East, Japan, China and Cochin-China, for it was from Mexico that the first Dominican settled in the missions of Eastern Asia. When the Dominican friar, Francis Dominic de Salazar, who

For Forty Years Had Worked in the Mission of Mexico

was made Bishop of Manila in the Philippine Islands by Gregory XIII., he and his companions founded the Philippine province of the Order under the name of the Holy Rosary which has played such an important rôle in the missionary history of the East, and still plays an important part today as eight out of the ten Dominican missions in Japan, China and Tonkin are

still served by the Friars Preachers of the Philippine province.

In union with the Augustinians, the Franciscans and the Jesuits, the Dominicans have had their share in the conversion of the Filipinos. In 1750 the Friars Preachers had charge of fifty-one pueblos with nearly 100,000 Catholics, whilst in 1889 the number was 649,559 souls. Today, after the expulsion of the Friars from the islands, the Order is still represented by one hundred members, who teach at the University of Manila, and in five colleges, and have charge of some parishes, whilst six friars work among the Malays on the Batan islands (1904).

The Philippine Islands, by becoming a Spanish and a Catholic colony, became in course of time also the centre of an active missionary propaganda. In 1602 Dominicans from the Philippine Islands, under the leadership of Francis Morales, went to Japan to take their share in the Apostolate as well as in the martyrdom of the blood-stained church

In the Land of the Rising Sun

For thirteen Dominican priests, four clerics and five brothers shed their blood for their faith and have been beatified. In 1904 the sons of St. Dominic entered the field once more, when on January 27th Propaganda intrusted to them the island of Shikoku with three million inhabitants, a real bulwark of Buddhism and Shintoism. There are at present six Dominican priests in four stations on the island.

When, in 1625, the Spaniards took possession of Formosa the Dominicans began to preach the Gospel there and continued till 1643, when they were stopped by the Dutch Calvinists. In 1860 this mission was resumed by the Order and remained under the jurisdiction of the Vicar Apostolic of Amoy till 1913 when it was separated as a Prefecture. Ten Dominicans have charge of 3,530 Catholics, who are scattered in ten principal and thirty-four outstations.

In China which the Dominican Gaspar of the Holy Cross is said to have entered as early as 1590, the Dominicans took up their work in 1633, and since 1767 had exclusive charge of the Vicariate of Fokien. Here the Dominicans have laid down their lives in many a bloody persecution, but their blood has become the fruitful seed of many a flourishing Christian mission. For, in 1883, Fokien was divided into the two Vicariates of Amoy and Northern Fokien, and from the latter was separated in 1914 the Prefecture of Tintchow. In the two Vicariates and in the Prefecture some 55,000 native Christians scattered in one hundred and fifty stations, are looked after by sixty Dominican and thirty native priests.

When in 1664 the Vicars Apostolic of the Missionary Seminary of Paris had taken over the missions in Cochin-China and Tonkin, they appealed to the Dominicans for help (1676) and handed over to them the Vicariate of Eastern Tonkin. Just as in Japan and China, Dominican missionaries have shed their

blood, among them six bishops, twelve European and many native Dominican priests as well as Tertiaries and native Christians. But they have well watered that mission field which was to yield such

A Splendid Harvest in the Course of the Nineteenth Century

For, in spite of incessant persecutions, the number of native Christians has increased from 60,000 in 1750 to 140,000 in 1800 and to 350,000 in 1916. The Vicariate of Eastern Tonkin has been divided into Central (1848) and Northern (1883) Tonkin, to which was added in 1913 the Prefecture of Langsong. Sixty-four Dominicans are assisted in their Apostolate by one hundred and seventy-seven native priests, who have charge of one hundred and six principal and 1,330 outstations, scattered among a population of 6,500,000 souls. In the various seminaries and colleges three hundred and sixty native boys are trained for the priesthood and 1,500 for catechists.

The Value of a Loud Noise

The more or less ignorant mind cannot endure silence. Noise of some kind makes an impression, and the louder the noise the greater the occasion to the reasoning of simple persons. The celebration of religious festivals in India is accompanied by a Fourth-of-July style of entertainment that appeals strongly to the natives of that country, and perhaps might be acceptable also to the youth of our own. In describing the ceremonials incident to the feast of St. Philip Neri, Fr. Francis, of Ceylon, says that, to mark the opening of the novena preceding the saint's day a flagstaff is planted in the centre of the village, in the presence of the assembled populace.

The beating of tom-toms, firing of guns and exploding of crackers accompany this function. As the time proceeds and the novena draws to a close, outsiders flock to the village, setting up temporary tents made of branches, booths and little shops that give the place a truly novel appearance. The uninitiated would think that a fair were in progress, but this joyous assemblage of people, which sometimes numbers as many as five thousand, has gathered to celebrate a religious festival.

The childlike nature of the people demands such settings to what might elsewhere be considered fairly solemn events.

More Mission Posts for the Congo

Rev. Fr. Brandsma, Superior of the Mill Hill Mission at Basankusu, Belgian Congo, has been endeavoring to found a new station at Lulanga, an important place at the junction of the Lulanga and Congo rivers. After some difficulty he secured some land, and says further:

"I have put the best catechist there, and things are going

From this somewhat concise review on the missionary work of the Friars Preachers, which they have carried on in the past and are still carrying out at the present time, the reader will learn that the missionary spirit is still active in the Dominican Order, and that the fields intrusted to the sons of St. Dominic are by no means sinecures. True some four hundred members out of a total of 4,660 is a small quota for missionary work. It is, however, gratifying to learn that within the last two decades of years the Dominicans have taken up missionary work with renewed fervor.

May St. Dominic on the occasion of the seventh centenary of the Apostolate of the Order inspire his spiritual children to still greater activity in the mission field of the Church and among the many hundreds of millions who are still outside the one fold, that the light of truth and faith may direct their feet into the way of peace.

well; already we have from sixty to seventy heathens attending the catechumenate, and this number will no doubt increase as we get better known. We have in Lulanga about two hundred Christians, and a repeated visit of a Father is very necessary. Next we shall commence on temporary buildings, in order to consolidate our work. I intend to use the funds which have so kindly been sent me already for the construction of the chapel but, besides that, there is the expense of the temporary buildings and a house for the Father who shall have to stay at Lulanga ten or fifteen days every month. The church will be dedicated to the saint suggested by the generous person who builds it, but, independent from the church, the mission could be dedicated to the saint suggested by the benefactor who builds the other buildings."

Real Heroes

The Very Rev. Fr. Sykes, S. J., Provincial of the Zambesi, South Africa, speaks of the pioneers in the missionary trenches:

"No applause or noisy crowds awaits them. Nor crosses nor medals nor ribbons. Probably they will never see the dear homeland again. But they are full as worthy as the soldiers who are fighting at the front. They are spending themselves and being spent, are bearing the burden of the day and its heat and isolation and a plentiful lack of most of the things that make life sweet, far from kith and kin and country, in behalf of God's kingdom and the souls of men. I like to think of, and I regard it as a privilege to meet, these warriors in the trenches, who have labored with me in the Gospel. They have my sympathy, my reverence, my admiration, almost my envy."

"Unto every soul, in Baptism the heavens are opened, the Spirit of Love descends like a Dove to abide in the soul, and to lead the soul from the broad way of destruction into the narrow way of the cross; to detach the soul from its lower and selfish nature, and make it free; to whisper to the soul in prayer and meditation words of light and consolation; to strengthen the soul against the attacks of the devil, and keep it from harm."

A VICTORY FOR CATHOLICISM IN MADAGASCAR

Rev. V. Fontanié, S. J.

It cannot fail to be a triumph for Catholic missionaries when the chiefs or rulers of a pagan community adopt the Faith. Thus, the conversion of a Madagascar prince doubtless did much to turn others toward our holy religion.

IT was a day to be remembered in the religious annals of Madagascar when, in the church of St. Joseph of Yanarive, Prince Ramahatra, the former General of the army, received baptism and the nuptial benediction with his wife, Princess Ranamadrian.

The remarkable life of Prince Ramahatra and the history of his conversion late, but profoundly sincere, merits description. A long series of trials led him slowly towards God and the true religion, for his was a soul of which one could say: "It is too virtuous not to be Christian!"

Born on the steps of the throne, heir to royalty, Ramahatra was all his life the butt of the tricks of the prime minister, Rainilaiarivony, master of the palace, who

Assassinated the Last King Radama II.

in order to increase his own power and who since had placed on the throne the queens of whom he could become "consort," since he was not a prince of the blood.

The kingdom of Madagascar, made illustrious by the great Kings Adrinarn and Radama I., began steadily to degenerate, and after two wars with France was conquered. But this was the salvation of the large island.

Prince Ramahatra, intelligent, educated, honest and popular, disliked the prime minister and the queens, who were called the "*first slaves*" of Madagascar.

He wished to enter the school of the Brothers at Fanarive, but was forced to frequent the classes at the palace and enrol himself as a Protestant.

He was not free to arrange his marriage. A royal ukase imposed successively three wives upon him, who were soon separated from him.

In spite of persecutions Ramahatra became very popular.

In order to dismiss him the Queen and prime minister tried the stratagem used by David against Uriah. Profiting by a grave revolt in the south centering in Tulear, they made Ramahatra General of the expedition and Ranafanoharana, also in disgrace, was his aid.

The army levied for this expedition was depleted by many deserters on the long route, but the two chiefs exhibited great energy in reorganizing it. Aided by faithful soldiers, they chased the fugitives, loading them with irons and enclosing them in an old fortress.

Finally Ramahatra marched with a little army of fourteen hundred to Tulear. Having assured himself of the safety of all the Europeans inside, he parleyed with the rulers, trying to arrange a peaceable settlement. Upon their refusal "powder spoke," and soon the burning city capitulated. The chiefs wished to make slaves of the prisoners and divide them amongst themselves. But the general set the captives at liberty and reiterated his propositions of peace.

He promised the rebel, Tompoimanana, that he would leave him his kingdom. After a parley the conquered monarch sealed the compact.

The Hovas went to the capital of the southwest and soon subdued this large city. All the glory went to Ramahatra. Three months had sufficed to bring about the most important results. He then captured the bay of St. Augustine, leaving there a garrison to protect the Hovas and Europeans.

The news of this victory had preceded him to the



NUNS IN MADAGASCAR SETTING OUT ON AN EXPEDITION

capital, and when he reëntered it an enthusiastic crowd assembled, greeting him with a magnificent ovation.

Not to offend the prime minister, Ramahatra effaced himself as much as possible till the war of 1895.

He did not march with his reserves till the last minute when the palace was burning. The soldiers, courtiers and the prime minister had fled, Ramahatra

alone, with the Queen, decided to take refuge under the white flag.

When the French soldiers, weak with thirst and fatigue entered Tananarive, Ramahatra fed and housed them. He at once allied his love for his country with his sympathy for France.

During the revolt of Tahavalos in 1886-7, he was a potent aid in pacifying the natives, exercising in turn his functions as Governor of Tsiafahy and Manjakandriana. His devotion to France was rewarded by the ribbon of the Legion of Honor.

In all the great reunions he spoke with the French authorities in the name of the Madagascan people. So, too, when the Governor-General and consuls had made an oration on the occasion of the death of General Gallieni, expressing the gratitude of the Madagascans for the peace-maker and organizer of Madagascar.

This celebrity cost him dear. The founders of the society V. V. S., a secret order, aimed to proclaim the independence of Madagascar. They decided to nominate six chiefs (three Catholics, three Protestants), and probably place Prince Ramahatra at the head. He might be called king. On Christmas eve in 1915, the plot was discovered. Catholics and Protestants were thrown into prison for fifty-six days. As to the Prince, the Governor-General saw at once that nothing could be done by this society. So Ramahatra escaped.

This chivalrous nature was ripe for Catholicism. At his departure for Tulear, Ramahatra

Visited Mgr. Cazet and Demanded Baptism

but the thousand demands of court, camp and business connected with the French Government hindered the completion of this project.

In 1914, he became Governor and found time to occupy himself with his soul. He showed the same

generosity he had displayed toward France and Madagascar. He studied, with the simplicity of a child, his catechism for three months. After a serious examination and retreat of three days, he was baptized under the name of Peter and his wife, Clotilde Madeline.

In order to teach the Christians, our two neophytes have abandoned their old residence at Mavyakandriana and have established themselves in their old residence at Soanierana.

This was formerly the favorite home of the kings and queens of Madagascar. It is now the military quarters of Tananarive. Here are departments for artillery, infantry, powder and several kitchens, where they prepare the "monkey" and kill a hundred cows a day. Here also is the depot for the two railroads of Tamatave and Fianarantsoa.

Forty years ago Catholicism was introduced here. A modest soldier obtained a little land or a mission and we built a chapel

Which Is Now Crumbling Away

But a zealous catechist does not fail to remind the Christians of their deity.

Not content with being a convert, Ramahatra dreams of becoming an apostle. He aims, first of all, at building a grand church which shall be dedicated to St. Joan of Arc. Within the edifice shall be statues of the great protectors of France: St. Michael, St. Clotilde, St. Louis and others. As there are five large Protestant churches in the place it seems as if the Catholics should have one attractive place of worship.

Unfortunately, though the zeal of the prince is unbounded, his means are much depleted by the expense of war. However, he and the Catholics will be able to raise half of the cost of a church, and kind Providence will perhaps do the rest. Let us hope that this good Madagascan will not be discouraged in his noble desires for the glorifying of the Saviour's kingdom.

Remember the Soldier Boy

A few thoughtful persons are taking out perpetual memberships in favor of young men about to leave for the war. One lady sent eighty dollars to enroll her two nephews, who are about to leave for France. They are the only sons of a widowed mother, and, as they were making so grand and patriotic a sacrifice, she thought she would do her "bit." There are thousands of our soldier boys who have not yet been enrolled. Don't forget them! They need all the spiritual aid they can get.

Food for Thought

It would seem that the Catholic Church in the United States has reached a point of prosperity where it can afford to enlarge its horizon, look abroad over the world and consider the condition of the Faith in less favored regions.

Heretofore Catholics have been building magnificent churches and schools and institutions of mercy. The time has come now, especially when the distress is so general, to lift up their eyes and view the ripened harvest fields which will surely perish unless with a truly Catholic spirit they supply the laborers and material resources. The Catholic, or universal, viewpoint is needed, and the result will be then assured.

Remembered in His Prayers

An offering reached Bishop Henninghaus, S. V. D., of S. Shantung recently, and in acknowledgment he writes:

"May Heaven bless the members of the great work of The Propagation of the Faith. Everyday I remember them in my prayers and in the Divine Sacrifice. Our mission work is going ahead; on the feast of the blessed Trinity I ordained a young Chinese priest, and on the feast of Corpus Christi, he will offer his first Mass and pray for our benefactors."



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

IT is a fact that the majority of the Filipinos are Catholics, nominally at least, but it is also a fact that many thousands of them are greatly in need of being *reconverted*. Besides, the Philippines have a claim to be classed with foreign missions on account of the Moro population of the southern islands and the pagan tribes inhabiting the mountain districts of Luzon. The Moros are Mohammedans and offer the same disheartening opposition to evangelizing efforts as Moslem populations elsewhere. The pagan tribes of Luzon, on the contrary, form a most hopeful field for the missionary's zeal, as is evidenced by what has been done in a few years among them. But they number 500,000 souls, and here in many parts of the Philippines there is a crying need of priests, and American priests.

Fr. Thompkins, S. J., who has been at work there for several years, would like to see at least *one American priest in each province*; it is not asking much, but there is little likelihood that the appeal will be answered. Here is what he writes:

"I have just returned from Tuguegarao. There I met the Apostolic Delegate and Bishops Foley and McGinley. The reception of the people in town to their new Bishop was very generous. One, however, sees with sadness the same religious conditions there as in here in Vigan. With not enough priests, the young people are growing up uninstructed. American Protestantism is active. If we could only have one American priest in each Province much good would be accomplished. We must pray to Our Lord not to abandon this portion of His little flock."

* * *

SOME time ago we mentioned that Bishop Hermel of Tahiti had come to San Francisco to have a Prayer Book printed in the Tahitian language, the writing of which was invented by the missionaries of those far-away Islands in the Pacific Ocean. The cost of the work was considerable, but the Bishop declared it was necessary to make the sacrifice if the people of Tahiti are to become grounded in the faith and remain faithful to the practice of their religion. In the name of

For a
Prayer Book

Bishop Hermel we asked for contributions to help defray the printing expenses.

The work is now done, and before leaving San Francisco the poor Bishop wrote for the alms we might have received for him. To our sorrow and shame we had to answer that we had not received a single dollar. And yet this would be a laudable charity. All benefactors of the missions want the prayers of the converts. What surer means to obtain them than to place a prayer book in their hands?

* * *

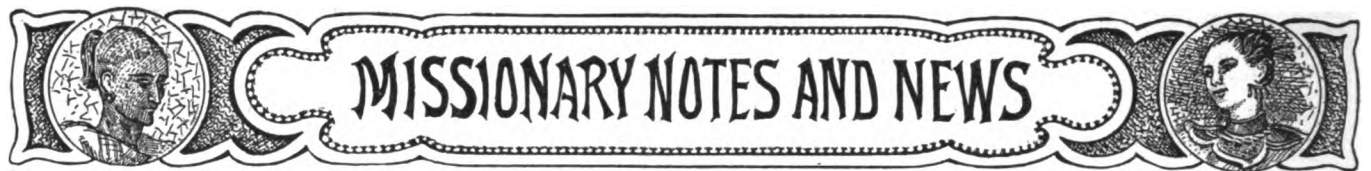
OUR appeal in behalf of the formation and support of a more numerous native clergy for mission countries continues to receive most gratifying answers. We have already secured sufficient funds for the yearly support of ten students in various seminaries of the Far East and expect to be able to support a much larger number. At present we are gathering information as to the relative needs of those houses in order that the funds be allotted judiciously and impartially.

Many friends write us that though deeply interested in the movement, they are unable to found a burse (\$1,000.00), or even to pay for the yearly support (\$60.00) of a seminarian, and consequently they send a minor offering. We assure them that those gifts, no matter how small, are most welcome; we will combine them and hope they will suffice for the foundation of a burse in the seminary of Nagasaki (Japan), in honor of St. Francis Xavier, patron of that country and of our Society.

* * *

IN the June number of CATHOLIC MISSIONS we mentioned the praiseworthy act of charity of a good Christian who had sent us a personal donation of three thousand dollars for the missions, with the remark that it was not necessary to acknowledge receipt, much less to publish his name.

One of our contemporaries had the kindness to call attention to this beautiful example, but unfortunately the printer made the figures read three millions instead of three thousand dollars. Of course the misprint was copied and reproduced by other newspapers, and since we have received letters, some of congratulations and some of inquiries; others from people who rejoiced, perhaps at the thought that they would not be called upon for further contributions. Our missions could easily make use of three millions of dollars, which after all is not even one-fourth of what Protestant missions receive yearly, but as a matter of fact they are in a condition which is becoming more alarming every day.



AMERICA

NEW YORK The Very Rev. James A. Walsh, Superior of the Catholic Foreign Mission Society of America at Maryknoll, near Ossining, N. Y., has left for a trip to the Far East in the interests of his society.

The American Society has been in existence six years and on the return of its founder, who will then have a definite knowledge of the district to be evangelized, will send forth its first apostles to labor for those who still dwell in darkness.

PHILIPPINE ISLANDS The tropical climate of the Philippine Islands plays havoc with the constitution of the European.

Rev. Dr. Nijsters, B. F. M., of Surigao, says that in the nine years since his Order has been in the field, the health of several of the priests has been seriously undermined, and at the close of the war it will be necessary for them to take a leave of absence if they would not perish in the prime of life.

Existence has been a hand-to-mouth affair for the missionaries. They have had insufficient nourishment. Far from the capital of the province, it has been hard to get supplies, and often the expense had to be counted. Therefore, the priests went without. But the life of an apostle is too valuable to be sacrificed.

EUROPE

RUSSIA The Church is about to reap another rich harvest of souls, this time in Russia, hitherto closed to the Catholic apostle.

Rev. George Calavassy, who has been sent to the United States by the Propaganda to further the cause of the Greek schismatics, is authority for the statement that three large districts in Russia, comprising about 10,000,000 souls, have acknowledged the supremacy of the Pope.

The Most Rev. Count Szeptycki, Archbishop of Lemberg, Galicia, now in the full enjoyment of his liberty, has lost no time in exercising it for the benefit of the Church. Having recovered from his severe illness, caused by his imprisonment by the Russians, he has consecrated Mgr. Theodoroff as Bishop of the Catholics of the Ukraine. If the new government endures, the next few years may see remarkable happenings in Russia.

ASIA

CHINA Rev. Fr. Silvestri, O. F. M., has reason to be proud of his work among the young men of North-

western Hupeh. In a long letter he describes the encouraging results of the present year:

"The 'Catholic Society' of Yun-yang, in this year, 1917, has had the good fortune to found five branches in five great Christian centres, with a total membership, in round numbers, of some five hundred associates.

"The principal centre of the Society, with headquarters in Yun-yang, has increased this year both in numbers and in prestige. At the annual election of officers, the local military commander and the civil prefect were present. Both addressed the members, highly praising the Society, especially for the assistance given to the poor.

"Friends of this mission are, perhaps, aware that the 'Catholic Society' had its origin in Tientsin some few years ago. Its object is to offset the Protestant 'Young Men's Christian Association,' and to assist Catholic propaganda amongst Catholics and pagans by means of newspapers, books, meetings, lectures, etc. The Catholic Society of Yun-yang, with its branches, now includes somewhat less than two hundred pagans; by instruction and prayer we hope, sooner or later, to lead them into the Church."

Mother Agnelle, F. M. M., seems to be especially chosen to found communities of her sisterhood in new and sometimes difficult places. Just before the war she opened a hospital and orphanage in Harbin, Manchuria, where she encountered great hardship. Now she has been transferred to Shansi to establish a house. The house will be given over to the care of little Chinese babies who would otherwise be thrown to the pigs and dogs as soon as born. Three hundred little ones are awaiting Mother Agnelle's care.

Mgr. Chouvellon, P. F. M., Vicar Apostolic of East Se-tchoan, has received from the Chinese government the Cross of the Golden Wheat Ear, which has been granted him for his devotion during the stirring changes of the past few years.

It is often claimed that Shanghai is the Chinese city in which our holy Faith flourishes in an extraordinary manner. It would be almost a difficult task to enumerate the number of religious orders there represented and the variety of charities conducted by the priests and nuns. There are about twenty-five hospitals, free dispensaries and refuges for various classes of the afflicted, and innumerable schools and workrooms. The Presbyterians are an exclusively Chinese sisterhood, very prosperous and very successful as teachers.

A relic of China's exclusiveness is its immense wall, built with the intention of keeping out the great world, whether it came with friendly or unfriendly intent.

This wall was built two hundred and twenty years before Christ and extends over 2,500 miles along the northern boundary. It averages forty feet in height and twenty feet in width. There is a watch tower every three hundred yards. What labor, on the part of poor slaves, convicts and other unfortunates, does this represent! But China's wall could not keep out the march of civilization or the progress of Christianity. The tiny, silent, peaceful army of missionaries successfully invaded her territory, and its soldiers have made of it the most promising of apostolic fields.

JAPAN An interesting study of leprosy has recently been made by Dr.

Koda, of Tokio, Japan, a prominent physician. He declares that of 942 patients examined by him, only 225, or 27 per cent, have fellow-sufferers in their own family. He believes that the disease is not hereditary in the sense that insanity is hereditary. It cannot, he says, skip a generation and appear in the grandchildren. He considers the shunning and isolation of leprosy families unnecessary. Only the individual patients must be segregated, he believes. In Japan there are 23,800 lepers registered, but the families involved aggregate 990,000 persons. About 1,000 persons are now segregated.

Dr. Koda states it would cost only the price of a new battleship to inaugurate a thorough isolation policy, and thinks that in this way the disease could be stamped out of Japan, or at least as a family curse, within twenty years.

OCEANICA

AUSTRALIA His Holiness has created a new diocese at Wagga Wagga.

GILBERT ISLANDS Bishop Leray, Vicar Apostolic of the Gilbert Islands, Oceanica, writes that for a time communication with the rest of the world was so cut off that they were in danger of being deprived of the privilege of saying Mass, for lack of wine.

"The Blessed Virgin," he adds, "who obtained the miracle of Cana by saying to her Divine Son: 'They have no wine,' came to our aid. She inspired one of her faithful servants at Sydney, an Irish Catholic, to send us the wine, of which we were about to run short, and the first steamer which touched at our islands brought us a supply."

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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH-

THE

GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

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The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the Annals of the Propagation of the Faith.

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Payable in Advance

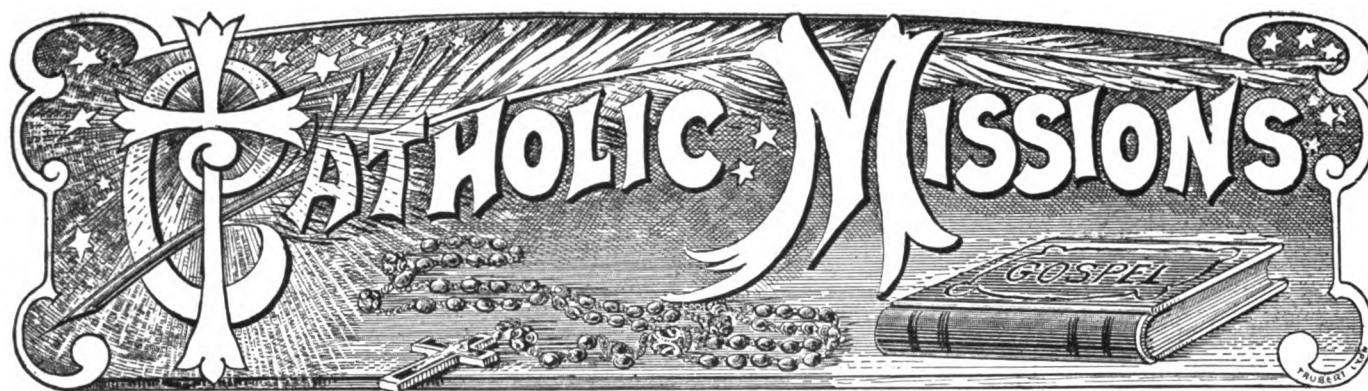
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February, April, June,
August, October, December

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"THOSE WHO PRAYED"

A White Father

On July 3rd, the Sacred Congregation of Rites was occupied with the process of beatification of the Negro Martyrs of Uganda. The command of the native king was to destroy all those who prayed, meaning the Christians. The Church presents no more heroic martyrs than the untaught Blacks of Uganda who, to the number of more than a hundred, help form the martyrology of Africa.

SET in the vast and mysterious heart of Africa is a beautiful region known as Uganda. Nature has endowed the country with a lavish hand. Green hills and fragrant valleys, fertile plains and glistening waters make the scene one of unusual tropical splendor. Perpetual spring reigns the year round, and flowers and fruits vie with one another in perfuming the air and adding luxuriance to the picture.

It was in such a setting that a band of natives, black of body yet white of soul, enacted a tragedy so sublime that only a comparatively few years after the death of the participants Rome has taken up the cause of their beatification.

We have already seen that the blood of martyrs is required to make fertile the soil of pagan countries. We have seen how the scholarly Just de Bretenières, the angelic Pierre Chanel, the crusader-like Jean de Breboeuf

Suffered Torture and Death

in the lands they were sent to evangelize with stoic calm.

But these men had a heroism fostered by generations of brave and pious ancestors. Courage and the Faith of the Church were theirs by natural heritage. The Blacks of Uganda had no such history. Newly born to Catholicity, barely comprehending its tenets, they had only sublime grace to sustain them in their terrible hour.

The message of salvation came to the people of Uganda in 1879. Christian centres were established

and developed, and hundreds of catechumens and neophytes assisted at the instructions of their missionaries, the White Fathers. But the King, Mteca, incited by the Moslem slave dealers, soon manifested a violent opposition to this progress.

Ere long, Mteca died and his son, Mouanga, who was kindly disposed toward the priests, invited them to return to his capital. He openly proclaimed that to their prayers and those of his Christian subjects he owed his elevation to the throne, since some other



LAST MOMENTS OF THE MARTYRS

member of the royal family might have been chosen. To show his gratitude, he courageously broke away from the ancient superstitions of his ancestors. He loved to recite the "Our Father" and to teach it to his followers, encouraged them to seek instruction, and

nominated to positions of trust the most worthy of the neophytes.

The last-named soon gave him a striking proof of their fidelity. Several months after the death of Mteca, the chiefs of the country, seeing that the new king

Was Disposed to Abandon Its Pagan Traditions

and being themselves loth to embrace a religion opposed to all their vices, secretly conspired against him.



ANCIENT AMPHITHEATRE AT CARTHAGE WHERE SS. PERPETUA AND FELICITE AND OTHER EARLY CHRISTIANS WERE MARTYRED

On the occasion of a solemn gathering of the people, at a pre-arranged signal, certain men armed with lances were to attack and put him to death. His young brother was then to be declared king.

Three of Mouanga's Christian subjects, Joseph Mkasa, Andrew Kagoua, and one other, having discovered the plot, secretly apprised the king of it and assured him that he could count upon their allegiance, and upon all the Christians and the men dependent on them. This guaranteed to him two thousand soldiers.

Mouanga, summoned Katikiro, his prime minister, who was at the head of the plot, and announced that he knew all. Katikira, thereupon, overcome by fear and shame, begged for mercy and protested that he would thenceforth be faithful.

The sovereign pardoned him and all the other conspirators. From this time, however, the hatred the minister had already avowed against the Christians became inexorable. He resolved to exterminate them and to begin with those who were most influential. The issue was for him a question of life or death in a political sense, for the king had said Joseph Mkasa, well known as a fervent Christian, should be his new adviser, and that he would make Andrew Kagoua commander of his army.

Katikira, accordingly, neglected no opportunity to represent the Christians to the king as dangerous men,

who might be faithful to him, indeed, while they were weak in numbers, but who, when numerous and strong, would overthrow him and put one of themselves in his place. To these arguments he never failed to add calumnies and many false and absurd stories.

Without openly turning against the Christians, Mouanga began to suspect and feel on his guard against them.

Such was the state of affairs, when the news of the conquest of a part of equatorial Africa by the Germans reached the ears of the king. Was it possible that the missionaries, notwithstanding their plausible words, might be spies sent to prepare the way for the conquerors? While the wise men of the nation debated this question, intelligence was brought to Rubaga that a white chief, accompanied by a strong escort, had appeared in Bousoga and was approaching Uganda.

Mouanga, apparently, could discover but one way to avert the imaginary peril. This was to order his army, which at the time waged war in Bousoga, to capture this white man and his followers, and put them to death.

Joseph Mkasa, the Christian, and the confidential adviser of the king, did all he could to make Mouanga understand that he had nothing to fear, that if he did not wish this stranger in his kingdom, he had only

to refuse the permission to enter it, without steeping his hands in blood. The missionary, Fr. Lourdel, united his most strenuous efforts with the entreaties of Joseph and, at last, obtained from the king the formal promise that he would send an express

To Countermand the Order

But, whether it was that the express was not sent or that he arrived too late, the unfortunate Hannington and his party were massacred. Moreover, the course pursued by Fr. Lourdel and Joseph, a course inspired by humanity and charity, served as a pretext to the enemies of the Christians to persuade Mouanga that "those who prayed" were his mortal foes.

Katikiro who had sworn an implacable enmity against Joseph, profited by these circumstances to demand that he be put to death.

Appreciating the rare prudence and devotedness of Joseph, and the immense service he had rendered him, the king at first repelled the suggestion of the minister.

But the latter returned to the charge. He represented Joseph as one of the chiefs who were most attached to our holy religion and therefore an enemy from whom everything was to be feared. Mouanga, finally, yielded.

Joseph was generally beloved. His position brought him into frequent intercourse with the king. Unlike

his predecessors, he did not avail himself of this intimacy to injure his rivals or subordinates.

The headsman, accordingly, sought to delay the execution, hoping Mouanga would revoke the sentence of death, wrested from him by the minister. But Katikiro, also thinking that the king, when his anger was passed, would recall his command, directed that the condemned be at once put to death.

Arrived at the place of torture, Joseph, who had lost nothing of his habitual calm, turned toward the executioner and said:

"Say to Mouanga from me that he has unjustly condemned me, but I pardon him from my heart. Add, however, that I advise him to repent for, if he does not amend his life, he will have to reckon with me before the tribunal of God."

Mkadjanga promised to deliver the message and proceeded to perform his office. Joseph's head was struck off with one blow. The body was then burned.

When the last words of the martyr were reported to the king, he at first laughed at them, but they recurred to him again and again. In order to render it impossible for Joseph to confront him before the throne of God, in his bestial rage, he caused another Mouanga to be put to death, and directed that the ashes of the two victims should be mingled.

"Is not the identity of Joseph now destroyed? How then can he prevail against me before God," he said with an air of triumph.

Two or three other Christians of the court, like Joseph, guilty only of practising the religion of Jesus Christ, were put to death with him.

At the same time, the king declared he would exterminate all the Christians in his kingdom and drive away the missionaries or send them to execution. For several weeks Fr. Lourdel, Giraud and Amans anticipated momentarily

The Consummation of Their Sacrifice

and saw the beginning of Christianity in the country disappear in a tidal wave of martyrdom.

By degrees a comparative calm succeeded this first storm, and the missionaries continued to instruct their converts and catechumens, whose brave ardor, far from diminishing at the sight of the execution of Joseph, was increased by an augmentation of grace.

On the other hand, the enemies of the Christians neglected no opportunity to excite the king against them. Since he had caused Joseph to be put to death, he listened with pleasure to the most ridiculous calumnies, professing a great aversion to religion and all who practised it.

This spark was ignited in the following manner:

Clara Nalmasi, a daughter of King Mteka and a convert to our holy religion, had been given charge of the ancient royal tomb of Uganda. She could not abide the odious superstitions and sorceries there perpetrated, and began her work by burning the thousands of amulets that were strewn about the place, and by

driving away the sorcerers who pretended to be possessed by the souls of the dead or the spirits of the heathen divinities.

The imprudence of the deed was hers alone, as was also the merit of her great courage. The report of this unprecedented profanation spread far and wide.

According to the general clamor, the enraged divinities were certain to wreak their vengeance on the people by some great calamity, and there was a rumor of attempting to appease the gods and massacring all the Christians.

A few days later Mouanga, walking at evening about his capital, surprised one of his pages, Denys Sebuggouac, instructing another page.

"What are you doing there, boy," he demanded.

"I am teaching the catechism," replied Denys.

Already exasperated by the so-called crime of Nalmasi, Mouanga now gave full vent to his fury.

"Stop," he cried. "I will cure you of your insolence."

At the same moment he ran the boy through with his sword.

The poor child dropped and fell dead, bathed in his own blood.

The immolation of this innocent victim was the signal for the beginning of the persecution. The king summoned Katikira in the middle of the night and commanded a massacre of "*all those who prayed.*"

By this beautiful title the barbarians designated the Christians.

The doors of the royal lodge were instantly closed and the guards were ordered to let no one pass in or out. A Christian, however, being informed of what was to be done, and the terrible preparations, ran, in all haste, through the darkness to warn the missionaries.

Immediately, in the early dawn, Fr. Lourdel resolved to go to Mouanga and ask mercy for his neophytes.

On the way he met several neophytes. They told him that Honorat, the successor of Joseph Mkasa, had been arrested.

Soon he beheld bands of men armed with guns and lances and bearing shields, hurriedly gathering, and was informed that these pillagers were to be rushed upon the principal Christian centres to ravage them and capture the chiefs.

What was to befall himself? He could not foresee; he could only commend his soul to God and offer to Him, without reserve, the sacrifice of his life.

At last, the missionary arrived at the king's house. Here all was tranquil, but it was the tranquillity of death. The few persons whom he met regarded him with astonishment, as if to say:

"Does this man dare to present himself before Kabaka (the king), in broad day? What audacity!"

He found the minister, whom he saluted as usual, and passed on. To his surprise, he was permitted to penetrate into the interior of the stockade without question. His astonishment reached its height when

he saw the Christians of the court, free and moving about quietly and calmly, as if nothing extraordinary had happened. All that had been told him seemed to him now but an idle tale; or was he deceived by a dream? Alas, no. God had only deigned to grant him the sorrowful consolation of seeing with his own eyes the seizure of his dear children, of bidding them, by a glance, a last adieu at the moment when they should be led forth to their final combat in this land of exile.

Soon, in fact, he saw each head of the groups of attendants, assembling those among them who were Christians near the entrance to the courtyard where stood the lodge of the king. Many were filled with joy, a few had a frightened air, while others replied proudly to their pagan friends who cried to them:

"It is your duty to save yourselves."

"Save ourselves? And why?"

Charles Louanga, chief of the pages, among whom were many neophytes, was first called with his companions.

They Were Assailed by An Uproar

above which rose the angry voice of Mouanga.

He reproached them vehemently for their adherence to Christianity, and then thundered:

"All those who pray will range themselves at this side of the yard."

Louanga and Kizito, a young catechumen who possessed a firmness of character rare in one of his age, took up their position at the designated spot, and those of the troop who were Christians followed their example.

Then occurred a touching incident. Charles and Kizito, perhaps by agreement, and to encourage each other not to falter at the decisive moment, clasped hands.

At a signal from the king, the executioners threw themselves upon all the intrepid young confessors of the faith, bound them with ropes, and brutally dragged them out of the courtyard.

The young men of from eighteen to twenty-five years of age were kept by themselves. The children formed another band. They were so crowded together that they could walk only by short steps and with great difficulty, being hurled and jostled against one another.

As they passed, the Christians, by their steady

glance, saluted the missionary, who on his part prayed that "He, Who is the strength of martyrs," would replenish the hearts of these young athletes with the precious graces necessary to enable them to persevere in their confession of faith in the midst of tortures.

Overcome with emotion, and feeling himself growing physically weak at the prospect of the horrors to which his poor neophytes were to be subjected, Fr. Lourdel supported himself against the palisade of bamboo pickets, invoking the Mother of Sorrows, who had the strength to remain standing at the foot of the Cross.

Fr. Lourdel waited during many long hours for the favor of an interview with the king. It was not accorded him. Fearing that Mouanga, in the excess of anger, would order the destruction of the mission and the massacre of the orphans there sheltered he, at last, set out to return to St. Mary's of Rubaga. With the hope of obtaining some information in regard to the plans of his Majesty, he moreover, joined the minister who was going the same way, toward his own house.

Katikiro showed him an exaggerated politeness, but let fall no hint of what might follow the dreadful scenes of the day. In taking leave of him, however, he said with odious raillery: "The men of God know everything; tell me then, why did they not prevent the events of to-day?"

Fr. Lourdel made no answer, but went on sadly, his mind filled with harrowing fears for the future of the budding Christianity of this religion, and seeing no succor save in the assistance of God.

The heat of the sun was intense. A burning thirst, increased by

The Tragic Spectacle He Had Witnessed

afflicted the missionary. This is said to be one of the greatest sufferings of persons condemned to execution in hot countries. Their last words are almost always: "I thirst."

The executioners, though so pitiless in Uganda, usually heed this prayer of their victims.

Bands of pillagers, returning from the sack of villages and despoilation of the Christians, appeared at intervals.

Finally, half dead from exhaustion and anguish of mind, Fr. Lourdel arrived at St. Mary's.



THE COMING GENERATION IN HAPPY UGANDA

During the night, numbers of neophytes had sought shelter and consolation at the mission, bringing ghastly accounts of the pillage of the Christian centres.

Fr. Lourdel went again to see Mouanga, and this time gained admittance. With tears in his eyes he spoke of the injury the sovereign was doing himself in putting to death his most devoted servants. But all this pleading made no impression on the listener. He only laughed and said:

"I do not wish my subjects to pray. I am Kabaka (the King). This is a position not given to everyone. I am master in my kingdom. I contend that no one has a right to resist me."

Despite this rebuff, Fr. Lourdel still interceded for the Christians, striving to convince Mouanga that everything he had heard against them was the most vindictive calumny.

"Oh, they shall not all die," Kabaka said at last, with a loud outburst of derision. "I will spare some of them."

During the month that followed, not a night passed without the arrival of native Christians at St. Mary's of Rubaga, and Monseigneur de Livinhac, who had arrived on the scene, confirmed ninety-seven of the best prepared.

The neophytes who thus came, seeking the consolations of religion, expected at any moment to be delivered over to the executioners, but they were not disquieted and looked their probable fate in the face with a calm courage, conferred upon them only by

The Grace of Our Lord and An Immovable Faith

"The executioners can destroy the body, but they cannot kill the soul," they often said. "Those cruel men will inflict suffering upon us, it is true, but such passing tortures will be succeeded by an eternity of happiness." Others asked if to hide themselves would not be a kind of apostasy, if it would not be better to openly declare themselves Christians before their persecutors.

In instructing and exhorting these generous souls, the missionaries found the hours of the night all too short. Yet, if sometimes overcome with fatigue, one or another essayed to withdraw.

"Wait yet a little while," the visitor would intreat. "Tomorrow I am to be taken before the king and from there, no doubt, to my death. I shall never see you again in this world."

"Only with great difficulty and by making a present to my gaolor, I was freed from the shackles that fet-

tered my feet and permitted to come and bid farewell to my friends," another would say. "It is, then, for the last time that I speak with you."

How was it possible to be insensible to such prayers! The missionaries prolonged the interviews, pointing out the vanity of

The Pleasures of the World

the shortness of even a life that is counted by many



MAISON CARRÉE, MOTHER HOUSE OF THE WHITE FATHERS, NEAR ALGIERS

years, the joys of heaven, and the happiness of gaining it by the single act of dying for God.

Sometimes, they described the last moments of the neophytes who had consummated their sacrifice, or the sufferings of those who were still in chains.

These conversations, far from being sad, were animated by a serene cheerfulness. The bright faces of the confessors of the faith, and the amiable sallies that enlivened their narratives, made one forget, momentarily, the severe ordeal of the dawning Christianity of Uganda.

Those whose lives were most in peril waited until just after midnight in order to receive Holy Communion. Then, strengthened by the bread of heaven, they went forth courageously to meet the struggles of the morrow. By day, the missionaries received only a few visitors, and these they hid in the most retired parts of their large lodge or cabin.

The details of the last moments of a number of the confessors of the faith are as follows:

Charles Louanga, chief of the Christian pages, to whom reference has been already made, was separated from his companions, perhaps with the hope of more easily inducing him to renounce Christianity.

The executioner, Senkole, as a proof of his zeal, begged the king to deliver Charles to him, promising to torture the youth as he deserved. He consigned him to the flames and burned him slowly, beginning with his feet. Then, stirring up the embers and piling on more fuel, he said: "Ha, ha, now we shall see if God

will come and take you out of the heart of the fiery furnace."

The martyr calmly replied: "Poor madman. You know not what you say. At this moment it is as if you poured cooling waters upon my body. But the God Whom you insult will one day plunge *you* into veritable fire."

After this, withdrawing into himself, he endured his long agony without uttering even a cry of anguish.

The three other young pages were only catechumens. They excited the compassion of the chief headsman. The old Mkadjonga in his long career had never before been called upon to exercise his cruelties upon children of such tender age. He resolved to save them, and accordingly said: "Declare simply that you will pray no more and Kabaka will be merciful to you."

But they replied: "We shall not cease to pray daily while we live."

Mkadjonga did not insist, hoping that the spectacle of the execution of their comrades would effect what his words could not obtain.

He therefore caused the little fellows to be led with the others up Namougago, a hill that rises opposite to St. Mary's of Rubaga. They were a band of thirty-four youths and boys.

A great quantity of bamboo reeds or sticks had been collected at the summit of the hill. The executioners now proceeded to bundle the reeds, and into each bundle they bound one of the victims.

But they made none for Simeon Sebouta. Believing himself cast aside, the child cried: "Oh, where is my bundle of reeds? Everybody has one. I want mine, too."

The men, feigning to yield to his demand, bound him also, but placed him apart with Denys and Ouelaba. The other fagots, or bundles of bamboo, were then placed horizontally, side by side, the feet of the victims being turned in the same direction.

Among these boys was Mkadjonga's own son, the young catechumen, Mbaga. The unhappy father had endeavored by all means in his power to draw from him even a sign that might be construed as apostasy. But in vain. Fruitless, also, was the hope that the horrible preparations for capital punishment

Would Change the Child's Dispositions

He had suffered himself to be bound up in the fagot without uttering a word.

At the last moment, the distracted father made a supreme effort. "My son," he said, "consent only to let me hide you at home. No one passes there; you will never be discovered."

"Father," answered the child, "I do not wish to be hidden. You are only the slave of the king. He has commanded you to put me to death. If you do not obey him you will incur his anger; I wish to spare you this danger. I know why I am to die. It is because of my religion. Father, put me to death."

Then Mkadjonga, to save his son from the agonies of the execution by fire, ordered one of the men to unbind him and to deal him a heavy blow with a club on the nape of the neck.

Mbaga fell dead and the body was bound up in the reeds and placed in line with the others. After this first execution, all the fagots were set ablaze at the end near the feet of the victims, in order to make them suffer as long as possible and in the anticipation that many would renounce Christianity at the first attack of the fire.

Vain expectation. The martyrs broke the awful silence, it is true, but only to recite together the Christian prayers they had been taught.

Half an hour later, the bamboo reeds were consumed, and there was to be seen only a row of bodies,

Charred and Covered With Ashes

The little Simeon and his two companions watched the burning of their comrades without flinching, impatiently awaiting their turn.

"Do not be uneasy about that," said the executioners, "we are keeping you to make a grand ending for this festival, if you persist in your headstrong course. But we will release you if you will renounce your religion."

The young pages remained steadfast. Old Mkadjonga, for the first time in his life, seeing childhood defiant of death, could not believe his eyes. He decided to unbind the boys and take them back to the prison.

Disconsolate at the vanishing of their dearest hopes, they intrepidly expostulated: "Why do you not put us to death? We are Christians, as well as those whom you have burned. We have not renounced our religion; we will never renounce it. You gain nothing by delay."

Mkadjonga was deaf to their pleading. Perhaps God, desiring that the details of the heroic end of the thirty-one pages of Mouanga should not remain unknown, inspired the aged executioner to spare these three children.

Such is the history of the persecution in Uganda. The number of victims exceeded a hundred. Owing to the haste in carrying out the orders of the king, and the confusion that prevailed in the vicinity of the capital the names of the majority of those who thus gave their lives for the faith were never recorded. Many are, however, preserved at the mission. They form a page in the annals of St. Mary's of Rubaga that is as the beginning of the martyrology of Equatorial Africa.

The calmness of the Christians in the midst of tortures exceedingly astonished the king, the executioners, and all the pagans. They said the missionaries enticed those who went to them for instruction, by an enchantment they could not shake off, and which caused them to scorn the pleasures of life and to disregard the horrors of death.

THE FRANCISCAN MISSIONARIES OF MARY

Rev. Dom Maternus Spitz, O.S.B.

The Institute of the Franciscan Missionaries of Mary fills such an important place in the religious world that the difficulties encountered by its foundress seem almost incredible. But the Institute was nevertheless destined to a marvellous growth. It now possesses one hundred and forty houses and about four thousand members. Nearly half of its houses are in mission countries. During the Boxer riots in China seven Sisters were put to death in a most inhuman manner.

THE spirit of unbelief which was so prevalent throughout Europe towards the end of the eighteenth century, and its fatal consequences which manifested themselves in the great Revolution in France, in the Josephism movement in Austria, in the secularization of ecclesiastical property in Germany and in the various persecutions which were organized against the Catholic Church in almost every country, was surely in no way favorable to a healthy development of a religious spirit in general and of religious orders in particular. And it was against these latter that the enemies of the Church hurled their weapons of hatred and calumny to undermine their influence, to excite popular dislike and prejudice and finally to bring them to destruction and ruin, either by brutal force or uncalled for legislation.

No doubt great material and spiritual harm was inflicted upon the Church, if only for a time. But no sooner had the storm blown over, no sooner had peace and order been restored, when a great

Revival of the Religious Orders Set in Again

Those in existence previous to the great upheaval took deeper root, grew in numbers, extended their branches and opened up new spheres of activity in spite of repeated onslaughts of their enemies.

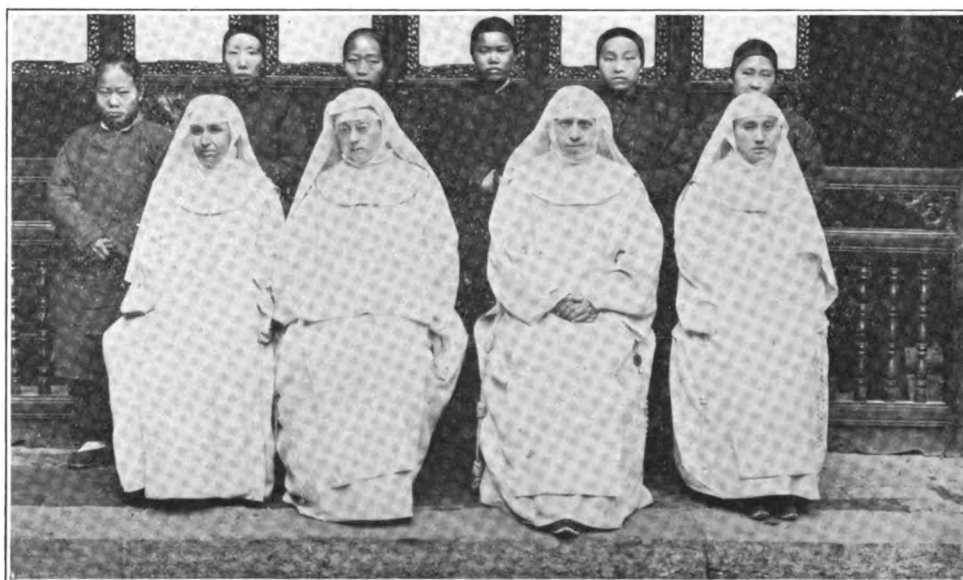
And side by side with these, there arose new congregations both of men and women to cope with the exigencies and the pressing wants and problems of modern times. Thus they rendered great services in the reconstruction of society and in the revival of the Catholic religion and Church in the nineteenth century, as it is shown by the Picpus Society, the Marists and the Oblates of Mary in France.

But there is one of the most consoling phenomena which stands out most conspicuously in the history of the Catholic Church in the nineteenth century, viz., the ever-increasing zeal and enthusiasm for missionary

work among the heathen, so that the nineteenth century has rightly been called "*the century of missions.*"

Missionary Societies both of men and women have risen during the century to take an active share in the propagation of the Gospel and in the extension of the kingdom of God upon earth. The Societies and Congregations of the Marists and Oblates, of the Fathers of the Holy Ghost and of the White Fathers, the Missionary Seminaries of Scheut and Steyl, of Lyons and Mill Hill, of Turin and Parma, of Rome and Milan and the work they have achieved in the mission fields are well known.

Not so conspicuous, however, is the "silent work" of the Missionary Sisters which they carry on in hospitals and orphanages, in schools and asylums, in dispensaries and leper homes, in social and philanthropic works. Little, as a rule, is known or heard of the



FRANCISCAN MISSIONARIES OF MARY IN CHINA

White Sisters and the Servants of the Holy Ghost, the Sisters of St. Joseph of Cluny and of St. Paul of Chartres, of the Daughters of Mary, Help of Christians and the Franciscan Missionaries of Mary. And yet this latter Institute, "consecrated by special vocation to missionary work," has within the last thirty years so rapidly developed that its members are to be found in the most distant corner of the world.

Brittany, "the land of brave deeds and stirring story," which has given to the Catholic Church many

hundred martyrs during the evil days of the French Revolution and to Catholic France many a heroic priest and soldier during the nineteenth century, is the home of *Helène-Marie Philippine de Chappotin de Neuville* or of Rev. Mother Mary of the Passion.

The Foundress of the Franciscan Missionaries of Mary

Born on May 21, 1839, of Paul Joseph Charles and Sophie Caroline de Chappotin de Neuville at Nantes as the youngest of five children, she came of a good Catholic family of old and noble ancestry. Though the family settled later on at Nantes, they lived for the greatest part at the castle of the Due Fort family.

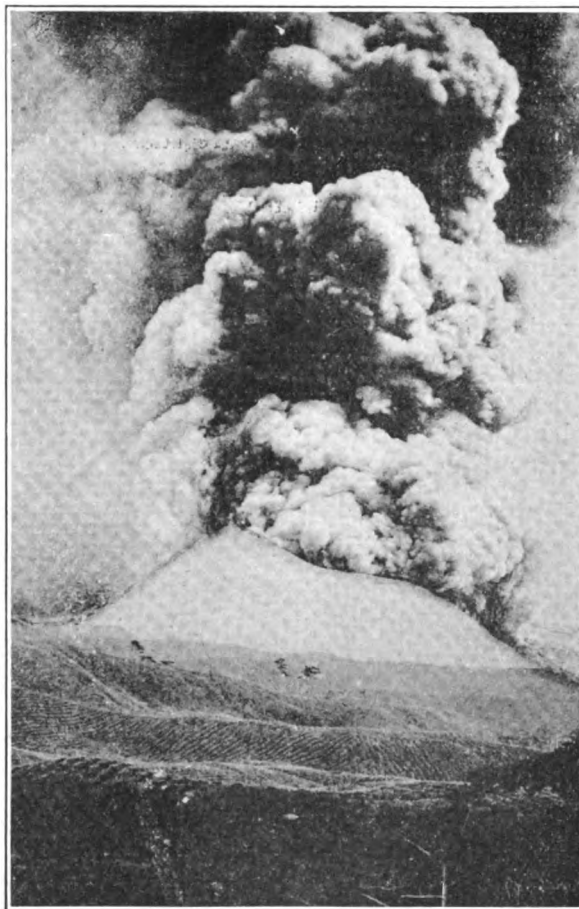
From her earliest infancy Helène was drawn towards the eternal and supernatural and possessed a great love for the poor and the sufferers, the sinners and those in error, and had a great ambition for martyrdom and for work among lepers.

When at the age of eight, the father was appointed chief engineer at Vannes, the family settled down there. Endowed with great intelligence and a quick judgment, an artistic sense and a marvellous memory, she took a great interest in books and literature, in reading and painting, and began with the greatest fervor to prepare herself for her first Holy Communion, which she received on May 31, 1850. Six years later she made her first retreat at Nantes, under Père Lavigne, to settle her vocation in life.

For a long time she hesitated whether to choose the active or the contemplative life, whether to join the Sisters of St. Vincent de Paul or those of Notre Dame du Bon Secours, the Poor Clares or the Carmelites. In her heart she felt a great attraction to St. Francis and his Order, and when finally the Poor Clares settled at Nantes, Bishop Jaquement, a great friend of the Chappotin family, approved of her plan of joining the Poor Clares on December 7, 1860.

But the life was too hard for her delicate nature, and the relations insisted upon her leaving the convent to recruit her broken health. When sufficiently recovered she was advised to join the Société de Marie Reparatrice, founded by Madame Baronesse d'Hooghworst at Paris. She was first sent to the novitiate at Toulouse and on March 19, 1865, set out for India.

As a novice of the said Congregation of Marie Reparatrice. In 1837 Pope Gregory XVI. had reopened the Madura missions and placed them under the care of the Jesuits. At the request of Fr. Saint Cyr, the Dames Reparatrices had come to the Madras Presidency, and in course of time had opened three houses at Trichinopoly, Tuticorin and at Adeikalabouram. Helène de Chappotin, now Sister Mary of the Passion, was sent to Tuticorin as mistress of novices for the native aspirants and was later on appointed Superioress of both Tuticorin and Trichinopoly and finally in 1868, at the age of twenty-nine, was appointed Provincial of all the houses of the Congregation in the extensive Madras Presidency.



WONDERFUL EFFECT OF ONE OF JAPAN'S ACTIVE VOLCANOS

In this capacity she opened a new house at Octacamund in the Nilgiris hills in the Vicariate of Coimbatore, at the request of Mgr. Bardou, its Vicar Apostolic. During her office she put all the houses in Madras into a flourishing condition, introduced strict religious enclosure and observance and was beloved by all, Europeans, Eurasians and Indians. But the demon of calumny and contradiction was hard at work, and in August, 1876, by a decision of the Holy See, Mother Mary of the Passion and twenty of her companions were sent into the world without, however, being released from their vows. Accompanied by some of her sisters, Mother Mary left India on November 21, 1876, landed in Naples and went straight to Rome and had an audience with Pope Pius IX. on December 31st.

She explained the situation at Octacamund, expressed her desire to remain a religious, and Pope Pius IX. referred her case to Cardinal Franchi, Prefect of Propaganda. On January 6, 1877, the latter gave her the answer in the name of the Pope who had decided upon

The Foundation of a New Congregation or Institute

under the name of *Missionaries of Mary*. He approved the white habit, told her to work out and to draw up the rules and constitutions and authorized her to found new houses in the Vicariate of Coimbatore as well as in other dioceses all over the world. January 6, 1877, has consequently always been considered as the birthday of the Institute of the Francis-

can Missionaries of Mary and is a date to be remembered.

The institute, essentially a missionary one, had for its first object the improvement of the condition of native women and girls. In order to consolidate the Institute, to secure a constant supply of missionary Sisters and thus to render the enterprise and the works solid and lasting, a novitiate in Europe was considered of vital importance. When, therefore, Bishop Bardou of Coimbatore was informed of the decision of the Holy See, he urged Mother Mary of the Passion to start a house in Europe. Strengthened with the apostolic blessing, she left Rome for France, and with the consent of Cardinal Donnet of Bordeaux she opened a foundation in the ancient castle of St. Emilion which, however,

Had To Be Given Up As Being Unsuitable

With the consent of Mgr. David of St. Brieut, who subsequently became a lifelong friend and supporter of the Institute, Sister Mary of the Passion with two companions opened a novitiate at St. Brieut on April 5, 1877. No sooner had this house been founded when Mgr. Bardou of Coimbatore approved the new Institute and appointed Sister Mary of the Passion Superior General.

But, like all the works of God, the new Institute was to be signed with the cross in order to render it strong and lasting. An unexpected storm broke out against the foundress and her intended work, and Propaganda was instructed to reverse the permission of the foundation and to cancel all the privileges which had been granted. In April, 1880, Mgr. David of St. Brieut, however, hastened to Rome and through his intervention Cardinal Simeoni reestablished the relations between St. Brieut and Octacamund and on his return transferred the novitiate from the city of St. Brieut to Les Chatelets, an old manor house belonging to the Bishop, situated about six miles from St. Brieut (1880).

Inspired with a great love for and loyalty to the Holy See, Mother Mary of the Passion proposed to open a house in Rome, and drawn by the spirit of poverty to the seraphic Saint of Assisi, she wanted her Institute to be affiliated to the Franciscan Order. The year, 1882, was consequently to be a year of far-reaching consequences for the organization and the development of the Institute, but also an occasion for renewed attacks upon the foundress.

With a twofold proposal in her mind she set out once more for the Eternal City to interview Leo XIII. and the Minister General of the Franciscan Order, Fr. Bernardine de Portogruaro. She arrived in Rome on June 19, 1882. As the General of the Order was on a visitation journey in Bosnia, Mother Mary was referred to Fr. Raphael Delarbre d'Aurillac, who for the next twenty-two years was to be her guide and protector in the name of the General of the Order. On July, 27, 1882, she received permission, thanks to Cardinal

Jacobini, then Secretary of Propaganda, to start a house in Rome. On September 6th she placed the Constitutions of the Institute before Leo XIII. and on the twenty-sixth of the same month she addressed a petition to the General of the Franciscans, asking to be admitted into the Third Order of St. Francis on October 4th, it being the seventh centenary of St. Francis' birth, and to remain under the direction of the Franciscan Order.

This petition was granted, and on October 4, 1822, the foundress and her companion, Mother Mary of St. Veronica, representing the whole Institute, were received into the Third Order in the Church of Ara Cœli by Fr. Raphael Delarbre in the presence of the General of the Friars Minor.

This new development in the history of the Institute, however, provoked new oppositions which lasted for two years. On January 22, 1883, all the privileges were suspended, the house in Rome was reduced to four members and forbidden to increase the number. Mother Mary of the Passion had to resign her office as Superior General and was forbidden to correspond with her spiritual daughters, March 16, 1883.

In the midst of these trials Cardinal Lavigerie arrived in Rome and invited the foundress to settle with her whole community in Tunis or Algiers, but she declined the offer. Mgr. David, Bishop of St. Brieut, her protector, had died, but his successor, Mgr. Bouché, who had taken a great interest in the development of the Institute went to Rome in the beginning of 1884, and on the twelfth and eighteenth of February exposed the falsehoods of the accusations which had been

Brought Against the Foundress and Her Institute

At his request the whole case was reexamined and her innocence was proved beyond doubt. Pope Leo XIII. rendered full justice to the much maligned Institute, restored to it its autonomy and recognized it as a religious institution of the Catholic Church, April 28, 1884. On her return to France she found at Les Chatelets a community of six sisters and fifty novices, and on July 26, 1884, Mother Mary of the Passion was once more elected Superior General by the chapter assembled at Les Chatelets.

So far the history of the Institute of the Missionaries of Mary had been a sad tale of sufferings, calumnies and anxieties. But Rome had spoken and had given her approbation, the general chapter had given the final touch to its organization and from hence the "second spring" began to set in. On August 12, 1885, the Institute obtained the first decree of approval from the Holy See and on the same day it was affiliated by a Papal Brief to the Seraphic Order and allowed to partake of all the indulgences and privileges granted to the Franciscan Order. This affiliation was ratified by Fr. Bernardine of Portogruaro, the General of the Order, on August 30, 1885, and by his successors, Louis Canali, Louis Lauer and

Denis Schuler. The Institute has since then assumed the official title: *Franciscan Missionaries of Mary*. Five years after this event, July 17, 1890, the Constitutions were approved for another five years and finally on May 16, 1896, a definite approbation was granted by Pope Leo XIII.

The salutary effects of the decisions given by Rome could soon be seen. In reading the history of the Institute of the Franciscan Missionaries of Mary from 1885 onward, the finger of God can visibly be seen working in the Institute. Postulants and candidates poured in from France, Italy, Belgium, England, Holland, from Canada and the United States, from India and China, and from every missionary country the Institute founded houses, and petitions poured in from Cardinals, Archbishops and Bishops beseeching Mother Mary of the Passion to send her spiritual daughters to open houses in their respective dioceses.

As the members of the Institute offer themselves as victims for the Church and for the salvation of souls, consecrate themselves to the adoration of the Blessed Sacrament and to missionary work we need not be surprised to find among the applications so many coming from Vicars Apostolic or Bishops in Africa and Asia, America and Canada. Year after year new houses are opened—two in 1885, four in 1886, six in 1899, ten in 1899, fourteen in 1904. In 1885 her spiritual daughters set out for Tunis

At the Request of Cardinal Lavigerie

and to Ceylon at the earnest entreaties of Mgr. Bonjean of Colombo. In 1886 they opened their first houses in India and China; in 1896 they set out for the Belgian Congo at the request of Cardinal Goosens; in 1897 they go to Burma and Mozambique; in 1899 to Tibet and Mongolia; in 1903 to Madagascar and Natal, and later on to Japan, to Turkey, Syria and Palestine, etc.

Indeed, the little seed which was sown at St. Brieuc in 1877 and at Chatelets in 1884 has visibly grown and developed. In 1890 the Institute of the Franciscan Missionaries of Mary numbered seventeen houses with four hundred and ninety-five members and at her death on November 15, 1904, the foundress, Mother Mary of the Passion, had founded eighty-six houses with some 3,000 religious. In 1886 the Institute was divided into two provinces and in 1896 into seven.

Mother Mary of the Passion as Mother General of the Institute was succeeded in this office by Mother Mary of the Redemption, of an ancient family of the Breton nobility, who gave herself generously to God at the age of twenty-four at Les Chatelets in 1884. She became Mistress of Novices, Superior of Les Chatelets, Provincial of Northern France and Assistant General. She who for twenty years had shared the burden with the foundress and the first Mother-



MOTHER AGNELLE AND A POOR MAN WHO HAS DIED IN THE STREETS—
N. MANCHURIA

General, was unanimously chosen as her successor on May 27, 1905.

During the twelve years of her administration she lived a martyr for God's glory and for love of souls. Forgetful of herself she manifested a surprising activity and an indefatigable energy, and the Institute remarkably developed. She founded seven houses in Morocco, five in the East, two in Natal, others in Madagascar, the Congo, India, Ceylon, the Philippines, Japan, Manchuria, Mongolia, and considerably augmented the number in China and in South America, in Italy and Spain, England and Holland, etc. In 1912 the Institute numbered eleven provinces with ten novitiate houses in France, Italy, Spain, Portugal, Austria, Belgium, Malta, Quebec, Mongolia, and when her noble and generous soul took its flight to eternal rest on April 21, 1917, the Institute of the Franciscan Missionaries of Mary had increased from eighty-six to one hundred and forty houses, and the number of 3,000 religious in 1904 to 4,000.

Nearly half the number of the houses and of the members are to be found in missionary countries. The field, indeed, is large and is like the spirit of the Institute, commensurate with the wide world, yet the workers notwithstanding their rapidly increasing numbers are still insufficient.

In all parts of the world wherever of the Franciscan Missionaries of Mary are at work the members have exercised a great influence in religious, moral, social

and philanthropic questions, especially in missionary countries. Bishops and Vicars Apostolic have recognized in them one of the most efficacious means of elevating the character of the natives, of raising their moral standard and of preserving them in the faith they have preached to them by words. The various kinds of works which they have undertaken in Europe or America, in Canada or Central and Southern America, they have also extended to missionary countries and have undertaken new works peculiar to the character and the demands of the particular country.

Every Kind of Work Is Included

and none is excluded from their programme, for they wish to be "all things to all men so as to gain all to Jesus Christ."

Their missionary cinematograph includes scenes of every description of housekeeping, of farm and garden cultivation, of cheese and butter making, of poultry and bee keeping, of silk and braid weaving, of embroidery and tapestry, of lace and leather work, of book printing and book binding, of typography and lithography. Besides these we find the Sisters engaged in elementary and higher schools, in orphanages and crèches, in hospitals and dispensaries, in leper asylums and homes for the aged poor; they take charge of religious confraternities and guilds, of catechism classes and preparatory instructions for first communions. Children of all castes and creeds are

admitted into the schools and orphanages and patients are received into their hospitals without distinction.

But the work dearest to the Franciscan Missionaries of Mary is the care of lepers. When, in 1896, the first of these homes was founded in Mandalay and the foundress appealed for six volunteers, one thousand sisters offered themselves for this work; the lepers have remained the chosen portion of the Institute in the houses of Mandalay and Rangoon, Biwasaki and Ambohidratrimo. How many Pagan, Mohammedan and Protestant prejudices have vanished by their example and devotedness, to how many thousand souls they have paved the way to the Catholic religion by their patient and persevering endeavors, and how many thousands have actually been led to the light of faith by their silent Apostolate, the Annals of the Institute do not relate, but they are written down by the recording angel in the book of life.

The Sisters have not only learned how to be victims of charity in the service of Him Who is the Victim and High Priest of our salvation, but seven of them have had the happiness of steeping their white robes in the Blood of the Lamb on July 9, 1900, during the Boxer riots at Tai-uen-fou in China.

Their mission is one of silence and serenity, of self-denial and self-sacrifice, of prayer and work, and wherever they are to be found their memory is one of veneration and of peace: "*Prosper procedet et regna fortiter et suaviter.*"

The Great Mississippi River Originally Dedicated to the Immaculate Conception

Among the immortal names in the early history of our country, that of Fr. James Marquette, S.J., the illustrious Indian missionary and the discoverer of the Mississippi River, holds an enviable prominence. Marquette was but seventeen years old when he entered the Society of Jesus. Here he chose as his special model the great Jesuit missionary, St. Francis Xavier, and, like him, he longed to spend his life for the conversion of the heathen in far-away countries.

In 1666, Marquette was sent by his superiors to Canada, where he landed at Quebec, on September 20th of the same year.

On May 17, 1673, Fr. Marquette and five companions set out in two canoes in quest of the Mississippi. It was at this time that Fr. Marquette began a special devotion in honor of the Immaculate Conception of the Blessed Virgin, which he observed daily during the rest of the voyage. Gliding swiftly down the Wisconsin River, the exploring party finally reached the Mississippi, "which we safely entered," writes Marquette, "on June 17th, with a joy that I cannot express." In thanksgiving for the evident protection and guidance of his heavenly Mother Mary, he called it the river of the Immaculate Conception.

An Old Missionary's Dream

Fr. M. Sauret, P. F. M., illustrates the devotion of the missionary for his work. He says that his health is far from good and that his bishop would like him to keep a portion of the alms he receives for his own use. But Fr. Sauret is unwilling to divert a penny from actual apostolic channels. He adds that he is getting old and longs for the repose of the next world, but no doubt his bishop is anxious to retain this faithful servant as long as possible.

Before he passes away Fr. Sauret would like to accumulate enough money to build a good church—one worthy of the big city of Kurume. The actual building he would leave to his successor, his only stipulation being that it should be dedicated to the Sacred Heart. In Japan, the poor structures acceptable to the natives of Africa or China would not do at all. The Japanese are accustomed to fine edifices, and at least a passably large church would be needed in order to satisfy the Catholics. Let us hope this faithful apostle will see his hopes fulfilled before saying farewell to Japan.

A few more catechists would be of great use in Kurume. The cost of their support is from ten to fifteen dollars a month, they also demanding a higher salary than in many mission districts.

THEOSOPHY IN INDIA

Right Rev. A. Chapuis, P. F. M.

Incredible as it seems, one of the great foes to the spread of Christianity in India is the zeal of the theosophists, who claim as their leaders Americans and Europeans who were born in the faith they now condemn. For these persons, having made a study of Hinduism, which is the form they give their theosophy, proclaim that they find it far superior to Christianity. By this means they gain a large following which is, of course, what they desire.

DURING the last few years a new enemy to Catholicism has arisen in India, namely, theosophy. As a large number of its promulgators and most of its resources are drawn from America, the readers of this magazine may be especially interested in learning some of the theories and methods belonging to the sect.

I have stated that the theosophy of India owes its personnel and its means to the United States. To be more specific, I may add that Point Loma, in the State of California, seems to be the central point from which emanates such material. There, also, is published the review called *The Theosophical Path*, possessing a wide circulation here.

In Kumbakonam, the theosophists have a hall and two schools, one for boys and one for girls, the latter being

Taught by Two American Ladies

The Indians, attached to this cult in our city, are almost all Brahmins and therefore members of a high caste.

In 1911, the theosophists held their thirty-sixth congress at Benares, the holy city of India. The delegates, mostly Europeans, numbered four hundred. During his discourses the president said that theosophy had nine hundred and sixty-two centres throughout the world and that its text-book had been translated into twenty-seven languages.

Now, just what is theosophy, and in what way is it a menace to our holy religion?

It is not easy to explain theosophy. In fact it has changed much since it came into the world. Madame Blavatski held it to be a belief in psychic, supernatural powers, but at the same time she was a skeptic in religious matters.

The history of this woman is not edifying. After hav-

ing left her husband and her home she formed a connection with a magician, named Paulos Metamore. This individual

Initiated Her Into Countless Mysteries

and she finally came to believe that she was directed by a Mahatma. The Mahatmas are superior beings, who though worthy of inhabiting heaven, nevertheless remain upon the lofty peaks of the Hymalayas in order to inspire the theosophists and enlighten them with divine secrets.

Madame Blavatski became more and more given to occultism and even associated with anarchists and spiritists. In 1873, she made a trip to the United States and there made the acquaintance of Col. Olcott, a gentleman deeply interested in studies of the occult. Two years later the pair founded the Theosophical Society. They chose India as their headquarters, and in India they secured a large following.

After the death of Madame Blavatski, the sceptre passed to the hand of Col. Olcott, who showed a strong leaning toward Buddhism.

One of the most prominent pupils of Madame Blavatski was Annie Besant, an Irish lady born in a High Church atmosphere, but educated in Paris. This lady,

Much Given to Mysticism

married a minister, but the union did not last long and she secured a separation.

During her excursions into the realms of religion Madame Besant also embraced Catholicism, but theosophy finally claimed her and it was not long before she, too, persuaded herself that she was a favorite of the Mahatmas and enjoyed their special guidance.

Being possessed of much intelligence, her influence became strong among the theosophists and upon the death



ONE OF INDIA'S ASCETICS

of Col. Olcott, she was elected the president general of the society, with Madras as a central residence.

Thus it was that Annie Besant, first a Protestant, then a Catholic, finally an occultist of the Madame Blavatski school became head of the theosophists. What does she teach the natives of India? Nothing very difficult. In the first place, she flatters them.

After having read their sacred books she asserts that she finds their doctrines admirable, and that what is needed is only a fuller comprehension of such esoteric truths.

In recognition of Madame Besant's discernment, the Mayor of Kumbakonam said at a reunion of the theosophists:

"We owe much to theosophy; above all the bringing to light of the esoteric truths of the Hindu religion, the sanatana Dharma, eternal and unchanging, as distinguished from its exoteric observances, liable to change according to time and circumstances."

Perhaps the initiated know what this means.

After having affirmed that the Hindu religion was superior to Christianity, Madame Besant

Took Up the History of India

finding it more admirable than that of any other country in every epoch. The natural conclusion was that England should give India self-government.

But true charity does not indulge in nothing but praise. After having recognized the good points of a people it is only kindness to point out their defects so that these defects may be remedied. Madame Besant praised all, admired all whether political, social or religious, thus preventing souls from seeing their errors and turning toward higher things. She has thus done an immense amount of harm to the cause of Christianity, more, it is safe to say, than any other single person in India.

She discovered a Supreme Teacher who was possessed of divine qualities, this personage being a young Brahmin. She grouped the devotees of this youth into an order, which she called "Order of the Star of the East." Of it she said:

"This Order has been founded to draw together those who believe in the near coming of a great spiritual teacher for the helping of the world. It is thought that its members may, on the physical plane,

do something to prepare public opinion for his coming, and to create an atmosphere of welcome and of reverence; and, on the higher planes, may unite in forming an instrument of service ready for his use. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

"We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

"We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all we try to do for Him, and in His name."

This Society was founded at Benares, January 11, 1911, and now

Counts Several Millions of Members

Madame Besant is the protectress and the young Brahmin the chief. The decoration is a silver star with five points. The organ is a paper, called *The Herald of the Star*. It is printed in London and has a circulation among the theosophists of Europe and America.

At the present time the Brahmin youth, who is the Messiah of the Order, is studying in England, where he enjoys the patronage of some ardent followers of Madame Besant. He it is who wrote the famous little book which may be considered the catechism of the Order. It contains the inspirations received by the leader from the divinities who hold him in such esteem. It is

very doubtful if all of its contents were composed by the Brahmin.

Other books are, *Why We Believe in the Coming of a World Teacher*, by Madame Besant; *Till He Comes*, by the same author, and *When He Comes*, by C. Jinarajadasa.

To sum up the teachings of this woman, we may say that the theosophy of India is only a neo-Hinduism. By assuming this character

It Obtains the Popularity It Seeks

In a recent speech Madame Besant said: "I allege that every great movement now sweeping over India had its root in the great teachings of theosophy."



NOT YET A THEOSOPHIST

But is it not hard for the missionaries to watch Christians denying their faith in order to spread Hinduism? Does it not make an abominable scandal for the pagans to see the Christian religion attacked by its former members?

In 1912, there died in India a learned English woman, Dr. Louise C. Appel, B.A., M.B., B.S., who had been converted by Madame Besant. This lady left directions regarding her funeral, which she wished conducted after Hindu rites. The Brahmins, therefore, chanted their psalms over the body, after which it was cremated and the ashes cast into the Ganges.

The theosophists also have a college at Benares, whose principal is an Englishman. Although the Hindu religion is taught there, the money contributed for its support comes from England and America.

It is difficult to understand how Christians, redeemed by the Blood of the Lamb, can indulge in such mental aberration. What is the result of their propaganda upon the native mind? On the one hand, the Indians

see American and European missionaries preaching the gospel of the cross and seeking to overthrow Hindu beliefs; on the other hand, Americans and Europeans

Insisting That Hinduism is Far Superior to Christianity

Should they be blamed for finding it difficult to reach a solution of the mystery?

Therefore, with plenty of money at its command, with schools, books, newspapers, Hindu theosophy is a great enemy to our apostolic success. To combat its influence I should like to have a Catholic High School at Kumbakonam. The city at present counts two Government High Schools, a college and a secondary school, all pagan. We Catholics have only one elementary school for boys.

Surely we can never combat the evil influences that surround us without the means of giving Christian education to the children and youths, thus enabling them to grow up in the true religion and lay the foundation of Christian families. Schools we must have, more and more schools.

A Good Protectress

The Almanac of the Franciscan Missions contains this account of the intervention of the Blessed Virgin in behalf of one of her daughters:

"A young Franciscan Missionary of Mary, who had recently arrived in India and was still under the spell of its star-lit nights, was saying her rosary one evening in the convent garden shortly after sunset. She was tired after her day's work in the stifling atmosphere of the Indian plain, and both body and soul were resting as she sent up to the Queen of Heaven the old, yet ever new, salutation, 'Ave Maria, Ave Maria!'

"She had been gazing at the sky, and when, by chance, she lowered her eyes, she saw an enormous serpent advancing towards her with its tongue out. The serpent was between her and the convent, so all retreat was cut off. But our Blessed Mother did not abandon her daughter in this danger; she sent her a happy inspiration. The Sister waved her rosary to and fro in front of the reptile, and this all-powerful weapon so terrified it that it took to flight with all possible speed. The good Sister was filled with gratitude to Our Lady; but, needless to say, she never again told her beads under the stars."

The Church and the Orient

When one considers the importance of the fact that the Holy Father himself is to be Prefect of the Sacred Congregation for Oriental Rites, the new congregation which His Holiness has just created, we can have no doubt the next few years will see a reconciliation of the Eastern Churches with the Catholic Church. Though the new congregation will have to deal with only the Orientals who are in union with Rome, still its very existence will be an inducement to the schismatic branches to avail of the desire which the Holy

See has always manifested to see them back to the one true fold. Men's outlook on things religious has undergone a big change these three years of the European War. That bitterness with which the schismatic regarded the Roman Pontiffs has mellowed, and really there was plenty of room for improvement—for Protestants have not regarded the Holy See so harshly as have done the Greek Orthodox Christians and other bodies of a similar kind.

It would be too much to expect to see any marked return until the end of the World War, but we cannot put any limit to the hopes of a better understanding between the West and the East, owing to the recent changes in Russia. For just as individual Protestants usually recognize in the priest much more than they discern in their own minister, so are whole "churches," whether schismatic or heretical, opening their eyes to the fact that, when all is said and done, the world hearkens only to the Church which Christ founded on St. Peter.

"The Holy Ghost came as a Dove and as a Fire. First as a Dove, and then as Fire. We must give ourselves to Him humbly and completely. We must, in the first place, permit Him to lead us out of the world into solitude, to make our soul dove-like, by praying, by fasting, and by overcoming every spirit of evil. The soul thus under the influence of the Holy Spirit can be filled and will be filled with the Holy Spirit. Every soul led by that Dove and inflamed by that Fire will become apostolic; will feel the need of going about and doing good; will say, with Peter: 'We cannot but preach what we have seen and heard.'"

TALES FROM AN AFRICAN MISSION

Rev. Fr. Dechame, Af. M.

From the Katé mission, Tanganika, come some African character sketches full of human interest. The tale of the deaf mutes shows how romance finds its way into even the humblest lives, while in the second story we trace the experience of our first parents.

I WILL begin by relating how the marriage of two deaf mutes was brought about.

The young lady in question was named Tenté; the man in the case was called Kalwanga, which means prattler. To explain why a mute bore such a nickname I will say that he insisted on sharing in all conversations despite the fact that he could articulate but one word, "eva, eva." This sound, however, he brought to bear on all occasions and all subjects.

The girl, though somewhat less talkative, was loquacious enough, too; she, in turn, expressed her opinions by the single monosyllable, "he, he, he." In joy or sorrow, weeping or laughing, she could utter no other sound.

Kalwanga made the acquaintance of his future bride one day when he accompanied me on a journey to an outlying station. He loved to carry the portable altar or even to run behind my bicycle if no service was required of him, for

The Poor Mute Was An Ardent Convert

having received a cross at the catechumenate as a reward for his faithful attendance at Mass and catechism class.

When at these functions, seeing the others speaking in unison, he moved his lips but had the wisdom not to utter his inevitable "eva, eva." He was, however, very intelligent and by means of gestures we had had no difficulty in making him grasp the idea of one God, the creator of heaven and earth, and of the meaning of the sacrament of baptism.

Tenté also went to the classes and ceremonials but without gaining so clear an idea of religion. She seemed to be about seventeen years of age, though in the absence of civil registration of births here, we have no accurate way to learn the ages of our charges.

At any rate this pair met at last, and it seemed

A Case of Love at First Sight

Their mutual regard manifested itself in a fashion peculiar to themselves.

During our trip Kalwanga had killed an antelope, and I purchased the meat of this with some maize

carried to nourish my eight porters. This maize had to be ground or rather pounded into flour, which task I intrusted to the women.

During the exchange of edibles I noticed that Tenté carried less flour to Kalwanga and returned with a greater quantity of meat—thus was the gentle passion awakened in the bosom of the mute manifesting itself.

Woman-like, Tenté pretended she did not notice the subtle attention and came away with a pouting air as if she had made a bad bargain.

The next morning the ice was broken still farther, and I overheard this dialogue:

"Eva, eva!"

"He, he!"

"Eva, eva!"

"He, he! He, he!"



THE DEAF MUTES IN BRIDAL ARRAY
(Note the Flower Girl)

And after that everything went swimmingly. Looking out of my window I saw the youth make the sign of the cross and point to my hut. He was talking of me, as it is in this way that he designates the missionaries. The signs continued, and then silence fell between the pair, but it was

A Silence Full of Eloquence

The hearts of the two poor afflicted children spoke what their lips could not

say nor their ears hear, and the language was understood. Soon Tenté began to smile, then they both laughed and the compact was sealed.

The next step was to consult me about the marriage. The groom-to-be came to see me with his frank smile, and holding up the finger whereon is placed the wedding ring intimated that a ceremony was to be performed.

"Father, marry us," was what he endeavored to express, and his "eva, eva" conveyed this meaning as well as any other. We had, it may be said, an *entente cordiale*, and by it a matrimonial alliance was satisfactorily arranged. As for the couple themselves, when the heart speaks nothing else is necessary.

In the evening of the same day the two young people presented themselves for a formal interrogation. I was sure of the Christian sentiments of Kalwanga, but not so certain of those of Tenté.

I first spoke, by means of gestures, of the sanctity of the marriage sacrament. I held up two fingers, then one,

To Illustrate Unity

I pointed to heaven showing that it would be the reward of virtue in the next world and some of its happiness might also be theirs below if they so desired.

The indissolubility of matrimony offered difficulties.



THE BAOBAB TREE WHICH ATTAINS A VAST CIRCUMFERENCE

For a moment I was nonplussed. Then in my distress, my eyes fell upon the leather straps of my camp bed. They would serve. I seized the article and bound the thongs tightly about it. Then I made the sign of *no*—the negative—and pointing to the straps I indicated that the bonds thus made by the priest in matrimony must never be broken by man. It was my manner of saying: "What God hath joined let no man break asunder."

Well, it sufficed. The eyes of the lady regarded me in round awe and wonder. The "eva, eva" of the youth told me he grasped my meaning. Then came a hearty laugh from the lady showing that she not only understood but approved and assented. The situation was saved as far as myself and the immediate participants were concerned. But another difficulty remained.

The father of Tenté was not a deaf mute, and with him

The Question of Dowry Must Be Settled

In Africa, the parents of the bride do not give, but receive the marriage portion, which is another way of saying that the husband buys the wife.

Tenté's father was disposed to be somewhat excessive in his demands, but a sum equivalent to about two dollars was finally agreed upon and two souls, so well assorted, made happy.

Our two mutes presented a brave appearance at the wedding. The groom was arrayed after the manner

of a European gentleman—or at least pretty nearly. The bride also had plenty of finery and a real flower-girl, if you please. All which shows that we know how to do things here in Africa. Thus the wordless romance and the wordless ceremony were brought to a happy end.

Not long after the events described the war broke out in the colony and Kalwanga, with the other negroes, engaged to act as a porter to the troops. It is doubtful if he comprehended what the disturbance was about, but his wife probably said to him:

"Go, but if there is any fighting, take no part in it."

After a while the great guns began to sound. Kalwanga could not hear the sounds, but he soon perceived the flashes of light and knew

The Conflict Was Near

He made the sign of the cross and looked in the direction of home and Tenté, doubtless remembering her good advice. Before many moments he had taken to his heels and was fleeing away from the danger.

Of course, this was really desertion, and knowing the gravity of the situation, his superior ran after the poor mute to bring him back and help him avoid dire punishment. Kalwanga looked back, and saw his superior apparently also in full flight.

"Eva, eva!" he cried. "If my superior is running away so fast I must go all the faster." And away he flew, soon leaving pursuit behind.

He finally reached his native village and great was punishment. Kalwanga looked around, and saw his faithful spouse. In fact, he talked so long and so much that his "eva, eva," and her "he, he, he," annoyed the neighbors, and we had the strange experience of having two deaf mutes become disturbers of the peace.

Kalwanga was not further impressed into war duties and settled down to happy domesticity. I later had the pleasure of baptizing their infant boy, named Abel, and in due time he began to say "papa, mamma," showing that heaven has blessed this good Christian couple by giving their child the gift of speech.

* * * * *

King Kayoka sat upon his royal throne. He was in the mood for story telling. With a regal gesture he removed the calabash from his mouth, swallowed a drink, coughed, spat and spake:

"You, common people, listen to what I have to say. It was told me by my father, who had it from his father. Do you know why all men are obliged to work? Why they have toiled and died since the begin-

ning of the world. You do not know, so I will tell you.

"In olden times, so many moons ago that no one can count them, there lived a man and a cow. The man was young—a youth, in fact, and his name was Kintou; the cow did not have any name, or if she did, it has been forgotten. At any rate the pair lived alone on the earth and both fed on what they found in the jungle, for Kintou did not know that he could milk the cow and thus obtain nourishing drink.

"After a space of time had elapsed a young girl descended from heaven with her father. She was exceedingly beautiful, and bore the name of Kao. She beheld Kintou, and her heart was at once agitated by tender emotion. She made bold to approach the youth and to question him, after the manner of women.

"Oh, man, who are you and whence do you come?"

"I do not know whence I come, but my name is Kintou."

"What is your food? Do you eat millet?"

"I do not know what that is; I only eat what I find in the jungle."

"And Kao said: 'Father, I am well pleased with this man and I wish to make him my husband.'

"The father said: 'But, Kao, we do not know that he is really a man.'

"Surely he is,' cried Kao, 'because an animal cannot talk, nor does an animal have such a fine face. Kintou is a man and a brave one.'

"Night being now near, the celestial visitants took their departure, leaving Kintou and his cow alone

Under the Immense Baobab Tree

which served as their shelter. The man dreamed, but no longer of his cow. Instead a lovely maiden filled his mind.

"And in the morning dreams came true. The father and daughter reappeared and the marriage was made. Kintou and Kao then set forth into the world, and the father gave them this advice:

"Children, the earth is a vast place; do not seek to penetrate every part of it. Here is a calabash of millet and one of beans. The less you eat the less hungry you will be. Let Kao cook one bean and one grain of millet each day, that is enough. And woe to you if you exceed this limit. Then, in order to satisfy yourself you will have to sow and reap; you will be always hungry and always toiling to satisfy your hunger. Moreover, death will come upon the earth

and devour you and your children. Death is wicked and will ever pursue you.'

"The young people loudly proclaimed their obedience, declaring it was better to do nothing than to toil, and to live than to die.

"Well,' said the father, 'it rests with you. If you obey me

You Will Never See Death

and will remain forever young, changing your skin like the serpents to preserve your youth.'

"Yes, yes,' cried the pair, 'we will obey.'

"For a certain length of time the couple fulfilled the injunction laid down by the wise father. But such obedience was apparently too good to last. A blissful circumstance also added to the temptation of the woman.

"The family did not remain two, but was augmented by a third member. After this event the mother said to the father.

"See, we have now another mouth to feed. How can one grain of millet and one bean suffice to nourish us all?"

"The man said wisely: 'Remember what your father said, Kinto, "For little things do not loose the great ones." Do not so quickly forget his words.'

"But contradiction added to the excitement of the woman.

"My father is kind and he will not punish us. One grain will not suffice—I say it will not suffice. If you

do not consent I shall not eat, the child shall not eat, and we will both die. So!' and she began to weep. It was the eternal feminine, even at that early period.

"But if death comes upon us,' reminded Kintou. However, seeing the tears that continued to fall from the beautiful eyes of his spouse, his heart became as water.

He No Longer Resisted

but going to the store of millet brought back a goodly portion. This Kao proceeded to grind into flour for a plentiful meal.

"Scarcely, however, was the repast finished than the disobedient couple perceived two forms approaching. Stricken with terror they recognized the father of Kao, and who was the other personage? None other than the dread spectre, Death.

"No need for questions or for long explanations.



TYPE FROM THE UPPER NILE

"The woman tempted me!" cried Kinto. It was his only excuse.

"But the judgment fell upon them.

"You are both at fault," said the father, "and henceforth you shall eat only by the sweat of your brow. You shall plant and reap and toil unceasingly. You shall have quarreling and dissensions, and weeping and wailing. Death shall deplete your children and illness weaken them. Now go forth."

"For a long period the banished creatures wandered over the face of the earth. At last they came to this corner of Africa, and the woman said: 'Let us rest. Death will not find us here.'

"And so the couple rested; but when another child was born Death came and said: 'Give me the first or I will take both.'

"For a while the parents resisted, but in the end they had to sacrifice the elder child in order to save the other.

"Since that time, my friends," said the king, finishing his discourse, "men and women have had to toil and wander and weep. Death comes every day and chooses his victims, and all this misery was caused by our first parents who did not obey the commands given to them by the father."

Maison Carree

In this number of CATHOLIC MISSIONS we give a picture of Maison Carrée (Square House), the Mother House of the White Fathers, which is located in the suburbs of Algiers (N. Africa). It owes its name to a very large Arab house of that type, which was used as a fortress during the Algerian wars between the French and the Arabs (1830).

One day forty French soldiers, in command of a lieutenant, had been captured in it by an Arab force; it was a merciless war, and the officer ordered that they be shot. They were already against the wall awaiting death when the Arab Chieftain told them through an interpreter, a renegade, that if they would abjure their religion and accept the Mussulman creed they would be spared.

"What do you think, Sergeant?" said the French officer.

"They can do what they please, but I will never renounce the Christian faith."

"Nor I," said the lieutenant.

"Nor I," said all the men, one after the other, from the first to the last.

The last one had scarcely said "Nor I," than the Arab Chief gave a command, and a moment later the forty men were lying dead. The Church counted forty more heroes in her martyrology.

Forty years later, Cardinal Lavigerie, Archbishop of Algiers, chose that spot to build the mother house of the Society.

Our Lord Appears on an Altar of Mud

We are accustomed to tales of pathetic poverty from our missionaries. Chapels made of a few bamboo sticks, thatched with straw or leaves, no longer arouse our consternation, for we are used to hearing of such things.

Here, however, is the story of how a bishop celebrated Mass at an altar of mud. Fr. Hallam, a Franciscan missionary of Wei-hai-wei, China, says:

"Our Bishop recently made a confirmation tour, on which

I accompanied him. We passed the first night at one of the smallest missions, in a tiny house which serves both as a dwelling and a chapel. His Lordship said Mass the next morning on a little altar made of mud and covered with paper decorations, the work of one of the native nuns and some of her children. They were overjoyed when they saw the Bishop celebrating the Holy Sacrifice on their humble altar.

"In order to make room for the people, who flocked to the little chapel in great numbers, his Lordship's bed and bedding, table and chair had to be put out in the yard, and even then the people were crowded up to the very altar, so that the Bishop found difficulty in turning around.

"Small beginnings such as this recall Bethlehem and Nazareth, and are especially dear to the heart of our good Bishop."

Poor and Sick He Asks for Help

We like to further the cause of the catechists, as they mean so much to the overworked apostle.

"Some time ago I pleaded for a little money to pay my twelve catechists," writes Fr. Brambilla, of North Honan, China, "but I received no response. As a result I have had to send the twelve back to their homes, and now the Canadian Presbyterian missionaries are sending their native teachers to the villages that my catechists have left, and are doing their best to undo the work I have been building up here for years. If they win out, then it practically means the destruction of the mission of this district.

"I am in poor health and I am so discouraged that I don't know what to do. It takes only twenty dollars to support one of these catechists for a whole year, and they would gladly come back and take up the work again if I could promise them this small amount. In my distress I appeal to twelve good friends of the missions who really are sincere in their desire to do something to help the spread of the Faith. If I could recall these twelve good helpers of mine, it would be the very best tonic I know of to bring back my health."

"How glorious it is for Catholics to make possible another priest of God for the spread and preservation of the faith in heathen lands. It is praiseworthy to build temples to the glory of God, but a far greater charity to give to the Church a priest who will build him temples of souls."

TWO LETTERS FROM INDIA

Of the two letters subjoined, the first is from Sister Mary Hilda, Superior of a large charitable institution in Agripada, Bombay. The second was written by Rev. Fr. Bonaventure of the Carmelite mission of Ernakulam, Cochin State. Both epistles make clear the desperate straits to which many apostolic works are reduced by the disasters of the past three years.

I MOST humbly beg to be pardoned the liberty I take in addressing Americans, and my only excuse for doing so, is the very sore straits to which the Institution, which is at present under my care and charge, has been reduced financially owing to this present war.

St. Joseph's Home and Nursery, formerly known as St. Joseph's Foundling Home, has been in existence now for nearly forty-four years in Bombay and has its door open to all deserted and uncared-for children, irrespective of caste and creed, many of whom would die by the roadside.

The police of this city bring in abandoned infants from time to time to our Institution; others are given up at the door by a sick or destitute mother; again, others are frequently sent by nurses from private hospitals, who thereby save their young lives. Since the establishment of this Home in 1874, about five thousand infants have been received within its walls, many only

To Get Their Ticket to Heaven by Holy Baptism

while others have grown up, received a decent education and are now fairly well settled in life.

Besides infants we take into our Home poor orphans of both sex. Boys are kept only till the age of nine years, then they are sent to a boys' school.

Also our door is open to young girls who, but for the protection and shelter given by our Home, would be exposed to various dangers to their moral and social well being.

We also have about twenty aged widows, some crippled and some blind, all really deserving of charity. The total number in our Institution is at present about two hundred and seventy, from the infant of a few days old to the aged woman of eighty years.

Generous contributions from the charitably disposed public have enabled us to carry on this great work for so many years without any other funds, but owing to the great war, all contributions from Europe have ceased for the last three years. Our chief support was Belgium, where the Mother House of our Order is situated. Many kind friends in Europe also interested themselves in the Indian Mission. Now we are entirely cut off from all. The local contributions have greatly fallen off and our bills for milk, bread, rice

and other necessities of life have remained in arrears for months together.

The amount of ready money we have been able to secure by needle-work, donations, etc., comes scarcely to half the sum needed. All is managed with the greatest economy and without any servants; every one who in any way may be useful is employed under the direction of the Sisters, yet, help must come, or else the foodstuff, which is at present very dear cannot be procured, and how can we send the poor away!

Another great trouble is we have only a small school-room to serve as a chapel. Our late lamented and reverend Archbishop Jurgens did all he could to give us a better and healthier dwelling in this present Home, but the chapel was built only up to the foundation. The war, his Grace's long illness and untimely death put a stop to all. We have no means to continue the building which is so urgently needed in connection



CALISTHENICS FOR THE RECREATION HOUR

with our good works and which would give so much pleasure to our inmates.

Our Dear Lord Has No Proper Home

and the rooms occupied are so much needed for the accommodation of the poor. We have full confidence that generous hearts will not be deaf to our appeal but will come forward with liberal aid to assist us in our present needs. Our Lord will not forget what is done to the poor and He will not fail to bless the charitable in this life and the next.

As we have no Archbishop as yet, we are under the protection of the Very Rev. Fr. Bruder, Administrator of the Archdiocese of Bombay and diocese of Poona.

* * * * *

The Verapoly Mission is intrusted to the Carmelite Order. It is situated in the southwestern extremity of India. It extends in the north as far as the Ponani River and is bounded in the east by the western Ghats, in the west by the Diocese of Cochin, in the south by that of Quilon. It comprises the northern part of Travancore State and almost the whole of the Cochin State.

It includes only Christians of the Latin rite and numbers 96,542 Catholics, the total population being about 1,860,000. About 1,200,000 natives are still outside the Catholic fold within the territory of Verapoly Mission.

The Archdiocese counts at the present time twenty European missionaries and thirty-nine native priests. It possesses one monastery of Discalced Carmelites of the First Order, two convents of Tertiary Carmelite Fathers, three convents of Tertiary Carmelite Sisters, one Central Seminary wherein eleven students of the Latin rite and one hundred of the Syrian rite are being educated for the priesthood. This Seminary is under the direction of the Carmelite missionaries.

There is also one Petit Seminary with twenty-one aspirants; one High School for boys with 1,650 students; one High School for girls with five hundred and thirty pupils on the rolls; one hundred and sixteen elementary schools with 18,363 boys; four orphanages with one hundred and ninety orphans; one Industrial School; one hospital with dispensary attached to it.

The Mission is divided into five districts. The last of the districts (Cottayam), to which I wish to call attention, was started about twenty years ago.

It is the Centre of Conversions in the Mission

In the beginning the progress was rather slow, owing to difficulties that had to be faced. The Protestants were one of the greatest obstacles. Now, however, the current is turning in our direction.

Within twelve years, thirteen new congregations of converts have been formed, with an average number

of nine hundred in each. For the last few years over 1,000 conversions a year has been the result of the missionaries' labors.

Seven Europeans and five native priests are intrusted with the district. The exclusive task of the twelve is to convert pagans and strengthen in faith those already within the fold. Each Father has one or two catechists for help in the work divine; and every church or chapel has one or several schools attached to it for

The Education of the New Converts

The whole work was formerly mainly carried on by the aid of the Belgian Catholics. With the war the help from there stopped, and the Archbishop has had to turn the eyes elsewhere. Something has been sent by the Providence; but not so much as to make us rest in peace in view of the abundance of the harvest before us.

Crowds of pagans apply to us for admission; but want of means within reach prevent us from satisfying their desires. A thousand new converts without a church, school and catechist, means a flock dispersed. This makes it difficult for the missionary to keep them aloof from the wolf, whose efforts to have them back are incessant. As long, therefore, as we have no money to construct a church and school and to support a catechist, the work of conversions remains crippled.

How easily we could show in figures that money in the designs of the Providence is one of the first natural factors in the mission field. I know well that the Catholics of America are awake to this fact. But do they all know that there is a corner in the Malabar Coast with a regular army of twelve, whose pride and glory is to lay their lives for the salvation of those for whom the Saviour died, and that they but lack one requisite (money)?

Do not hesitate to help these twelve. These soldiers of Christ will be most grateful to the poorest contributor, who likewise shall have a large number of intercessors before God in the persons of souls converted by their money.

Before the completion of the work for a congregation of say a thousand newly-converted Christians, we must spend a certain amount of money. Hundreds of pagan families wait for the word.

A Touching African Custom

Bishop Lemaitre, White Father, who is Vicar Apostolic of the French Soudan, gives us an account of the fervor and devotion of the people of his diocese. Here, as elsewhere, the women are specially devout. Very often at Mass a woman will have two or three children by her side and a baby on her back.

His description of the mothers receiving Communion under such circumstances is most touching:

"The mothers go to the altar with their infants fastened on their backs. It is beautiful to see the baby following with his great white eyes (for the blacker the face, the larger and whiter the eyes appear) the action of the priest placing the Sacred Host upon the mother's tongue. There seems to be an attraction between the God of pure souls and these holy innocents.

"On returning to their places these women do a most touching thing. Bringing their infants before them, they kiss the child so that the lips that have received Christ touch the lips of the baby and the little one communicates, as it were, in that manner."

A CENTURY OF MARTYRDOM

The Editor

Peace, when it is restored, may bring a greater freedom to Catholics in certain parts of the world than they have hitherto enjoyed. It seems possible to predict that the Russians, especially, will turn to the Mother Church and that the suffering Poles will be able to practise their religion without fear of oppression.

It is difficult to foretell what will be the condition of the Church in Russia and Poland when a permanent order of things has been reestablished in those countries. It is probable, however, that religious freedom will be granted to all. If such is the case the revolution will have brought to Catholics in Poland a blessing they have not enjoyed for over a century, and for a much longer time in Russia.

An historian said recently that the history of the Church in Russia and Poland during the nineteenth century has been written with tears and blood; it is a fact that for seventy-five years it underwent a systematic, cruel and bloody persecution, and was not free during the remaining twenty-five years.

At the third and final division of the old Kingdom of Poland, which took place in the latter part of the eighteenth century, Russia obtained the largest portion of that country in regard to both territory and population. Despite the solemn promises made by Catherine II. that the religion of the Poles would be respected and protected she made use of all available means

To Dechristianize First the Catholics of the Ruthenian Rite

in communion with the Holy See, and then the Catholics of the Latin rite. She caused the separation from Rome of eight millions of Greek Catholics and united them to the Russian Church.

During the reign of Paul I. (1796), the Catholics enjoyed a certain peace but no freedom, as the State would interfere in all their affairs even in those of a purely ecclesiastical character. Nevertheless, relations with the Holy See were resumed, and the Episcopal Sees suppressed by Catherine II. were reestablished, some new ones were even created. Paul I. was assassinated in 1801 and Alexander I. ascended the throne and during the twenty-five years of his reign he persecuted his Catholic subjects with the madness and refined cruelty of Catherine. He destroyed the Hierarchy, suppressed the Religious Orders, closed the seminaries, confiscated church property and tormented the conscience of clergy and people alike. This policy was

continued under Nicholas I. and the Polish revolution of 1830 brought even an increase of persecution.

The protests and supplications of the Holy Father remained unheeded, until 1845 when, on the occasion of the visit to Rome of Nicholas I., Gregory XVI. reproached him with energy for his injustice and cruelty toward his Catholic subjects. The Emperor promised to remedy abuses, and went as far as signing an agreement to that effect. Like many other promises and guarantees given by Russia to the Church, it was never kept.

Alexander II. followed the example of his father, although at the beginning of his reign he stayed somewhat the persecution. This was done for political motives, and in order to obtain the support of the Catholics in the Crimean War. The revolution initiated by the Polish radical party in order to force the government to respect its liberties ended as disastrously as the one of 1830. Russia then determined that as long as it could not annihilate the Polish people it would de-



WOMEN CONVERTS OF THE EAST

stroy its national feelings, its ambitions, its individuality, in other words, it would make them Russians

By Depriving Them of Their Faith and of Their Language

The atrocities which were committed horrified the whole world; France, Austria and England sent a united protest, asking for amnesty and a change of politics. Russia, knowing that other powers would not sustain those demands with their arms, ignored them and the persecutions continued.

The study of the Russian language became obligatory at the University of Warsaw and in all the schools of Poland. The monasteries were suppressed in Poland as well as in Russia, and the flourishing schools which they maintained were closed or turned over to Russian lay professors and teachers, and numerous priests were deported to Siberia and treated as criminals. Among them was Bishop Felinski, who remained twenty years in Siberia to expiate the crime of being the Catholic Bishop of Warsaw. The priests who were not deported were under the most strict and tyrannical supervision of the police. They were allowed to teach Catechism in the schools, but in the Russian language, and in the presence of a government official.

At the New Year's reception of 1866 as Pope Pius IX. was expressing his sadness at the treatment of his children in Poland and Russia, the Russian Ambassador grossly insulted him by accusing him of inciting the Polish revolutionists. He made use of such vile language that the Pope was obliged to order him out, and naturally the incident was the pretext for an increase of persecution, which lasted until 1880.

In that year Alexander II. expressed his wish to renew diplomatic relations with Rome and to amend the anti-Catholic laws. But he was assassinated before he could carry out his designs, and it is Alexander III. who had the honor of introducing the reforms of 1822. The appointment of Bishops for the vacant sees of Russia and Poland was permitted, the seminaries were again placed under Episcopal direction, and the most humiliating rules imposed upon

The Clergy Were Recalled

One must not believe, however, that the Catholics were granted all their rights and that the Bishops became absolutely free in the administration of their dioceses. Thus, in 1885, the Bishop of Wilna was sentenced to Siberia for having reprimanded some members of his clergy without having procured the previous authorization of the civil authorities. Pope Leo XIII. obtained that he be allowed to leave the empire.

The Government wanted the Russian language to be

used in the instructions given to the people as well as in all public prayers and services not strictly liturgical, but Rome never yielded on that point, much less to the request of the Czar that all boys issued from mixed marriages be brought up in the Schismatic Church. In order to counterbalance to some extent the influence of Austria in the Balkan States, the Czar thought it prudent to maintain good relations between the empire and the Holy See and did not urge his demands, but it is not until the beginning of this century after its disastrous war against Japan,

And When the Imperial Government Found Itself in Danger

that religious liberty was granted. As soon as the decree was promulgated entire populations which the Government had declared converted to the National Church, returned to the Catholic Faith. Within a few months 400,000 Ruthenians abandoned the Church *Orthodox*, as it is ironically called.

For many years the Imperial family of Russia has exercised a tyrannical domination over the Church; it finds itself now abandoned by all and has lost its prestige. In considering those facts one remembers that many other persecutors of the Church besides the Romanoffs have ended in disaster and humiliation. They reap what they have sowed. If, as Washington said, every injustice committed by a Government against a weaker one is a link of the chain with which another stronger than himself will fetter him, the chain that the Imperial Government of Russia has forged for itself is a long and strong one.

Is it complete? We do not know. But whether the Romanoffs return to power, or a permanent Republic is established, the Church in Russia and Poland will not suffer as it has in the last century; on the contrary, there are many signs showing that complete freedom having been restored to it, the Russian Catholic Church will soon be in a flourishing condition and resume its missionary activities, interrupted by centuries of enslavement and persecution. A Russian of the Ruthenian rite has already been raised to the Episcopacy and hundreds of Russians are becoming Ruthenian Catholics. Let us hope that within a few years *Holy Russia* will be *Catholic Russia*.

Do Not Let the Postman Disappoint Him

Fr. Walter Cain sends an appeal from Cabatuan Iloilo, P. I., which he begs us not to destroy. Some money is what he wants, and he itemizes the uses to which it will be put as follows:

"To keep myself in food and clothing;

"To keep some five hundred children in books and school accommodation;

"To keep the Mission going, where there is a wrecked church, a dilapidated house to be repaired, a lack of altar necessities.

"Let each one choose which he wishes to assist and kindly state same in sending gift. I shall look out anxiously for every mail."

A Protestant Tribute

Francis Parkman, the historian, has said regarding the pioneer priests of North America:

"The missionaries were like men who trod on the lava crust of a volcano, palpitating with the throes of a coming eruption while the molten death at their feet gleamed white hot from a thousand crevices."

"Do something to associate yourself with Christ's apostles, something that you may look back upon with the consolation that you helped even a little in the carrying on of the great enterprise that began when Our Lord bade His chosen ones to teach all nations."



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

THE Vicariate Apostolic of Mackenzie, which comprises the greater part of the Northwest Territory of Canada, is evangelized by the Oblates of Mary Immaculate, under the supervision of Bishop Breynat, and is probably one of the hardest portions of the mission field. An extremely severe winter which lasts about nine months, long nights of twenty hours at certain times of the year, immense distances to travel, make it anything but an attractive mission. To all this we must add the poverty of the missionaries who have to live almost exclusively on the paltry alms which The Society for the Propagation of the Faith is able to send them.

A few days ago Bishop Breynat acknowledging the receipt of an offering wrote us the following:

".....Would you believe that in this far away region I receive letters of appeal from missionaries in Japan, China, even in the United States....."

We might excuse the letters from China and Japan on the plea that their writers are unacquainted with the condition of our missions in the frozen North; they may have read of the Klondike gold mines and think that the priests there are millionaires, but how can an American priest extend a begging hand to missionaries among the Eskimos?

In connection with the foregoing we cannot but repeat what we have often said: the missionaries who are crying the loudest for help are generally those who need it the least. One of our Archbishops, who, because of his position, receives appeals from all parts of the world, has made it a rule to forward to us those coming from missionaries for further information before answering them. Some time ago he received a heartrending letter from a priest of the Diocese of Quilon (India). We immediately wrote to the Bishop, Mgr. Benziger, and here is the answer: "The Father who you say has written to Archbishop.....did it without my knowledge. He has a very fair income and has no need whatever of special assistance."

And so it is in almost every case we investigate.

OUR appeal in regard to the formation of a native clergy in the missions of the Far East continues to receive gratifying answers. A number of burses have already been founded; seven have been paid in full, two in part and we have promises for two others. Furthermore, we have received sufficient funds for the yearly support of seven seminarians.

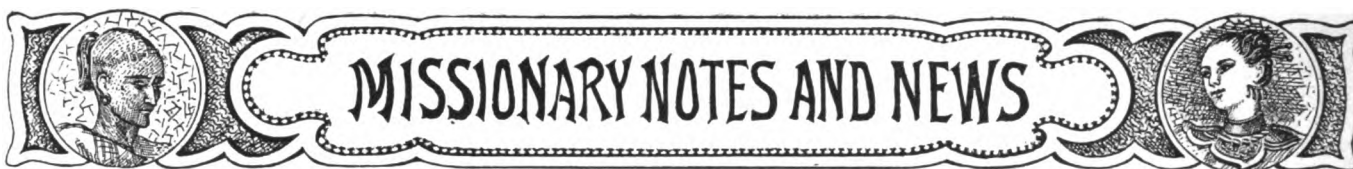
Several benefactors have inquired as to what we mean by a "Burse." We mean a fund to be invested as safely as possible, the yearly interest of which will be devoted to the support in a seminary of a young man preparing himself for the priesthood. After the first beneficiary has been ordained another will be designated and so on in perpetuity.

Benefactors who have a preference for certain countries are free to mention them, they may even designate the seminary. If left at our disposal the fund is forwarded to one of the Bishops whom we know to be in great need of clergy and it is invested by him. The Bishop designates also the young man who will be the beneficiary of this charity. The latter must send his photograph to his benefactor, write to him once a year and pray for him every day. When a priest he will offer a Mass once a year for the person who has enabled him to answer the call of Providence.

We remind our charitable readers that one thousand dollars will found a burse in perpetuity and sixty dollars will support a student for one year in almost any seminary of the Far East.

A priest of the Diocese of Spokane who has been paying for the last four years for the support of a student in the Vicariate of Kuichow (China) received word a month ago that his protegee, the Rev. J. B. Kao, would be raised to the priesthood on the feast of St. Michael, September 29th. He was so overjoyed that he offered immediately to pay for the support of two other seminarians.

HOW true are the following words regarding the saving of money. "A buried treasure is as useless as a powerless engine. Dollars don't have to be buried in the ground to be useless. You can bury them in any other hiding place; but once you bury them they cease to work—they are useless. A banked dollar is a powerful dollar. It is a working dollar, a producing dollar. It works for you and your country." We might add to this: Give it to the Propagation and it works marvelously—it works for you and for God, for your soul and the salvation of others.



AMERICA

LOUISIANA It is with justifiable pride that Rev. S. J. Kelley, a Josephite Father, sends a photograph of a large group of children ready for receiving the Body of Our Lord for the first time. The location of this negro mission is in New Orleans.

"I am sending a picture of the First Communion class of our mission. Two hundred and thirty-nine children received their first Holy Communion. I could have had four hundred, but it was impossible for me to get them ready.

"We had to move out into the yard on this occasion, because the little church could not hold them all at the same time. The yard makes an ideal church in the summer time, but the roof leaks so badly when it rains and the sun shines so hot when it doesn't rain.

"I started this mission last October. A kind friend gave me a plot of ground on which was a double one-story house. This house I turned into a temporary church. It measures 26 x 69 feet. Into this building I try to get as many as possible for four Masses on Sunday.

CALIFORNIA At the Eighteenth Annual Convention of the Federation of the German Catholic Societies of the State of California which took place in September in San Francisco, the following worthy resolutions were passed among others:

Vocations.—Already there is a shortage of priests and religious, especially in the foreign missions, and this shortage will become still greater after war. We therefore beg and pray all parents, teachers and pastors of souls to increase their efforts conscientiously to awaken and to foster in the souls of the children in their charge vocations to the priestly and religious state.

Missions.—We earnestly exhort our members to contribute according to their means to the support of the foreign missions which are suffering heavily on account of the war.

We likewise recommend to their charity our own home missions, especially among the Indians and Negroes, and urge the support and spread of literature devoted to their cause.

CANADA Right Rev. P. Chiasson, Eudist, has been made Vicar Apostolic of the Gulf of St. Lawrence.

The two Eskimos who confessed to the murder of the missionaries, Fr. Leroux and Fr. Rouvière, have been sentenced to death, although a plea for clemency has been entered. They were pursued for

two years. It is the first time in the history of Alberta that a member of the Eskimo race has been called to answer to the courts of justice.

Clothed in their native habiliments of caribou skin, trimmed with white rabbit skin, the men were arraigned in the Supreme Court before the Chief Justice of Alberta.

The prisoners were brought a distance of 2,000 miles without handcuffs or leg-irons.

ASIA

Rev. Henri Lecroart, S. J., has **CHINA** been appointed coadjutor to Mgr. Maquet, Vicar Apostolic of Central Tche-li, with right of succession.

The prospects for the winter in Fr. Botty's mission, Manchuria, are very dark. For a long time his district suffered from drought. Not a drop of rain fell for a year. In the fields the planted seed did not sprout, and in many places the soil was so dry no planting was done. The natives prayed and walked in processions asking that the heavens be opened.

Then, finally, the heavens were opened and the floods came. The first deluge lasted forty-six hours, and when it had passed great devastation was done, including loss of life. A second downpour lasted thirty-six hours and many farms were utterly destroyed. The poor people are coming in troops to the mission asking for help. The severe Manchurian winter, when the thermometer drops to twenty or more degrees below zero, is at hand. Who can estimate the suffering in store for these afflicted people?

Sixteen little abandoned babies have just been adopted in the Canton mission, China, and have received sixteen nice Christian names, beginning with Mary and Joseph, ending with Aloysius and Gertrude, and including in the list, Patrick and Bridget. Thus the names of our great saints will become known in pagan China, and should some of the little ones wing their way shortly to Heaven, they will be quite at home in the company of the angels.

JAPAN For the first time there comes to us a letter from Rev. Joseph Marcel Andrieu, P. F. M., successor to Fr. Bertrand, who for twenty years gave most devoted care to the inmates of the leper asylum at Gotemba. After paying tribute to the memory of this heroic priest, Fr. Andrieu says:

"The hospital at Gotemba was founded in 1889 by Fr. Testevuide. Ever since

then, the charity of the faithful has made it possible for many lepers to receive comfort and consolation beneath its roof.

"Of the fifty-nine patients now in the hospital, forty-four are Christians, and the rest are being prepared for baptism. Leprosy still remains a practically incurable disease, but by using strong injections of chaulmoogra oil the malady is often greatly relieved and even arrested.

"But in most instances we can only make earthly existence of these sufferers as comfortable as possible, and it is marvellous to see the consolation, the patience and resignation they gain from the practice of our holy religion

INDIA The Most Rev. A. Bernacchioni, O. M. Cap., has been made Archbishop of Agra, Hindustan.

Rangoon, British India, is having gratifying success in preparing a native clergy. Fr. A. Sellos, P. F. M., says that five seminarians will soon be ready and six lay brothers will at the same time give their services to the missionaries.

A sad accident has just occurred among these seminarians. The eldest among them has just been drowned while bathing. The loss was a heavy one to the priests who are counting on these helpers, but soon after his death two more applicants presented themselves, and it seems as if they came as a direct consolation from Heaven.

BOOKS RECEIVED

St. Anthony's Almanac, 1918. Price 25 cents. Address: 174 Ramsay Street, Paterson, N. J.

Pagine d'Apostolato nell'Eritrea. Franciscan Mission, Asmara (Italian Africa).

La Société des Missions Etrangères. 128 rue du Bac, Paris, France. Price 40 cents.

En butinant—Scènes et croquis de Mongolie. Par le Rév. Joseph Van Oost, of the Belgian Foreign Missions, Shanghai.

The Belgian Missionaries of Scheut, Bruxelles. Published at 63 Stamford Hill, London, England.

Les Soeurs Grises dans l'Extrême Nord. Par le R. P. Duchaussois, O. M. I., Edmonton, Alton.

The Christian Movement in the Japanese Empire. (Japan, Korea, Formosa.) A Year Book for 1917. Published by The Federated Protestant Missions, Tokyo.

The Martyr of Futuna (Blessed Peter Chanel). Published by The Catholic Foreign Mission Society, Ossining, N. Y. Price \$1.00 postpaid.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH-

THE

GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation: *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the Annals of the Propagation of the Faith.

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Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

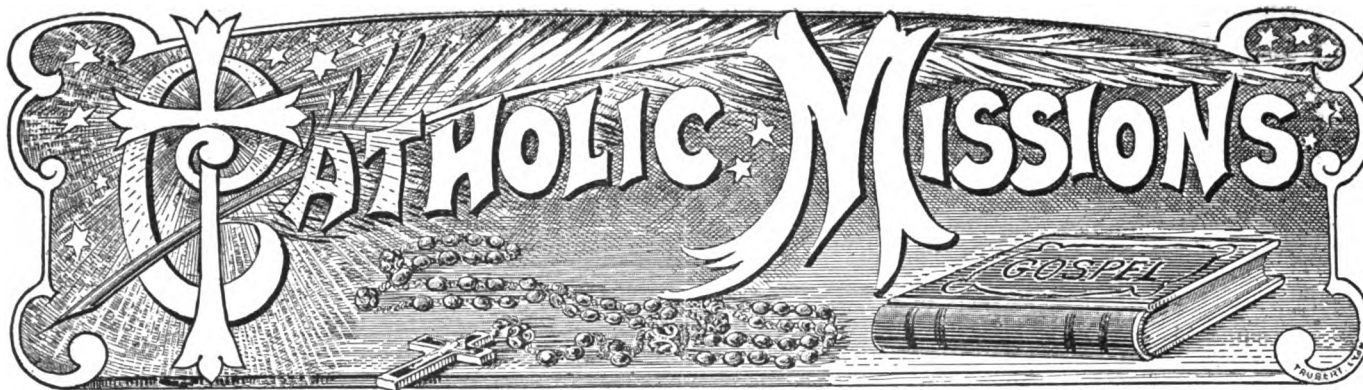
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February, April, June,
August, October, December

Subscription Price, One Dollar Per Year

Address: National Office of Propagation of the Faith
343 Lexington Avenue
New York, N. Y.



THE REVENGE OF THE POPPY

Rev. A. Botty, B. F. M.

China, so long a victim of opium, which was plentifully supplied by the poppy until the growth of that flower became an offence punishable by law, has now fallen a prey to another drug. Japanese vendors are bringing morphine into the country and reaping a rich harvest from its sale. A new campaign must be started if the unfortunate Chinese are to be saved from frightful degradation.

NOT long ago the poppy was condemned to death by a jury of China's most important personages. It was placed forever under the ban, and stringent laws, intended to suppress the pernicious flower, were passed and executed.

But the poppy is having a subtle revenge. True it no longer exists in its flaunting pride, and opium is a commodity difficult to secure. Yet a successor is creeping into common use, a successor upon which the law has not put its finger, or at least which some accommodating officials claim can be legally sold. This successor is morphine.

The use of opium was fostered in China by the English, who found there an avid market for their Indian product.

Morphine Has Been Brought to China by the Japanese

So widespread is the use of the drug becoming that not only are its victims to be found in large cities, but even in small country villages.

The Japanese vendors are making a large amount of money by their pernicious trade, to the great damage of the poor Chinese, who, not yet wholly free from opium poisoning, are becoming contaminated with another gangrene equally fatal.

form of a white powder. A capsule containing three hundred and fifty grains of morphine costs one hundred dollars and, together with the tax, represents a much greater value.

In its passage from trader to trader, each of whom desires as much profit as possible, the drug undergoes many adulterations so that the consumer, unless he be

Rich Enough to Buy the Original Package

at one hundred dollars, injects into his veins a veritable poison.

In the shape known to the initiated single injections cost from twenty to fifty cents according to the district. Everywhere the price is exorbitant considering the poverty of the country. In Mongolia, for instance, where a day's pay ranges from twenty-five to fifty cents, or in harvest time seventy-five cents, an expenditure of fifty cents for one dose of morphine is a heavy tax on the poor victim.

The morphine is administered by hypodermic injection; a light swelling appears in the spot penetrated by the needle and this is gently massaged until the drug has entered the circulation of the blood and its effects begins to be felt.

What are these effects? The first sensation is one of great strength and animation.



Morphine is sold in the ONE OF THE HAPLESS VICTIMS OF OPIUM.

Fatigue disappears, the appetite is increased, sadness vanishes as if by magic, work seems only play. In short the morphine has infused the weary creature with a new life.

But alas! This new life contains the germ of death. The day has not passed before the poor dupe

Gives Way to Dreadful Lassitude

The whole body reacts, and the agony equals the former exhilaration or rather exceeds it in intensity.



POPPY FIELDS AS THEY ONCE LOOKED IN CHINA

The craving for morphine, once started, becomes more and more imperative. After a month's use of the drug, the habit becomes fixed and the chains of the poor slave are firmly riveted. The countenance changes, strength yields to torpor and weakness, the intellect becomes dull, and one thought only fills the brain—to secure more and more morphine.

Women have become addicts as well as men. Children are born with the deadly appetite, and in order to prevent them dying in convulsions it is necessary to inoculate the new-born infants with morphine, thus making them victims for life.

What are the causes, the temptations that lead our poor people to thus destroy themselves? Bad example plays a strong part in their destruction. The temporary strength yielded by the poison persuades these ignorant minds that they will accomplish more in the world if thus exhilarated.

Although human wrecks abound everywhere, the novice does not seem to see the results of the vice, but only the beginning.

Another potent reason is that the quack doctors who abound in the country make constant use of morphine in their practice. The patient finding himself thus happily relieved of pain demands the name of the swift remedy. Perhaps the physician refuses to tell the secret of his cure, but in the end the patient dis-

covers the name of the remedy and takes to treating himself.

Sociability is another means of sowing the evil seed. If a drug fiend receives a visitor he considers it hospitable to pass the hypodermic needle as he would pass a cup of tea.

Lastly there are persons who take to morphine through a kind of despair. A poor pagan woman, brought to the extreme of misery through the habits of her husband, feels that she, too, may as well purchase a few hours forgetfulness at the same cost. She sees her wretched children starving around her, she knows that in the end she and they will perish of want. Therefore, in desperation, she puts them asleep with the drug and grasps what happy dreams she can in the same way.

Trade also suffers from the poison, especially the horse trade. A despirited, broken-down animal after a judicious dosing with morphine becomes so sprightly that

He Deceives Even the Sharpest Eyes

and brings an accordingly high price. Cheated often by this expedient the would-be purchasers now safeguard themselves by placing the horse under observation for two or three days and if at the end of his seclusion he shows a painful trans-

formation the deal is off.

Large sums of money are made by the illicit dealers in morphine. Usually a small quantity is secured each day, so that if the police make a seizure an excuse may be offered that the dose is only a medicinal one. This necessitates much journeying to the source of supplies but the trouble is covered by the immense profits.

One Japanese is known to make a thousand dollars each month, and smaller dealers do correspondingly well. In fact, East China is infested with a swarm of illicit traders that are doing incalculable harm to the district.

The diabolical vendors begin by giving away enough to catch their poor victims in the net. Before long money begins to pour in. And when the morphine fiend has no more money he sells his wife and children. They are becoming a form of currency and are known as "fong-siu." A certain Christian purchased five pagan children in one month whom their parents wished to realize upon for morphine.

Let me give one horrible example of the depths to which a Chinaman can be brought when he has become a drug addict. A poor wretch long incapacitated by his habit had sold all his belongings, his wife and two daughters in order to obtain the white powder

that meant his life. There remained to him only a little boy of four years—thin and sickly from want.

This unfortunate child was taken by his father from village to village, but no one wanted to buy the forlorn boy. Enraged at his lack of success the father finally flung the child on the ground and seizing a rock smashed his skull. Then he stripped the clothes from the dying one and sold them for the few pennies they would bring.

My readers are no doubt wondering that the law permits such traffic. It does forbid the sale of morphine, but the ways of evading the law are many. Thus when the police come to inspect the house of a person, known to be selling the article, the most rigorous search reveals nothing.

The apothecaries have a license to sell drugs and the small quantity they display comes within their rights. They do not state that the small quantities are constantly renewed, and of course bribery of officials is not unknown. Often the morphine victims are arrested in numbers and fined or imprisoned, but this does not eradicate the habit.

Here in Monogolia, the mandarin of the city of Three Towers took drastic means to banish the evil. He announced that every drug user would get a severe taste of the bastonade. For eight days

The Knights of the White Powder

felt and heard the sound of blows on bare backs. They fled in haste to a district beyond the mandarins' reach, and proceeded to spread the evil among the poor country people.

Hand in hand with drug taking goes thievery. The exorbitant price of the powder compels all but the very rich to steal if they would satisfy their appetite. In short the morphine habit brings every evil in its train. Two years suffices to bring a man owning a little farm and a cottage and living in comparative comfort to actual beggary.

Thus morphine is a new menace to poor China. It is waging a terrible and seemingly a successful war and the gains of the battle are going to strangers. The campaign against opium has just ended; that against opium barely begun, and after opium—what?

A Reproduction of the Scribes and Pharisees

There seems to be a cause for rejoicing in the Chao-yang Khowkhor mission, China, and its good shepherd, Fr. L. Werner, writes that he never had so many catechumens as now. Eight villages have expressed a desire to know the true religion. In one village of seventy-five families, and another of forty-two families, a grand house-cleaning took place, and idols, images, papers printed with superstitious emblems were cast out and burned. It will take a little time to fill these people with a truly Christian spirit, but the prospects are of the brightest.

The scholars, or intellectuals, are still hard to reach. Puffed up with pride, they see no beauty in the Catholic Faith. They are the pest of China, and correspond to the Scribes and Pharisees of the Bible. It is the poor, simple Chinese who open their hearts to conversion.

prayer alike render us participants in the greatest of benefits, in the highest of glories, the conversion of souls and the spread of the reign of Jesus Christ."

Just now, when there is so much talk of preparedness, Catholics may learn a lesson and give aid and comfort to the missionaries who are on the firing line, not to destroy but save men and restore peace to the world.

The Stress of the West Bengal Mission

The West Bengal Mission, founded by Rev. F. Perier, S. J., is one of the very important missions of India. With a vast population a goodly number of apostles is needed, but the thinning out of the missionaries coming as a result of the European War robbed the Bengal Mission of no less than twenty-five of its devoted priests, and the stoppage of alms from Belgium has created a situation that most men would have qualified as hopeless. That the Belgian Jesuit missionaries could still stick to their guns, is owing to the splendid lead given them by their gallant Superior.

Fr. Perier meanwhile wonders if his depleted band can hold out till reinforcements be forthcoming—for both men and munitions are running short. "All my endeavors to get more missionaries from other quarters have failed miserably," he writes, "and this year subscriptions do not cover even the fourth part of our expenses. But," adds Fr. Perier, "let us trust in Providence." And who can doubt that such confidence will not be justified?

True Love for Souls has no Boundary Lines

Fr. Monsabré, a master of the spiritual life, was keenly alive to the needs of the foreign missions. He realized that the love of God and souls has no boundary lines. "Let us then, both by our alms and prayers, help the soldiers of Christ," he wrote. "They have chosen the most perilous outposts of the Kingdom of God, and let us be their invisible angels, their comrades in the battle. The Church asks but little of us, a short prayer, a slender alms. But alms and

PROMISING THINGS IN BOUROULI

Rev. Joseph Déry, Af. M.

How can a missionary say "no" to a group of eager natives who beseech him to give them a catechist that they may be instructed in the Faith he is preaching. He simply cannot do so, and he gives a promise blindly, trusting that Providence will somehow let him keep his word and save his reputation. This is what Fr. Déry has done in Bourouli and trusts that he may not be placed among the members of the Ananias club.

BOUROULI is one of the Uganda provinces in which the banner of the Church has been most recently planted. It is bounded on the north by the Nile River and by a bend of the Kafou River. It has about twenty thousand inhabitants and is governed by Protestant chiefs. Of late, however, a considerable number of the natives have declared themselves in favor of Catholicism.

Not long ago I had the pleasure of making a tour through this district and found my experiences most interesting.

First of all I must present to you my faithful companion, Joseph Moubirou, who went everywhere with me and who served me in varied capacities from acting as altar boy to conveying me across streams on his shoulders.

Joseph is the son of a Protestant chief. Born at Kabowa, near the capital of Uganda, he was

Baptized Under the Name of Jonathan

and later received instruction in the college at Nami-rembe. He often passed our station at Nandere but though curious his prejudice was stronger than his curiosity and prevented him from coming to see us.

In 1914, however, he met one of our Fathers who, struck with the intelligence of the youth, said to him: "My dear boy, how I wish you were a Catholic."

These words seemed to touch the lad's heart, and thenceforward he cultivated the acquaintance of the missionaries.

It was in 1915 that I came in contact with Moubirou, and I at once remarked

The Beauty of His Character

I spoke to him of our Maker, of heaven and of the only true Church, but I hesitated to mention conversion, as the subject was such a delicate one. For a month our friendship progressed in this manner and then one evening I whispered softly in the lad's ear: "My friend, are you to remain always Jonathan?"

"Jonathan is no more," answered he, at once. "You are going to give me a new name and that very soon, too." He had decided upon conversion.

During the succeeding six months I spent a half hour with him every day, teaching him the catechism, consoling him in the persecution he was enduring from his family, admiring his intelligence, and most of all his sweetness and love for our Divine Redeemer.

Then, finally, I received his abjuration and baptized him conditionally, giving him the name of Joseph.

And now that you know how noble a companion I had on my travels, let me tell you something of Bourouli, where we hope to plant the seed of the Faith plentifully as time goes on. Although under the rule of Uganda, the natives belong to the Banyoro race and the Christians are gathered at the recently founded station of Moulaje.

My first stop after crossing the frontier of Bourouli was at Bourwandi, situated on a branch of the upper Nile. The temperature and the scenery reminded me



A WHITE FATHER GIVING CHRISTIAN BURIAL TO A VICTIM OF THE SLEEPING SICKNESS

of the Red Sea. A glaring desert surrounded us, yet we were told that within a radius of four hours' march dwelt two thousand souls. What a spot to support life in! yet the natives were somehow managing to exist.

With evening came a breeze and a slight mitigating of the heat, but with evening came also millions of mosquitos to serenade my ears with their music and

to draw upon my blood for their refreshment. The moon rose majestically in the sky, and in its radiance we knelt and recited the rosary for the poor souls dwelling in this burning wilderness without knowledge of the Heart that loves them so well.

When the time for repose came the porters sought the shelter of a group of banana trees, and the four Christians of the party shared my tent with me. At midnight a terrific storm broke upon us. The men thought we were being attacked by the big guns of the enemy, but the noise proved to be thunder. A deluge

compassionate the fourteen hundred souls under his care

And Send Them Spiritual Food

Have I transgressed against obedience? Have I told a falsehood or indulged in deception? Learned professors of theology I leave the case in your hands. Pass upon it, and know also that if I erred in this case it was not the only time.

Moving from this centre to another five hours' distant I found the village of Kakola, also under a Catholic chief. He received me cordially and presented me with gifts of pineapples, eggs, and chickens. He furthermore explained that there were fifteen hundred souls scattered in the jungle like sheep without a shepherd.

He would not let me depart until I had promised to send him a catechist to teach these neglected creatures and reclaim them from savagery. I said that I would send him one!!! *Mea Culpa*. Two grave offenses committed in one day, and the end not yet. However, my conscience allowed me to sleep that night so soundly that I did not hear the elephants that ram-



WHERE THE COOLING WATERS FLOW

of rain fell and then, as suddenly as it had arisen, the storm abated.

The next day found us on the march, our way being through grass as high as our shoulders and wet from the deluge of the night before. To spare my *gandoura* I took it off and rolled in a bundle to be carried in safety. My costume then consisted of

A Toga of Yellow Cotton

in which I proceeded swiftly and comfortably. There was no danger of my scandalizing anyone but the elephants who were near in large numbers; their ears, however, are sharper than their eyes, and I believe they gave no heed to my bizarre appearance. At any rate they allowed us to pass unmolested, and in due time we reached the village of Nalubobya.

The chief of this place is a venerable catechumen of sixty years who has offered the Fathers land for a chapel and who would like to have a resident catechist.

The prospects of satisfying the desires of this worthy native is not bright. The last letter I received from our Vicar Apostolic, Mgr. Streicher, bemoaned the shrinkage of his budget and ordered me to diminish the number of my catechists.

Now, in spite of this command I have promised the good chief of Nalubobya a catechist, trusting that the Providence which nourishes the birds of the field will

paged in the banana groves near by.

Have I said that I travelled when possible on my bicycle? If not I must say here that

This Useful Steed Plays an Important Part

in the life of an African priest. The porters follow behind on foot and at the resting places catch up with him.

It was on my wheel that I proceeded next morning, after two hours, arriving at Kiroulwe. This was really a triumphal entrance. A procession met me, and if there was no brass band, singing and shouting took its place.

Every once in a while I looked over my shoulder to see if the Prince of Gaul were not behind me. When it was borne into my mind that all this pomp was for my humble self, tears welled to my eyes and I put on my glasses to conceal my emotion.

Kiroulwe is on a bend of the Nile that forms here a sort of lake. After our repast we got into a boat, made from a hollowed tree trunk and were refreshed by a excursion over its waters.

For nearly a mile we pushed our way through a growth of papyrus and then a full view of the beautiful basin was presented. The boats of many fishermen dotted the waters and the natives seemed to be busy securing their catch.

An excellent catechist, possessing the heart of a true

apostle has charge of Kiroulwe. Every day he instructs a hundred or more catechumens, teaches children and does some preaching.

The Poor Man Has His Hands Full

in keeping a growing flock supplied with spiritual food. He besought me to send him an assistant catechist. You know what I said—yes, once more.

Following my stay at Kiroulwe I pushed on to four or five other villages. No need to describe the conditions—they were all practically the same: an increasing desire among the natives to have instruction in our religion and a tentative promise on my part to gratify their laudable demand.

Adventures typical of Africa varied the monotony of the way. Once I attempted to shoot some antelopes that stood near the path but my aim was not good

and I only succeeded in frightening them away. Sometimes I slept in my tent with the glory of the wonderful African sky, dotted with a million stars, to uplift me before sleep came. And again I found shelter in the more or less pretentious home of the catechist.

But in every stopping place I found the same conditions. Without doubt the Bourouli country

Will Make a Profitable Field

to cultivate, if our men and means permit us to undertake the work on a sufficiently large scale. Possibly the natives cannot understand why we are so slow in coming to their aid. As for me, I have not the heart to discourage them in their most praiseworthy hopes and ambitions and so I promise better things, trusting that through some miracle I shall not be proved guilty of the fault of Annanias.

Conditions in East Africa

Fr. Witlox, East Africa, reports success in spite of many trying circumstances and hard poverty. His letter is a sample of many we are receiving these days. All report that their work is still going on, but poverty and, even in some places, hunger are pressing them hard.

"Just a few lines," he writes, "to tell you how we are going on at present. Our mission is progressing with regard to adherents. The last four months I had the happiness of baptizing eighty-four, and many new pupils entered into our mission station. Of course, the war does us a lot of harm. It necessitated the closing up of some of my outside catechist stations. Not that they were in the fighting line, but for the simple reason I could not pay the native catechist. Four hundred and fifty-three strong boys have been taken from my school for the carrier corps (porters in the war district), but thanks be to God, we have still over fifteen hundred to look after. Perhaps I wrote you formerly that I was accustomed to beg native food for my native pupils, but I will be free this year because here will be a scarcity of food. What now, you will say? Well, 'Deus providebit.' My only hope is my good benefactors in America. I wrote you a long time ago if you would help me to get the house organ. Well, we had better leave that alone, as I had to spend my money for food for the pupils. I would be most grateful if you could find a way of helping me. If I ever wanted it, it is at the present."

"Suffer Little Children"

Saving the children is almost the first task missionaries set for themselves. Fr. Joseph Van Oost is pastor of Salatsi, Shansi, China. He has a school and an orphanage and besides was supposed to have an unlimited supply of rice by his people. Demands were made upon him constantly, for his people were hungry

and he could not see them die, so he borrowed to the limit of credit and when he wrote his letter, from which the extract below is taken, he had a lone two-dollar bill.

"My principal concern just now," he writes, "is the little children. The nurses must be paid promptly or they quit and threaten to abandon their small charges. We cannot care for the little ones without nurses, so they have us at their mercy. The pagans have no hesitation about abandoning their infants. Especially now, when famine is pinching everyone, they bring the tiny babies to us, demanding twice the usual amount. Of course this condition cannot be understood by mothers in favored lands, but here we are dealing with pagans. Here they murder their children, but fear to injure a dog, for he is protected by the divinities and his life is sacred. They wonder why we are so good to 'useless and helpless' little ones, though I think the majority feel a stirring of gratitude in return for the shelter we offer their children."

Wretched Condition of Indian Converts

The following is a letter from one of our Indian missionaries:

"I am sure that you have heard a good deal, dear Father," writes Fr. Cotta, "about the poor condition of the Indian converts who, as a rule, come from a low and poor class. Now it happens that my Christians belong to the lowest and poorest caste, called 'Mahars' and 'Mahangs.' Later on I shall try to write to you about their conversion, their habits and religious practices; and so, for the present, as their needs are urgent, I limit myself to telling you that their poverty is so great that the priest has to give them almost everything, especially to the children; for the father is the only one in the family that works, and he earns about six rupees, or two dollars, a month. With this sum he has to live and support his wife with six or eight children. You simply can imagine what must be their misery!"

"Since the war every European help has stopped, and we are thrown on the charity of Americans to help us out. It is a sad lot to have to work for this poor people without help from abroad, and the worst thing is that they may go to the Protestant missionaries, who used to give to converts lots of money. I know that you have at heart the propagation and conservation of true Faith."

THE ORDER OF SAINT BENEDICT AND THE FOREIGN MISSIONS

Rev. Dom Maternus Spitz, O. S. B.

From this article we learn how much mediæval Europe owed to the Benedictines who were instrumental in freeing it from the darkness of paganism and giving it the civilization and freedom of Christianity. While in no sense a missionary order, the Benedictines of today follow an active propaganda in our own great West, in South America, in Africa, in Corea and in several other mission countries.

WHEN in the fourth, the fifth and the sixth centuries Goths and Huns, Vandals and Lombards, Franks and Saxons poured their devastating masses of fierce warriors upon the Roman Empire, seeking new and pleasant lands, the political and religious aspect of Europe underwent serious changes.

For as wave after wave swept across the stage of the world, the old Roman Empire which was believed to be permanent and unalterable began to shake, to crumble to pieces until at last there was left no real vestige of that vast empire except the name.

Cities Had Been Razed to the Ground

libraries and records were scattered, buildings and works of art were destroyed, whole provinces overrun and land laid waste, Roman culture and civilization had fallen back into a state of barbarism or semibarbarism. All that the Romans had built up during so many centuries was gone, and Europe was left a wreck and a ruin.

But young and vigorous nations rose up and carved out their destinies and slowly, patiently and painfully built up a new society upon the ruins of the old world. Religion came to the rescue and the Church lent a helping hand in the reconstruction of Europe.

Whilst the echo of the devastating invaders was still sounding and the dreadful tale of treachery, corruption and bloodshed went on, there appeared upon the stage a man of God who was destined by divine Providence to play an important rôle in the reconstruction of the pagan world, to reclaim these savage tribes from barbarism and to set them on the high road of civilization, to lead them to the fold of the

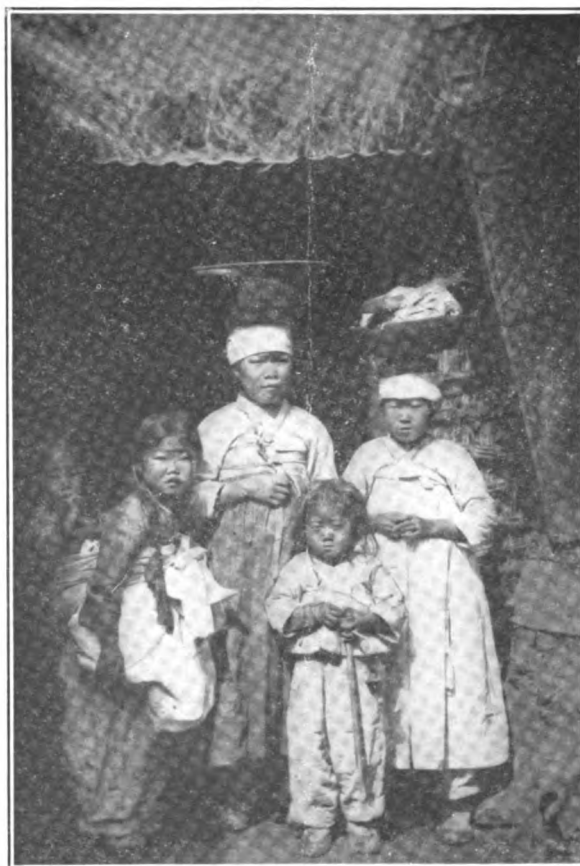
Church, and finally to make them apostles and instruments of grace to convert other races, tribes and peoples.

This man of God was St. Benedict of Nursia (480-543), the founder of Western Monasticism, who having died to the world in the solitary cave of Subiaco went up to Monte Cassino, "the Sinai," there to promulgate his new code of laws which for centuries to come were to be the foundations and principles upon which European legislation and civilization rested, whilst

His Monasteries Became the Bulwarks of Culture and Learning

and the centres of missionary propaganda. True, the Order of St. Benedict is not and never has been a Missionary Order in the modern sense of the word, nor has its founder laid down any written regulations as regards missionary work, yet at no time during the course of fourteen centuries has the latter been excluded from its scope.

From his biography we know that St. Benedict himself preached the Gospel to the pagans in the neighborhood of Subiaco and Monte Cassino, and that he instilled the spirit of a Christian Apostolate into the hearts of his disciples. In the lifetime of St. Benedict and after his death the sons of the noblest races in Italy, and outside and the best of the converted pagans, came to Monte Cassino to become his disciples, to rally around his standard of peace and then to go forth as missionaries to spread faith and peace, light and life, freedom and charity, the word of God and the genius of man amid the despairing provinces of the destroyed



THE BENEDICTINES ARE ESTABLISHED IN COREA

empire and to carry the torch of faith into the very regions from which destruction had come.

What the haughty Alaric or the fierce Attila had broken to pieces the monks of St. Benedict brought together and made to live again. The solitary hermitage of the Benedictine missionary became a cell, the cell developed into a monastery with a school and a farm and finally into a stately Abbey, which became a refuge of the downtrodden, a home for the poor, a meeting place for schools, the nucleus of a village, a town or city, the centre of missionary enterprise, a beacon of Christian civilization.

For five centuries from the time of Gregory I. (590-604) to Gregory VII. (1073-85) almost every occupant of the papal chair was a monk and a supporter of

This Christian Civilizing Movement

Almost every province invaded by the barbarian invader was in turn invaded, conquered and incorporated into Christendom by the disciples of St. Benedict.

Augustine in England, Boniface in Germany, Anscar and Aubert in Scandinavia, Suitbert and Willibrod in Holland, Amandus, Remaclus and Ursmar in Belgium, Ruppert, Emmeran and Virgilius in Bavaria and Austria, Adalbert and Anastasius in Bohemia, Pilgrim and Wolfgang in Hungary, Gall and Pirmin in Switzerland, Leander and Isidore in Spain, Bruno in Prussia and Benno among the Slavs, and finally Lawrence Kalfon and Rudolph in Iceland are all names of great Benedictines who must be regarded as the first to lead the nations from the darkness of paganism to the light of the Christian faith and to the blessings of a civilized life.

It is estimated that in France alone about three-eighths of the towns owe their existence to the work of the Benedictine monks. In turn these converted Goths and Saxons, Lombards and Burgundians, Franks and Normans became apostles to other nations to spread the faith, to defend the Church, to transform society, to confirm civilization, to conquer and to bless lands which neither the Roman eagles nor the Apostles had reached.

And even beyond the boundaries of Europe the sons of St. Benedict went in the days of the Middle Ages. In the times of Charlemagne and during the

Crusades monks of Monte Cassino and Cava, of Cluny and of other centres founded some twenty monasteries in the Holy Land.

After the rise of the Franciscan and Dominican Orders in the thirteenth century, however, very little is known or heard of Benedictine missionary work. At the close of his reign, Pope Innocent VIII. (1484-1492) in response to appeals sent to the Holy See by the Greenlanders sent the Benedictine monk Matthias as Bishop of Gardar to Greenland, and on his second journey to the New World, Alexander VI. took pains to provide Columbus with missionary priests for the evangelization of the native races, and they were placed under the jurisdiction of the Benedictine Bernard Boyl,

upon whom Alexander VI. conferred all the powers and privileges which they needed for the success of their holy enterprise. In 1581 a Brazilian embassy arrived from Bahia at the Benedictine monastery of St. Martin de Tibães, where the Portuguese Benedictine Congregation was assembled for the General Chapter, soliciting help from the

Sons of St. Benedict for Brazil

But during the so-called Reformation, during the time of Josephism in Austria, of the Revolution in France, the Secularization in Germany and the civil feuds in Italy, Spain and Portugal, the Benedictines shared the common fate with the other Religious Orders in Europe. After its revival, however, the members of Congregations, Abbeys, Priors and mem-

bers increased and today the Benedictine Order numbers fourteen Congregations with 150 monasteries and 6,500 members. The Order was able to extend its branches across the oceans once more, and following the traditions of the past to take its share in the Apostolate of the Church.

Between 1832 and 1854 it took root in Australia, in 1846 in the United States of America, in 1889 in Africa, in 1894 it was revived in Brazil and ever since foundations have been made in the East and in the West, in the North and in the South, in Palestine and Corea, in Cuba and the Philippine Islands, in the West Indies, in the Argentine Republic and Canada, and Benedictine missions have been opened among the Negroes in Africa and in America, among the Indians in Brazil and North America and the yellow race in Corea.



CUTTING A DASH IN ZANZIBAR

Under peculiar circumstances the Benedictines opened missions among European colonists in Australia in 1832, which was then depending upon the Vicar Apostolic of Mauritius. Among the pioneers we find Fr. William Bernard Ullathorne of Downside Abbey, who had been appointed Vicar General of Australia. Three years later he was followed by some more Benedictine missionaries, among them Fr. Bede Polling who in 1834 made the first Vicar Apostolic of Australia and in 1842 the first Archbishop of Sidney.

But owing to the urgent needs among the colonists, the English Benedictines were unable to devote themselves entirely to the work of converting the aborigines, though both Fr. Ullathorne, Bishops Polding and Vaughan did everything in their power for the conversion of the natives especially among the Burraborang tribe.

The evangelization was reserved to their Spanish brethren of the Abbey of St. Martin of Campostella. Expelled from their peaceful home by the Liberal government in 1835 Frs. Joseph Serra and Rudesind Salvado found a hospitable shelter in the Benedictine Abbey of La Cava near Naples from 1835 to 1844. On application of Mgr. Brunnelli, Secretary of Propaganda for missionary work, they were referred to Mgr. Brady, the newly appointed Bishop of Perth in Western Australia, who was then in search of willing helpers.

Among the twenty missionaries who accompanied Mgr. Brady on his return were six Benedictines. They left Gravesend on September 17, 1847, and landed in Australia on January 7, 1846. Invited by a Catholic colonist, Captain Scully, the

Two Spanish Benedictines Went to Western Australia

and after unspeakable sufferings, hunger, heat and extreme poverty they cleared the land, persevered and in 1847 after some fruitless attempts laid the foundations to a monastery of New-Nursia. In 1849 Fr. Serra was made Coadjutor to Bishop Brady of Perth, whilst Fr. Salvado, in spite of all remonstrances, was appointed Bishop of Victoria.

When after the death of Mgr. Brady he was appointed as successor to the bishopric of Perth he declined to be free for his apostolic work. On March 12, 1867, New Nursia was made an Abbey Nullius direct under the Holy See and a district round the Abbey covering a large area was made a Prefecture Apostolic under the jurisdiction of the Abbot. Abbot Salvado died in Rome on December 28, 1900, at the advanced age of eighty-six years of which fifty-four were spent in the Apostolate of the Aborigines in Western Australia (1846-1900).

In 1902 Abbot Salvado was succeeded by Fulgentius Torres of Mont Serrat who was also appointed Apostolic Administrator of the Vicariate of Kimberly. Abbot Torres divided the Prefecture of New Nursia into six districts, built two new stone churches, opened a high school for girls at New Nursia and opened a

new mission in Drysdale, which was successful for a while.

This latter was destroyed by the natives in 1914 when two priests and six brothers were killed, but has been reopened again. Bishop-Abbot Torres died on October 10, 1914, and was succeeded by Abbot Catalan who was also appointed Vicar Apostolic of Kimberly on June 30, 1915. The Benedictines of New Nursia have under their charge 3,500 Catholics, 16 priests, 27 brothers, 15 sisters, 4 principal and 11 outstations, 13 churches and three elementary schools.

Benedictines of the Abbey of Ramsgate with Mgr. Luck (1882-96) carried on missionary work for a time among the Maoris in New Zealand. Foremost among the pioneers of the Benedictine Order in the nineteenth century ranks the Right Rev. Boniface Wimmer, a professed monk of the Abbey of Metten in 1833. Accompanied by four students of theology and fifteen other young men he left Munich on July 25 1846, and a few years later laid the foundations of the American Cassinese Congregation in the United States in the now famous Arch-Abbey of St. Vincent's, Pa., which was made an Abbey in 1855. The Congregation numbers nine Abbeys and two Priories with some eight hundred religious priests and brothers who are doing missionary work in twenty-seven dioceses of the United States.

Seven years after the landing of Fr. Wimmer, Swiss Benedictines from Einseideln settled in the state of Indiana and founded the Abbey of St. Meinrad on which depend six Abbeys and two Priories. The first Abbot of St. Meinard, Martin Marty who died in 1896 became in 1877

The Founder of the Missions Among the Sioux Indians

in Dakota and was made Vicar Apostolic in 1879. Of the 4,000 Sioux who are settled in the Reservation 3,000 have so far been baptized, and this tribe has also given to the Order the first Red Indian Benedictine in the person of Dom Bede Negahnquet.

In 1872 Bishop Hogan of St. Joseph's appealed to the Benedictines of Engelberg (Switzerland) for a foundation of the Order in Missouri and Frs. Fronin, Conrad and Adelhelm Odermatt founded a monastery at Conception (1873) and New Engelberg (1876), thus laid the foundation to the flourishing American-Swiss Congregation. Since 1900 members of the latter are carrying on the Apostolate among the Nootan Indians in Vancouver.

The Benedictine monasteries in Brazil consisting of seven Abbeys and four Priories united themselves into the Brazilian Congregation in 1827. But since 1855 they were not allowed to receive any more novices and were thus condemned to a slow death. When however in 1889 separation of Church and State was proclaimed in Brazil, they once more obtained full liberty of action and the ten survivors of the Congregation under Abbot General Machado appealed to Rome for help (1890).

Pope Leo XIV. entrusted the restoration of the Order in Brazil to the Congregation of Beuron. On August 17, 1895, four Benedictine priests, two priest novices and brothers set out under Dom Gerard van Caloën to undertake the work. In less than twenty years Abbot Caloën, Arch-Abbot of the Brazilian Congregation and Titular Bishop of Thocaea, has been able to revive the old monasteries as well as to found new ones.

The Brazilian Congregation numbers seven Abbeys, seven Priors and six smaller houses with some two hundred members. In 1907 a large mission field covering an area of 73,000 square miles with 6,000 white immigrants and 50,000 pagan Indians in the Rio Branco and the Rio Pardo districts was entrusted to them, where Fr. Achaire Demuynek and Bede Goppert (1911) started the missions which number today about one thousand converts.

Benedictines have also opened up new fields in Cuba, the Philippines and the Argentine Republic and look after the spiritual welfare of both colonists and immigrants.

In Africa several attempts to plant the Order have been made: 1820 in the Cape Colony, 1830 on the island of Mauritius and 1860 in North Africa. Today we find them engaged in missionary work in the Belgian Congo, Prefecture of Katanga 1910, in the Prefecture of North Transvaal (1911), in the Vicariate of Dar-es-Salam and in the Prefecture of Lindi.

Since the year 1884 a special Congregation has been added to the Benedictine Order, whose chief aim and object is missionary work among the heathens. This is the *Congregatio Ottiliensis, O.S.B., pro missionibus exteris* or St. Benedict's Missionary Society of St. Ottilien

Which Was Founded by Father Andrew Amrhein, O. S. B.

with the approbation of Leo XIII. on June 29, 1884. It first started in the old monastery of Reichenbach, then exchanged that place for Emming (1886) and finally settled at St. Ottilien (Bavaria) in 1893.

Although severely tried by extreme poverty and other initial difficulties the monastery has flourished, was raised to an Abbey in 1902, to an Arch-Abbey and Motherhouse of the energetic and enterprising Benedictine Missionary Society, which today numbers three Abbeys, two Priors, three missionary colleges in Europe, one Vicariate Apostolic and one Prefecture in East Africa, and one Abbey at Seoul in Corea. The Society numbers 120 priests, two hundred brothers, about one hundred clerics and novices and 300 students for the Order.

On November 16, 1887, Propaganda entrusted to the Benedictines of St. Ottilien a district which was separated from the Vicariate of Zanzibar. One priest with nine brothers and four sisters set out in November, 1887, and founded a station at Pugu in the beginning

of 1888; this was destroyed by the Arabs in the following year, two brothers and one sister were killed and three brothers and one sister taken prisoners.

In 1891 the mission was re-started and was raised to a Vicariate in 1902. Everything promised a bright future when in 1905 a revolution broke out, during which four stations were destroyed, the Bishop, one priest, two brothers and two sisters were killed. In



THE SIOUX INDIANS OWE MUCH TO THIS ORDER

1906 the work was resumed and made such progress that in 1913 the Prefecture of Lindi was detached from the Vicariate of Dar-es-Salam. The number of native Catholics rose from 835 in 1897 to 11,609 in 1913, the schools from five in 1897 to 500 in 1914, with 24,300 children; in 1914 the missions numbered 31 priests, 54 brothers and 58 sisters.

At the request of Bishop Mutel of Corea the Benedictines of St. Ottilien made also a foundation at Seoul, the capital of Corea, in 1909 which was raised to the rank of an Abbey in 1913.

Here They Conduct a School for Artisans

and later on it is intended to open a training college. In Asia or rather in Palestine the Order has two Abbeys, but so far are not concerned in missionary work.

Thus the sons of St. Benedict mindful of the words of their founder: "To prefer nothing to the love of Christ and to the work of God," and equally mindful of the practice of the Gospel precept of corporal and spiritual works of mercy, have always followed the example of St. Benedict and the time-honored traditions of his order.

As they have stood besides the thrones of Charlemagne, of Alfred and Otto forming with them Christian kingdoms and a new world, so they stand today at the side of modern civilizing Europe and America, at the side of the Negro and Indian, the Aborigines and the yellow-faced races, carrying in one hand the Gospel of peace, faith and truth and with the other hand bestowing the blessings of Christian civilization.

FEEDING THE LAMBS

Rev. Fr. Fastré, M. S. H.

I HAVE in my possession a large diary in which is inscribed many interesting facts concerning the thirty children I rescued from the dangers and discomforts of pagan surroundings to give them paternal care and a Christian education under my own roof tree. I trust they will read the book some day not only with interest, but with gratitude for the friends who made such a work possible. Perhaps, too, they will bestow a kindly thought on the missionaries who acted as instruments in their regeneration.

Although I have the history of thirty little chaps, I will choose only one to present to the public, but this is the most important one because it shows the influence that came into my life and led me to undertake the task of founding an asylum. This, then, is the story of *Singe Pleureur*, "Weeping Monkey," and I think you will admit it is pathetic enough to make almost any one want to set up an orphanage.

In a certain Canak village buried in the heart of the Papuan jungle, there existed a poor orphan boy in the last stages of starvation and neglect. Being left without either parents at the age of two years he had come under the charge of an aunt who paid no attention to him whatever.

As thin as a skeleton, covered with dirt, the little one rolled about in the mud or crept into the jungle to seek what sustenance he could.

About this time a new priest came from Europe to the nearby mission and manifested a desire to see a real primitive Papuan village. One fine Sunday then, taking his hat and his cane he made his way to the centre in question, which was called Asida, in quest of enlightenment. He saw and admired many new and strange things, and was about to depart when he caught a glimpse of a tiny skeleton form hiding behind a tree trunk.

Without longer disguising his identity, I will admit that the missionary with the inquiring mind was myself. Filled with amazement at the apparition I turned to a woman who stood near and said:

"What is that hiding behind the banana tree?"

"That is a boy; it is my son."

"What, have you children as young as that?" for the woman was elderly.

"Oh, he is only my adopted son. Since his parents' death he has lived with me."

I turned to the boy: "Come here, little one, and let me see you."

For response I saw an animated skeleton flying toward the high grass, in which he was completely hid.

"Bid him come here," said I to the woman.

"You see for yourself that he is afraid; he will not come."

"It is just because he is afraid that he must come. I wish to make his acquaintance and to examine into his pitiful condition. Try to get him to come back."

The woman thereupon began to coax, but speedily giving this up she called forth vituperations and threats and at last the child tremblingly came forth from his retreat.

Such a picture of wretchedness moved my heart. I caressed the orphan gently and succeeded in allaying his terror.

"Are you ill?" I asked; and he made a sign that he was not.

"Then perhaps you are hungry." Instantly the an-



NATIVE ABODE IN NEW GUINEA

swer came with an emphasis that left no doubt.

"Yes, I am very hungry."

"Well, that is easy to remedy. Come home with me and when you have eaten enough, perhaps, tonight or tomorrow morning you can go come again."

We set out without further parley and the little fellow, though only five years old, acted as my guide and showed that he knew his way perfectly through the high grass. We talked also, and I found him very bright for his age.

Arrived at the mission I sought the remains of my

dinner and had the satisfaction of seeing the famished creature refresh himself. An hour or so later, when supper was ready he ate again ravenously. My menu, though simple in the extreme, seemed to form a feast, and it was clear that he had never eaten such fare in his life.

At last night came, but my guest did not want to leave, and I had not the heart to send him forth. In the morning it was the same thing; he ate and played with the school children and refused to leave his happy quarters. In short, another week still found him under my roof, and while not yet fat, he had become a pretty little boy who seemed glad to be alive.

All the same I began to ask myself what I was going to do with this persistent visitor. He did not want to go and I did not like to send him away to die of starvation. Moreover he was bright and had learned the alphabet more quickly than the large boys. I decided to keep him until he was sufficiently

Instructed to Receive Baptism

And now I must relate a peculiar thing about this boy. He began to weep almost continuously, and apparently for no reason at all. It was as if all the pent-up misery of his brief life was finding vent in the relaxed condition of body and mind. Possibly at home he had never been permitted to cry as little children should, and now the belated tears were gushing forth. It was a sad sight.

One day we were looking at a book on natural history. One page contained a picture of a monkey which caught the boy's attention. "What is that?" he inquired.

"That," my child, "is something which resembles you, very much. It is a little monkey, and you are one. Moreover it cries all the time, like you, and so has received the name of Weeping Monkey. I am going to call you that until you stop crying."

The name pleased the child and clung to him.

At this time we possessed a school, composed of young Papuans from fourteen to sixteen years of age. It was the second of its kind. The first melted into thin air on the day I forbade the boys to attend a dance in the vicinity. They could not resist the dance and never came back to the school.

In this country the dance is one of the strongest lures of Satan. When the tam-tam sounds there is no longer any thought of heaven, hell, or religious exhor-

tation. The dance is on and all must run to the frenzied orgy. I say *all*, but happily there are a few who have now the grace to resist this temptation.

But, as I say, a second school had been founded and my Weeping Monkey, the youngest of the class, was attending it. One day a pupil fell ill, and as my medical skill could not save him, he died. All the pupils attended the funeral, and as I expected, never came back. My little Monkey disappeared with the others and I thought I had seen the last of him. However, it was his loss, not mine.

One evening, however, shortly after the disbanding of my educational force, an abashed looking individual came sidling into the mission. It was my charge, very weak and very hungry looking.

"Oh, I cried, "you are hungry and tired now so you come back to me. Well, eat your supper and go to bed, but tomorrow you will go away since you as well as my other boys deserted me for your own pleasure. I will keep you no longer."

The culprit meekly obeyed. As he was without companions I made him a bed in my own room, and hardly had he touched it

When He Was Sound Asleep

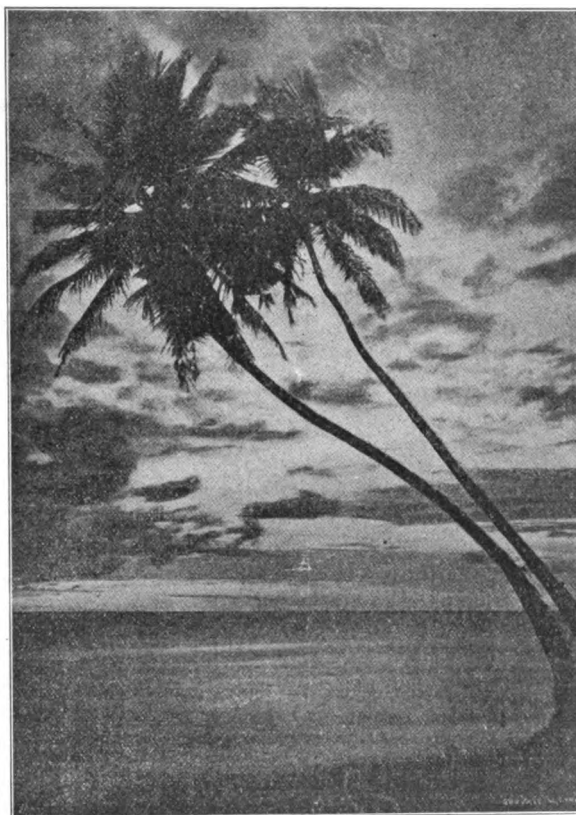
On seeing the small waif lying there so quietly, the coverlet drawn close under his chin, his arms crossed beneath his head as in a picture of the Infant Jesus I had shown him, my heart once more melted in pity.

"Poor little pagan," I murmured, "you remember that I told you to imitate the Divine Child, and now that

I have allowed you to sleep beside me, you have taken the posture of an angel in repose. Well, be assured that I will not send you away tomorrow, and if you try to go I may even prevent you."

And I continued my meditation in this strain: "Supposing I were to take several little boys like this one here, and make myself a father to them. It would mean some labor and suffering on my part, but after all, why am I here except to labor and to suffer?" The boys in the school were already contaminated by native customs when they came to the mission. If I could take them young enough I could plant the seed of religion deep in their souls.

It was the germ of an idea that had come to me there alone in the night—the idea of forming an asylum for waifs such as my Weeping Monkey.



EVENING IN THE ANTIPODES

In the morning the paternal and maternal instinct which had animated me during the night had not abated. I arose softly in order not to wake the child and went to say my Mass, taking care to lock the door behind me, lest the bird should fly away. Far from wishing him to escape, I was now afraid lest he should do so.

After Mass I returned and found the boy sitting on his bed and weeping softly according to his melancholy custom.

"Tell me," I said, "why do you cry like that? Are you ill?"

"No, I am not ill."

"Are you hungry?"

"No, not now."

"Did you find your bed uncomfortable?"

"No, I never slept in such a good bed."

"Are you thinking of your dead mother?"

"No, I am not thinking of my mother; besides you are my father."

"Then why do you cry, little Monkey?"

"I do not know why I cry. I am happy here. I was like the prodigal son. I ran away and when I returned you did not punish me, but instead you gave me a good supper and a good bed in your own room. This morning when you went out you tried not to wake me, and when you had gone I began to cry."

The boy who replied thus was barely six years old. Who would have the cruelty to banish him to the wilderness? If his little heart was full of unexpressed emotion, so was my own. I, too, turned aside that

He Might Not See My Tears

Since I had decided to retain my charge it was necessary to obtain some definite right over him, in order that I might give him the proper discipline and that he might know that he belonged to me. The next move then was to see the uncle who was next of kin. The name of this individual was Amo Kau, and he was a man of some importance in his village. I decided to treat him as a dignitary and thus obtain what I wished.

I went to see him and this conversation ensued:

"Amo Kau, there are two great men in this country, you and myself."

"Father, you speak wisely."

"I have learned to speak wisely by listening to you. Now, your little nephew is at my house. He

does not wish to leave me nor do I care to have him do so."

"My heart is lonely without him."

"I am sure of that. Therefore I have decided to offer a good price for the boy so that your heart may be comforted."

"But my heart is very sore indeed. How much did you intend to offer for the boy?"

"Fix the price yourself and if I give you what you ask, remember it is not as if I were purchasing an animal, it is to make you satisfied to have him with me, and that you may understand he belongs to me."

Amo Kau then began to haggle. With many sighs he spoke of the care he had lavished upon the boy, of the big pieces of pork he had given him and the ig-names.

"You may have given him fat, but I am sure you gave him bone, for he was nothing but a bundle of bones when I first saw him."

At that the man exclaimed in horror. He had fed the child abundantly and now an extra hatchet or bracelet should be

Added to the Price to Repay Him

"Take care," said I, "or you will end by overreaching yourself, and instead of adding to what I intend to give I shall take away."

At length with lamentations and almost in tears, the fond foster parent was induced to part with his charge. Thus was secured the first of a family that later increased to thirty.

In regard to the character of the eldest of my adopted sons, I cannot say that it was perfection. As time went on it developed some unlovely traits among which was a headstrong spirit. But stubbornness availed the boy nothing. He now belonged to me and must obey whether he would or no. However, he always showed repentance for his misdeeds and above all he was not given to falsehoods. With a torrent of tears he bewailed his faults, only to commit them again the next day.

But what would you have of this little son of the jungle. He loved to amuse himself and could pass an entire day playing with my dog. I decided not to be discouraged with my efforts but to secure companions for him among the other neglected boys of the mission. This I have done and I commend the work to the prayers of my readers.

The Blessed Virgin Protects Her Children

A native priest of India, Fr. Marie Joseph, tells of a strange happening in his mission. It seems that the pagans of the neighborhood, filled with rage upon learning that the Christian pariahs had erected a little chapel in which to worship the true God, burned it one Monday night in March, at about eleven o'clock. For three successive years, at exactly this time, a fire has destroyed the village of the pagans, who caused

the destruction of the Catholic chapel. When the pagans consulted their idols and offered sacrifice to their gods in order to find out the cause of these fires, they report that this answer was distinctly heard by all present: "The fires are all the result of the wrath of a Golden Queen, against whose power nothing can prevail!" This is but one of many instances of the loving protection which our Blessed Mother is pleased to grant at times to her faithful children.

FIRST IMPRESSIONS OF AN IRISH MISSIONARY IN CHINA

Rev. Joseph O'Leary

About two years ago the National Office of The Propagation of the Faith was honored by the visit of Fr. O'Leary and Fr. O'Reilly, two young Irish priests, who had decided to devote their lives to the Chinese missions, and who were on their way to Che Kiang where they expected to begin their work. Having had recently an occasion to send a donation to Fr. O'Leary we received from him the following letter in which he recalls his visit to New York. Certain remarks about the manner in which our work here is conducted may interest our readers.

I SHALL be glad to use your gift for a school teacher and I must say it has come in very useful to me just now. May many blessings fall upon your hard work of trying to keep all of us beggars in the missions going. I imagine if we missionaries could get together in the United States and start picketing the Propagation of the Faith offices we would be even worse than suffragettes. However, there is no fear of an invasion from us at least while the war is on. All you will see is our many letters, and you can judge by them what we would be like if we could come face to face with you.

Some priests that I have met here imagine that all there is to do is to write to you or to some other of the Propagation of the Faith Directors and get a reply with a substantial cheque by return of post. It is next to impossible to explain that you are not some of Wall Street's big financiers, but simply hard workers who must collect everything in pennies or quarters.

I remember well the day I called to see you when coming to China. If I am not mistaken you were at your office work in Lexington Avenue, and

Instead of Seeing a Huge Propagation of the Faith Building

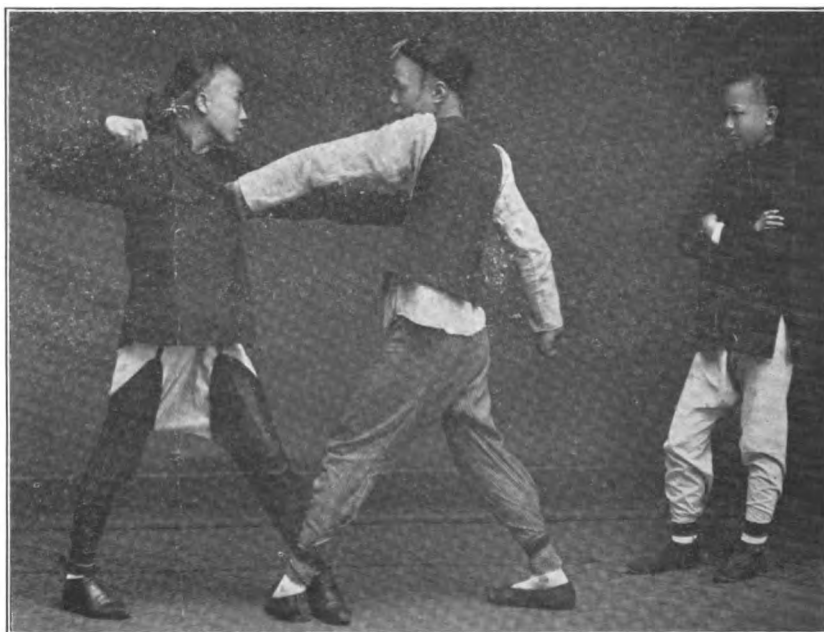
I found that very probably even the elevator that took me up several stories was not yours; I passed a piano store on the ascent, and not many yards above was the National Propagation of the Faith Offices of U. S. A.

In a sense I was glad. Christ lived in an unknown village for ten-elevenths of His earthly life, and your humble offices where such a tremendous amount of work is done showed me more clearly than words could convey that American benefactors deny themselves the luxury of splendid Propagation of the Faith Bureaus and give their all to the scattered soldiers of the Cross toiling in the Fields Afar.

Certainly benefactors have reason to feel glad at

seeing that their own Propagation Directors waste no time or money in stately offices and give no thought to their own comfort though it is reasonably within their right to some extent. No; the spirit of the missions is in their work and they, the Directors, deny themselves so that the efficiency of Christ's army that they are munitioning may be all the greater.

I welcome, dear Monsignor, your gift and I appreciate the fact that in all probability it comes from the hard earned pennies and dimes of the poor. So much the better, for then their sacrifices are in our unworthy work and God will be all the more willing to bless our poor efforts. I do not doubt that they will be rewarded a hundredfold.



CHINESE WRESTLERS

On the whole we have done well for the past year. There were a good many deaths and some of the old Catholics who died were a great loss to us, as their influence for good among the younger folk was indeed very great.

The Infant Death Rate Here is Very High

Vaccination should be enforced as periodic waves of

small-pox sweep over the villages and towns, doing more effective destruction than even the Destroying Angel of the Old Testament, for even the first born is carried off as well as No. 2 and No. 3.

There is one very sad fact noticeable in China just now and that is, I regret to say, the tendency to moral looseness as the country is opening up for Western commerce. This war has arrested it somewhat but it is strange that a nation in coming into touch with European nations should only take the very worst features those nations may have. The good points are not imitated to the extent they should be.

It is noticeable too that Protestant Mission Societies are specializing on Y. M. C. A. clubs, socials, hospitals and colleges. They have given up direct active religious propaganda more or less; and quite a number of them are correspondents to the English-speaking newspapers in the big Chinese cities. If they cannot, as they say, "make good" themselves, their reports to those papers try to prevent the Catholic Church from forging ahead. They seem to think that they are the only missionaries in China and the few who do not think so, judging by their reports to papers, seem to imagine any thought their perverted fancies can bring forth is too good for the Catholic Church.

Yes, they are Protestants ever "protesting" against

the true Church of Christ. If they think they have a religion or a divine mission to the Chinese why do they not go and preach it?

There Are About Two Million Catholics in China

and there are still four hundred and ninety-eight million Pagans. Is not that field big enough for them to go ahead on it and not to be ever confining their nice remarks to the Catholic Church. *By their fruits you shall know them*, and the best proof that they have no divine mission is that they scarcely ever think it worth while to preach it.

At home they are starting revival Sunday meetings, thereby showing that they admit decay and death in their ranks. I suppose if Billy Sunday was able to speak Chinese he would make a million dollar revival tour of the Orient, and then China would be "saved" and all the Protestant missionaries could go home on furlough and start "saving" the twenty million Catholics of U. S. A.

After that they could induce the Pope perhaps to give up his "heresy" and start "protesting" like the rest. The fun is that Protestantism would then have no Pope or anything else to "protest" against and it would die of "ennui." So "revivals," no matter in what sense they are taken, are dangerous.

The African at Home

No one knows the Blacks of Africa better than the White Fathers, who, since the founding of the Society of African Missionaries by Cardinal Lavigerie, have succeeded in bringing thousands of them into the true Fold. That the negroes still exist under very primitive conditions is shown by Fr. Henri Prat's description of the usual native hut and its furnishings:

"An inspection of such homes," he writes, "would convince you that man can be happy and possess a certain amount of comfort in spite of appearances much to the contrary. The African hut is small. In the centre is a large kettle set on three stones, which forms the family hearth. On one side of the hearth are some wooden pots for milk, on the other several calabasses which serve to hold native beer, water or whatever drink may be in use. In fact the calabasse is an omnipresent article and the African is rarely seen without one in his hand.

"Suspended from the ceiling of the hut hang some bags of corn and beans ready for use. On the floor lies a strip of grass carpet, and this serves as chair, bed and table.

"Formerly a robe made of bark cloth or the skin of a cow constituted raiment for the people, but with the advent of the white men, bright-colored calico became very popular. Since the European war this has become scarce and the primitive garment has again come into use.

"When night comes the Black rolls himself in his strip of bark cloth, and lies down on the floor or upon a bed made of branches or of interwoven cords. If the air is cold he freshens the fire in the centre of the hut and receives warmth that keeps him comfortable until morning.

"Thus our people lead the simple life. We are bringing them slowly into the Church, but Islam is also receiving many souls and forms one of our greatest enemies."

The Watchword is Now — "Economize"

This good priest gives a practical example of how much can be saved for the missions if we just put our mind upon the subject and utilize every opportunity. He lives in the West, and during a railway journey was inspired to think of the S. P. F. Here is his letter:

"'Economize' seems to have become the predominant watchword of the hour. It struck me recently, that I might use the slogan in behalf of the Prince of Peace and His poor missionaries, many of whom, no doubt, could give us all practical lessons in economy.

"So with a railroad journey of forty-eight hours before me, and with \$2.72 plus my transportation in my pocket, I closed a bargain with myself that if I should have any cash left at the end of my trip it would go to The Society for the Propagation of the Faith. The bargain was no sooner closed than I bethought me of the fact that my transportation did not include a sleeper.

"Well, when I reached the rectory I found \$1.55 in my pocket. Three cents for a money order leaves a balance of \$1.52 net, which I send for the good cause."

New Foundations

Rev. E. Gerard, B. F. M., recommends to our prayers two recent foundations made in the district of Changchun, Manchuria. The difficulties of the country are great under the best conditions, but now it is almost impossible to get the necessities of life. Yet new Christians are continually coming into the fold, and they must be sheltered if the shepherd would not see them fall a prey to the wolves of paganism.

PAYING HOMAGE TO THE BLESSED VIRGIN

A Jesuit Missionary

The Blessed Virgin is deigning to show many favors to the apostles of China and their converts. Numerous shrines are now erected to her honor in the picturesque mountains and valleys with which the land abounds and she does not fail to reward those who come thence to ask her guidance and protection.

ABOUT fifteen miles west of Shanghai is a group of a dozen lonely hills rising from the midst of an immense plain. These would ordinarily be called foot-hills, and although the highest does not reach an elevation of more than three hundred feet, they give a view of an almost limitless stretch of country. From them one may even see the hills of distant Che Kiang and the bay of Hangchow. Across the levels may also be perceived two lines of railway.

When from this spot one looks at the spreading land, so fertile and so thickly populated, the heart is saddened to think that these millions who live and have their being amid so much beauty of nature are not all acquainted with Him Who has given so many favors to this spot. But although many are not Christians, it is consoling to say that Divine Grace has touched a goodly number of hearts, and it is not too much to assert that some of the most fervent adorers of the true God to be found in the entire Chinese Republic live in this province. They number 50,000 or possibly 100,000 souls—a rich harvest.

The queen of this magnificent domain is the Blessed Virgin, and she has fixed a throne on the highest of the hills we have just described.

The Name of This Hill is Zoce

and on it was formerly situated a famous pagoda often visited, it is said, by the celebrated Emperor Kang-shi.

At the time of the rebellion the pagoda was abandoned by the pagans, and the Catholic Mission was able to acquire a piece of land on the same hill. Before long the Blessed Virgin made it plain that she desired to be the Mistress of this spot, and a modest chapel was built there. From the very beginning her favors were numerous, and it soon became evident that the little oratory was not worthy so great a patroness.

In 1871 the massacres of Tientsin threw that part of China into great danger and Kiang-nan was threatened with destruction. The Superior General of the Mission decided to make a pilgrimage to Zoce and

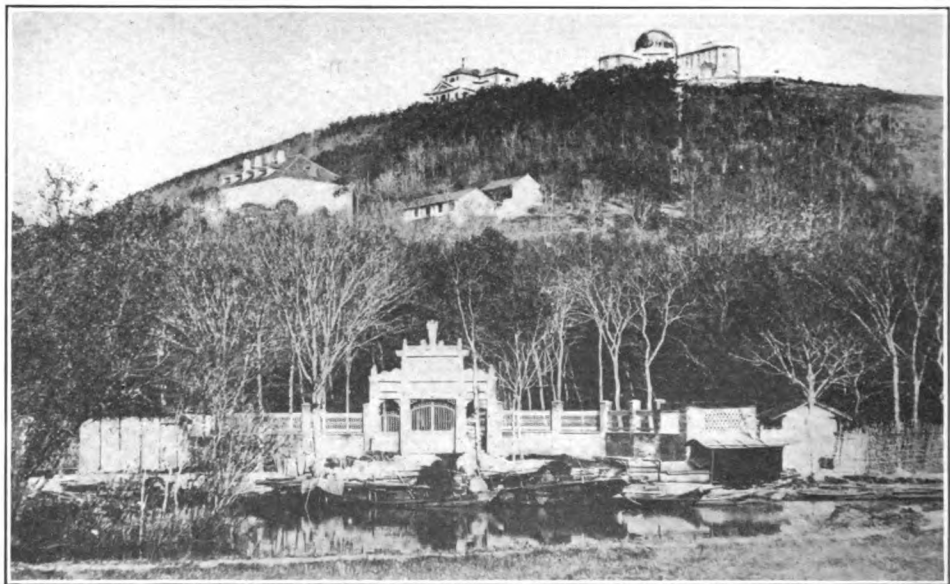
came in great pomp to beseech the protection of the Blessed Virgin. He made a solemn vow to erect a new chapel if the Mission escaped destruction.

His prayer was graciously heard and when calm was restored all the Christians united in helping their apostle to fulfill his vow of building a better shrine upon the summit of Zoce. In due time they erected

A Good-Sized Chapel in the Form of a Greek Cross

It has three porticoes and the principal one, which faces south, is approached by an esplanade ornamented with huge stone lions, which are doubtless the relics from some ancient tomb. The chapel is reached by a beautiful roadway, shaded by fine trees; it follows a zig-zag course, and at each angle a little monument of stone bears one of the fourteen stations of the Cross.

The Chinese are especially fond of this devotion and they mount to the summit of the hill by making this pious exercise. Sometimes one pilgrimage is reaching the chapel just as another is starting at the



BEAUTIFUL SITE OF THE SHRINE AT ZOCE

foot of the hill, and the sound of their hymns floating out across the plain is impressive in the extreme.

Before the first station is a grotto representing Gethsemane, and here may be seen a statue of Our Lord, agonizing, watched over by an angel. Half up the hill a second small church and presbytery gives opportunity for the crowds to go to confession and receive Communion.

During the month of May pilgrimages succeed each

other without ceasing. They are made up sometimes of students, sometimes of school children and sometimes of numerous families; the people come for the most part by the neighboring canals and are often so encumbered with baggage that they find it difficult to climb the slope.

There are other sanctuaries dedicated to the Blessed Virgin in different parts of the mission, and these are often visited by the faithful. Yet the chapel at Zoce

seems to be always crowded and the Blessed Virgin is especially prodigal of her favors here.

One priest lives all the year round at Zoce to serve the Christians of the neighborhood, but during the month of May he is obliged to have help in caring for the crowds.

It is not too much to say that the devotion shown here is one of the happiest auguries of the conversion of China.

Begin the Year Well

The offering for a perpetual membership is forty dollars. It entitles the individual enrolled to all the spiritual privileges of The Society for the Propagation of the Faith, in life and death. The plenary and partial indulgences granted to the benefactors are many. More than fifteen thousand Masses are annually celebrated for the living and deceased members of the Society.

The offering for a perpetual membership may be made at one time or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made because it insures for life and eternity.

Securing the Fair Sex

Right Rev. Mgr. Guerts, Vicar Apostolic of East Tche-Ly, states that his priests are devoting themselves especially this year to the conversion and baptism of women, mothers of families and most especially of the all-powerful mother-in-law, who wields a greater sway in China than anywhere else in the world. Without securing the feminine element, it is impossible to declare that the Faith is firmly founded in a district. They will train the children and thus another generation of Christians is secured.

As these women cannot attend schools, it is necessary to gather a few together in a neighborhood and instruct them personally. This means much expense, and a poor budget does not stand such an outlay very well.

How Long, How Long!

Rev. R. Verhaeghe, a Belgian missionary connected with the Shanghai missions, considers the situation very critical in some of the stations. The war is lasting a long time. The end seems not yet in sight. Straining every nerve, the priests still left at their posts hope against hope that affairs may be tided over until better days dawn. In the meantime they hold out their hands to us. Shall we turn away from their mute appeals?

Hard Winter Promised for Manchuria

The prospects for the winter in Fr. Botty's mission, Manchuria, are very dark. For a long time his district suffered from drought. Not a drop of rain fell for a year. In the fields the planted seed did not sprout, and in many places the soil was so dry no planting was done. The natives prayed and walked in processions asking that the heavens be opened.

Then, finally, the heavens were opened and the floods came. The first deluge lasted forty-six hours, and when it had passed great devastation was done, including loss of life. A second downpour lasted thirty-six hours and many farms were utterly destroyed. The poor people are coming in troops to the mission asking for help. The severe Manchurian winter, when the thermometer drops to twenty or more degrees below zero, is at hand. Who can estimate the suffering in store for these afflicted people?

What Bishop Otto Would Like

Bishop Otto, writing from Liang Chow, China, says that out of many needs he finds two most pressing. They are the foundations made at Sining and Gnienpe. Missionaries have been there for some years, but development has been slow. One of the priests calls himself St. John crying in the wilderness. For a long time his voice called no one; now he has about twenty-five families coming to Mass on Sunday and feels that a beginning has been made.

Twenty-five families would not mean much to a pastor in the United States, but they loom large to a poor apostle in China. One hundred and fifty dollars would work wonders in these two struggling Christian centres, and would make possible the opening of schools by which the little ones could be gathered in.

"Even as in the gigantic fray, there is besides the soldier who fights at the front, the soldier in the rear who manufactures munitions, so in the vast battlefield of the apostolate there is besides the apostle who fights on the outposts, the missionary of the rear, an indefatigable worker who prepares and accumulates munitions in the arsenals of charity."

LIFT UP YOUR EYES

Brother Ferrer, O. P.

"Jesus saith to them: My meat is to do the will of Him that sent Me, that I may perfect His work.

"Do not say, There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest."

AT this moment the Foreign Mission cause is facing a grave crisis. Conditions brought on by the great war threaten the very existence of the missions. From every corner of the distant harvest field one hears the distressing story of a closed seminary, dismemberment of a Christian centre, dismissal of catechists, inability to provide for orphans, the abandoned and the sick.

Priests doing herculean work in these districts have been called to the colors; many of them will return no more. Pope Benedict XV. and Propaganda look to our "Land of the Free" for recruits

To the Ripening Fields

It is not to be denied that there is a dearth of priests and sisters in our own country, particularly in the South and West; but it is almost a verity that once we send forth our first heroic band of missionaries, vocations will multiply abundantly. In giving our priests, brothers and sisters to that cause so dear to Christ, we are merely lending to the Lord and He will reward in good measure, "pressed down and overflowing."

The question then arises: Why do not Catholics who can say with St. Paul: "The law of the Spirit of life in Christ Jesus hath delivered me from the law of sin and death" (Rom. viii. 2), give alms more freely that the nations now sunk in the ignorance of paganism may be enlightened, and thereby be delivered "from the law of sin and death?" Are they unconscious of the third mark of the Church—its catholicity?

Catholics there are today—and they are legion—whose perspective is parochial or, at best, provincial. They seemingly forget that Christ said: "Go teach all nations!" Charity, of course, begins at home; but even Christ in preaching to His own never forgot the Gentile nations, for during His ministry He formed by word and deed a zealous band of Twelve, destined for the Foreign Missions.

National needs, aye, home needs will not suffer by our generosity to the foreign mission cause. Generosity is contagious; the mite of the poor widow will draw upon her parish the rich dews of heavenly grace; it will stimulate in others the desire to give their pittance or goodly sum for the sweet Christ's sake.

The words of the saintly Mazzuchelli penned to his friends in Italy in the interest of his Wisconsin Indian

missions still ring true after three score years: "One of the principal reasons why more people do not consecrate themselves to the apostolate is the lack of reflection, on the part of the clergy of Catholic countries, on the deplorable condition of those nations which have not yet received the sacred truths of our holy religion.

"Many priests, born and educated in the Faith, are not in a position to experience the agony and the grief one feels who witnesses the spiritual massacre which is the inevitable result of ignorance of the Faith. If they knew and appreciated the gift of being born amid an abundance of spiritual riches, of being able to sit daily at His Eucharistic Banquet of visiting at will the house of the Lord, of always having at hand the divine remedies that cure the infirmities of soul, while so many poor people are deprived of these blessings, they would be filled with greater zeal, and they would be content not only to compassionate from a distance the miseries of others, but to put their own hands to the plow, ever mindful of that command of Christ: 'Going, therefore, teach ye all nations.'"

If the Catholics of America are to do their bounden duty to the Foreign Mission cause, meetings in the interest of "Far-away harvest fields" must be instituted. Already several prelates have established branch offices of the Propagation of the Faith in their dioceses, and their priests have preached the spirit of missionary sacrifice from the altar, while in the school mission celebrations have been held.

The results, most encouraging, have proved that our Catholics are veritable zealots in the spread of religion; their heretofore apathy was due mainly to the fact that the Foreign Mission movement

Had Never Been Fully Set Before Them

Happy home where the little mite-box finds a conspicuous place to remind father, mother, uncle and child of the other sheep not of the fold. Blessed pennies dropped therein tell of the privations from daily dainties and luxuries undergone for the sake of the apostle. Such homes actually do exist and God's angels will guard their hearths; their children schooled in this splendid course of self-sacrifice will be a comfort both to parents and pastor alike, and perhaps their training in early life will turn and fix their gaze on that more lasting city which they will reach some day through the highways and byways of harvest fields in some vast Eastern country.

You who read and hear the Voice of the Good Shepherd, Who centuries ago leaving the sheep fold, sought the lost one—do and tarry not. The Catholic Church throughout the ages has sanctioned the sacrifice of life and comfort for the salvation of souls. We have it on the authority of Christ Himself that there is no greater love than to lay down one's temporal life for his friend; yes, "he that loseth his life for My sake,

shall find it" (Matt. xvi. 25). You may not be called to be a martyr in pagan harvest fields. Yours may not be the vocation, be it priest, cleric, nun or catechist in foreign lands, but the Master Himself bids you to pray for the harvest and harvesters: "The harvest, indeed, is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send laborers into His harvest" (Luke x. 2).

The Silver Lining to the Cloud

There are two large leper asylums near Canton, situated on an island just outside of the city. The shelter for men has about seven hundred patients, the women's hospital about two hundred. The missionary in charge of the former is also chaplain for the latter, and he says of his experience:

"After eight years in the interior of the province I was called upon by my Bishop to take up my residence among the lepers. I accepted, thinking that my life was thenceforth to be a sort of purgatory on earth. I was mistaken, for never have I felt myself more of a missionary than among my poor lepers. To be sure, the life is not an easy one, but so many spiritual delights are daily offered me that I forget the miseries incident to the position. For example:

"About a month ago I was called at nine o'clock in the evening to see a little girl who was dying. Hastening to her bedside, I saw the emaciated form apparently almost lifeless, with arms rigid and eyes half glazed. Suggesting some good thoughts to the poor creature, all that could be done, I hastily baptized her under the name of Clare.

"Hardly was the ceremony finished, when the child began to smile, her eyes became clear and she suddenly sat upright in bed. The Sisters present gasped in wonder, feeling almost as if they were looking upon a ghost. The child looked at the group surrounding her in surprise as if astonished to see so many persons at her bedside. Then she turned to me, and with an angelic expression said sweetly, 'Thank you, Father; you have a kind heart.' Such consolations make me bless my Maker for having given me the lepers to care for."

A Bishop's Task

Bishop Roy, P. F. M., who administers the big diocese of Coimbatore, India, not long ago finished a pastoral tour, of nobody knows how many miles. Priests being so few, now, he could not spare one to accompany him on the journey and so made it alone. He tramped through the jungle and slept in the poor chapels or other shelters that offered. What must have been the heat, the fatigue, the discomfort of that trip, but—he saw all the Christians. This is the spur that urges on the missionary bishops, whether they be near the Arctic Circle or the Equator—to watch over their widely scattered children and keep them safely within the fold.

"There are fifteen thousand men and forty thousand women working in the Catholic foreign mission. When there is question of self-devotion, women are always ahead of men."

A Touching Supplication from The Antipodes

Here is a letter, written to The Propagation of the Faith by a little native of the Solomon Islands. In simple, yet touching words, he tells how his people are learning to love the priests and how dear the new religion has become to the boys and girls:

"Please, dear friends, pray much for our Bishop, for the Fathers, the Brothers, the Sisters, and for us Blacks of the Solomon Islands, and we in turn will pray for you.

"It is sad to think that our climate is bad for Europeans and that many missionaries die. Often there is no one to replace them, and so many villages that would like to become Christian, remain pagan because they have no one to instruct them. Formerly we thought the missionaries were like other white men and came here only to seek riches. Now we call them the 'White men of religion,' and know they wish to save our souls.

"The old men used to tell us that to learn this religion would make us die, but we did not listen to them. We children were the first to be converted, and a long time after the old people joined us, and now they no longer have any fear of our Faith.

"There is one other thing I must speak about: please help our Father to buy the rice and other things he needs for his mission, and if you love your father, mother, sisters and brothers, pray that our Father may retain his health and may be left to us for a long time.

"I, who have written this letter, am called—Romulo Noni."

Are They More Devout Than Ourselves?

Fr. J. De Moidrey, S. J., thus describes the beautiful devotion of the Way of the Cross as it is carried out weekly in his mission at Zi-ka-wei, Shanghai, China:

"I do not know what is done in the other provinces, but here after Mass or the long prayers that are sung on Sunday when there is no priest, or perhaps in the afternoon, a man takes the wooden cross which is ready in every chapel, kneels before the altar, generally with two acolytes, and begins singing the stations of the cross, which every good Christian knows by heart.

"The three walk from one station to the next, but the congregation remain kneeling and standing in their respective places, as there would generally not be room enough in the chapel if they all followed the cross-bearer. Of course, when they have the devotion privately or in a little group, as is often the case, they move from one station to another. The whole is followed by a rather long prayer and lasts about thirty-five minutes. I do not know what is the custom in America, but perhaps the weekly devotion of our Chinese Christians will seem worthy of the admiration of our distant friends of the Propagation of the Faith Society."

A FEW WORDS FROM A WHITE FATHER

Rev. H. Marsan, Af. M.

Fr. Henry Marsan is a White Father, who has been stationed for some years in the Banginola district of Africa. A Canadian by birth, he is now visiting in Quebec, where his Society possesses a flourishing Novitiate. But his heart is doubtless with his dear black children and before long he will be returning to Africa to watch over them.

I AM like a soldier back from the trenches. I come from the last-born Vicariate, "The Banginola." During seven years I have been teaching thousands of Babemba negroes. To explain our work the best thing for me to do is to quote here a few lines from our dear Bishop MarLarue, sent to me lately.

"We shall reach nearly twenty thousand converts with the present year. Three years ago we had only seven thousand. Many Christians live two, three, and four days (forty-five miles) away from the stations. They are good people, but many are too far away to get religious help very often, and they are most anxious for it. It would be necessary to double our stations from eight to sixteen and even twenty in order to care for them properly.

"Here it is not as in other countries where Protestants and Mussulman have sown their false principles so deeply. The two hundred thousand people in the territory of our eight stations

Are Taught By Only Twenty-two Missionaries

Yet before long nearly every one will be Catholic, if we have the necessary help in men and money.

"We have started a nativeseminary in each station where there are good subjects. Meanwhile our teachers are doing a good work everywhere. They number three hundred and fifty. Our dear Saviour blesses our work when we put our confidence in Him."

I must speak of the work done by our small army of catechism teachers. I have been one hundred and twenty days in the bush with some of them each year.

We have one catechist, Stephano Sananga, who knows the eighteen hundred children in his books personally. The most of these know their catechism and religious songs. In his villages he has started

schools and built small churches with reeds and grass. I once said to him: "When you baptize little ones give them the name of 'Donat.'" He came back the following month reporting eleven little "Donats" sent to heaven.

Another catechist, Dismas, is the father of seven boys, all Christians. He is forty-two years of age and it has been

Hard For Him to Learn to Read or Write

But he explains the catechism with great clearness and he has sent to heaven more than seventy people by baptism. When his day's work is done we find him resting on a mat teaching catechism to a few gathered around him. What a splendid work these teachers do!

There are three thousand of these helpers in our Vicariates, each one costing fifteen dollars a year.



ALGERIAN VILLAGE

Most of the money received goes to this work. I am thankful for the help obtained from America. When I return to my dear Banginola I will not forget the kindness of these good friends.

"We are living at a time when heroism is the order of the day. Let your souls be uplifted to the height of this heroism. Give, devote yourselves; be better, more fervent, truer Christians. Be apostles by helping the Apostles."



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

It is customary for Protestant publications to ignore the work of Catholic missionaries, and we can hardly complain of this since we ourselves are doing the same, and speak of Protestant efforts in pagan lands only to deplore the new and powerful obstacle they raise to the planting of the true Christian Faith. It was there-

Our Missions in Japan

fore a pleasant surprise for us to read a short account of the Roman Catholic Missions in Japan in the new edition of *The Christian Movement* in the Japanese Empire, published by the Conference of federated Protestant missions in Japan.

The editor remarks that if he has so far maintained achievement," it is because "the authorities of the Catholic missions, their great extent and their solid achievement," it is because "the authorities of the Church have been unwilling to furnish information."

We confess that we are far behind our separated brethren as far as missionary literature is concerned. This is due to the fact that comparatively few Catholics are interested in such a literature; consequently "it does not pay," and as our resources for the support of the missions are very limited we can afford to divert but a very small amount for advertisement, compared with the enormous sums Protestant boards spend every year for periodicals, year books, statistics, geographical maps, publications of all kinds.

Nevertheless, the *Annuario Pontificio*, published in Rome and the *Annuarie Pontifical*, printed in Paris, give every year a fair account of our missions. Those of Japan in particular are pretty fully described in the Year Book of the Foreign Missionary Society of Paris.

The few pages which "The Christian Movement in the Japanese Empire" consecrates to our missions contains some flattering remarks as to the quality of the work of the missionaries. After stating that the war has hindered the progress of the missions, the author continues:

"Nevertheless, the total number of Japanese Roman Catholics is, and is likely to remain, much greater than that of any other group, and the work of this Mission is second to

none in personal consecration, devotion, high training, practical wisdom, general efficiency and energy, as well as in knowledge, skill, sympathy and power."

* * *

THE Year Book of Protestant Missions (1918) is out, and we are informed that the receipts for the current year are, in round numbers, as follows:

United States	19 millions of dollars
Canada	1 million of dollars
Great Britain and Ireland		8 millions of dollars
Continental Europe	2 millions of dollars
		Thirty millions in all.
		And this in war times!

* * *

A CERTAIN Catholic paper proclaimed recently that "it knows no boundaries, recognizes no barriers." This would be an appropriate motto for a missionary magazine which began to appear not long ago. Being probably short of news for a recent issue it took from our publications no less than six short articles and printed them, without giving credit of course.

* * *

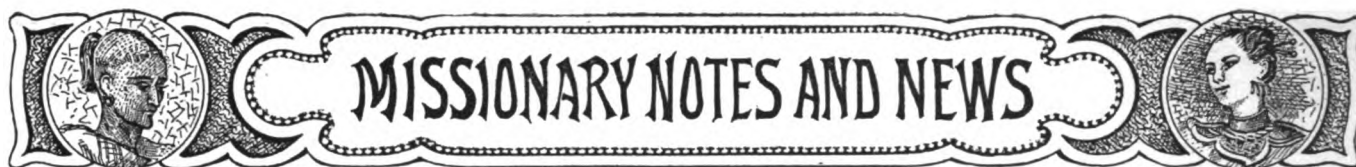
A WRITER who signs: "A Worker for the Propagation of the Faith," published in the last issue of *The Catholic Review* (a London quarterly), a very remarkable article under the title of "The Hour of God in the Indian Missions."

The "Hour of God" It describes at length the various societies at work in that country, the means at their disposal, the results obtained, etc., and shows among other things how splendidly missionary interests are furthered in the Indian press. Every Catholic periodical devotes a section every week to purely missionary matter, while there are numerous Catholic magazines published in the various Hindu dialects helping the work of the priests.

We trust that our own press, that in the past has been too often parochial rather than Catholic, will follow this example, for we look to it to make the cause better known and appreciated.

The author concludes:

"Judged in the light of the war now desolating Europe, the question of our Catholic Foreign Missions has become acute as never before in all the Church's history. Absorbed as we Catholics may be in the struggle going forward in the war-zones of the West, we cannot shut our ears to the persistent call for aid in that field where the Church is winning slowly, but surely, those peaceful victories which are hers by the divinest of all rights, yet which demand none the less urgently 'men and munitions' from her children at home."



AMERICA

CALIFORNIA From the Japanese Catholic Club of Los Angeles, California, Rev. Fr. Albert Breton, P. F. M., sends the cheering news that Catholic missionary work among the Japanese there is progressing by leaps and bounds. The third kindergarten in two years has just been opened, and more than one hundred and twenty-five Japanese tots are enrolled in the classes. It is expected that early in 1918, three or four more Sisters will come from Japan to take up work in different localities. Altogether the Japanese of California respond well to the efforts of Catholic priests and nuns.

We know that Mgr. Crimont, **ALASKA** S. J., was made Vicar Apostolic of Alaska last July, but perhaps we do not know much about the people over whom he exercises a pastoral care.

There are two distinct races inhabiting the great polar empire—the Indian and the Eskimo. Of the former there are several tribes who dwell in the southeastern portion of Alaska and one tribe, known as the Tinneh, whose district extends along the upper Yukon. The Eskimos are coast dwellers in the strictest sense of the term. Their villages are invariably located along the seashore. The earth is a cruel parent to her polar children, yielding nothing whatsoever for their support, while the sea supplies all their needs; hence their faithfulness in remaining in its immediate vicinity. As the language of the Tinneh Indians and the Eskimos are entirely different, naturally the Jesuit missions in Alaska developed into two distinct divisions.

Rt. Rev. Emile Bunoz, O. M. **CANADA** I., D. D., vicar apostolic of Prince Rupert and the Yukon Territory, and titular Bishop of Tentyris, an ancient Egyptian See, was consecrated Thursday morning, October 18th, in the Pro-Cathedral of the Holy Rosary, Vancouver, B. C., in the presence of the largest assemblage of Catholic clergy ever gathered in that city.

Most Rev. Timothy Casey, D. D., Archbishop of Vancouver, was the consecrator, assisted by Archbishop Legal, O. M. I., of Edmonton, and Breynat, O. M. I., of Mackenzie Territory. The sermon was preached by Most Rev. Archbishop Christie of Portland.

EUROPE

The annual report of the Paris **FRANCE** Foreign Mission Society for 1916 has come to hand, and gives some interesting figures. For in-

stance, the Society has 1,621,625 Christians in its various centers. The priests for this great number of converts are now only 1,258; they are assisted by 6,537 nuns and by 1,008 native priests. Thus we see that the native apostles now almost equal the European missionaries, and no doubt they are proving the salvation of the almost denuded missions.

ASIA

Writing to the Society for the **CHINA** Propagation of the Faith, from her new post at Tengchen, in Shansi, Mother Agnelle, F. M. M., says that the mission is located on a high plain, open to the cold, sandy winds of the Babi desert, and also to the attacks of the brigands who infest the district. The missionaries have clustered the Christians close to the mission and have made good Catholics of them. The special work of the nuns is to care for little children. As it is very cold except for four months in the year it is no easy task to keep the babies warm in a house so poorly constructed that the sand drifts through the cracks.

Volumes could be written on missionary countries, their peoples, religions and customs if our priests had leisure. Only rarely, however, do they find it possible to become authors and tell us a few of the interesting things we would like to know.

But, Fr. Kenealy, S. J., of Shanghai, has found time in spite of advancing age, ill health and the work of a large parish, to compile and publish a work of four volumes on *Chinese Superstitions*.

"You can readily see," he writes, "that I have little leisure time on my hands. I have been twice in the hospital and came very near breaking down completely, but owing to the good care I received I am glad to say I am now on the road to recovery."

Sent to China four years ago, and placed in the Lazarist mission at Hu-Chow, Rev. Andrew McArdle writes to the National Office a short account of conditions in his district:

"The parish of Hu-Chow is in the diocese of West Che-Kiang, a diocese in the hands of the Vincentian Fathers under Bishop Faveau, C. M. It is fifteen years since this parish was opened up and the first pastor appointed. We now have about three thousand baptized Christians scattered over hundreds of square miles of territory. We have district chapels fully one hundred miles from the priests' residence in the city of Hu-Chow.

"The schools we have at present are

mere holes! They may have served their purpose years ago when there were no Protestant schools and no Government schools. But things have changed. Here in the city of Hu-Chow we have to reckon with two American Protestant missions with several splendid schools and colleges, and besides there are also native schools, where the horarium is pretty much the same as the home schools. If we are to keep pace with the Protestants in conversions we must have schools—good schools."

Laos is a part of Indo **INDO CHINA** China and many of its inhabitants are still in a very wild state. The country is also desolate in the extreme, and in the mountainous regions one is completely lost to the world.

Our apostles are there, however, and of one of the pioneers, Fr. Janvin, P. F. M., his Superior, says:

"He has been twenty-five years with the savages of the Laotian region and has had great success. I visited the district four years ago, a very unhealthy spot, and I brought back a bad attack of tropical fever, against which I had to fight for more than two years. He is so far away from civilization that it takes about four months for a letter to reach him and an answer to be returned."

The Hindus have not by any **INDIA** means relinquished a hold on their ancient religion. Writing to the S. P. F. on this subject, Bishop Chapuis of Kumbakonam, says that they have recently founded a university in the holy city of Benares, on the Ganges river, which is to be modelled on similar institutions of the Christian religion.

The religious books of India, called *Vedas*, were written in Sanscrit. There were a few translations made into other tongues spoken in India, but except for a small number of orthodox Brahmins, most Hindus had only a slight knowledge of what the books contained.

The new college, beside courses in the profane subjects, will have a special faculty to instruct students in the study of the ancient *Vedas*. Graduates will receive their degrees of "doctor," "bachelor," etc., and all will be quite up-to-date. A point in discussion is whether the young men belonging to the class in "divinity" must be kept under the restriction of Catholic seminarians, or whether they will be allowed some Oriental freedom. There is not much doubt that most of the students of this curious theology would soon give up their career if they were required to follow the rule of Catholic seminarians.

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CATHOLIC MISSIONS

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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH-

THE

GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith

(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

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"Catholic Missions" is issued every month.

Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

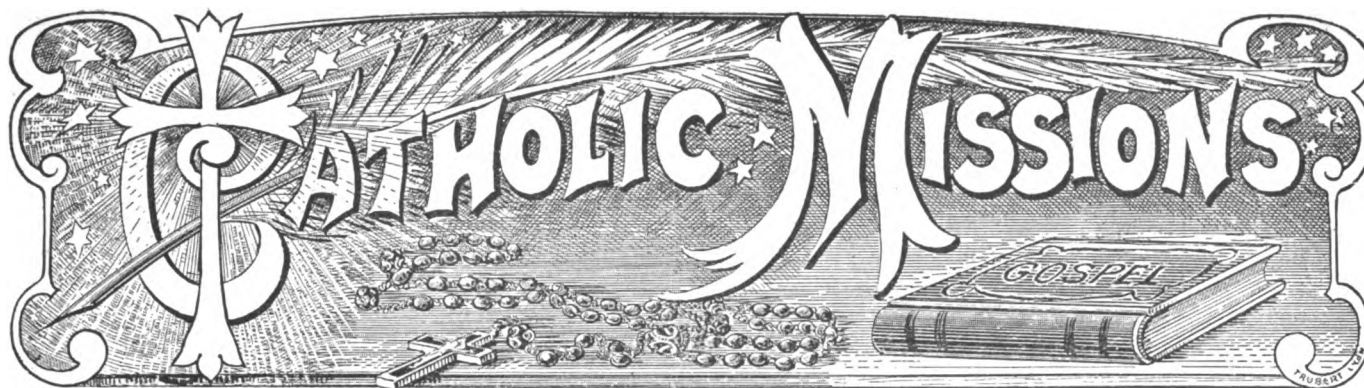
"Annals of the Propagation of the Faith"

IS ISSUED EVERY OTHER MONTH

February, April, June,
August, October, December

Subscription Price, One Dollar Per Year

Address: National Office of Propagation of the Faith
343 Lexington Avenue
New York, N. Y.



VOL. XII

JANUARY 1918

No. 1

MIDNIGHT MASS IN A LAND AFAR

Rev. Joseph Cornet, C. M.

Christmas is a feast that never grows old even to those who are accustomed to all the pomp that surrounds its celebration in lands where Christianity has been established for centuries. What special charm must it have, then, in mission countries where the great miracle of a Saviour born on earth in a lowly manger seems a truth almost too wonderful to grasp. Fr. Cornet's little story shows how much an apostle is willing to endure in order to gratify the devotion of his converts at this holy season.

THERE is in my district one very interesting village which, though composed of only two hundred Christians, already possesses a chapel. The faith of the Christians is so warm that it makes one forget even the extraordinary cold of the North China winter, as I am going to show you.

Some days before Christmas I found myself in this village engaged in the ordinary apostolic work. When I had finished this, the little troop of Christians began to ask me if I could not pass the feast with them.

"It is impossible," I said, "as my parishioners at home would be very angry with me. However, since you are so much in earnest, there is one thing that I can quite safely promise you: I will come back and

there was not much chance of going to celebrate the Mass I had promised. What was my astonishment, then, to see nearing the mission about four o'clock a native cart drawn by two mules, which, as well as the driver were completely encased in a covering of snow and ice. They had come to bring me to the village in question.

I cannot say that I hesitated to go forth, but all the same I felt that I required an unusual amount of courage. Wrapping myself in the heaviest garments I possessed, I got in the cart and we began our journey.

In one part of it we were obliged to follow the bank of a river along which were some bushes and shrubs. With awe and amazement I saw here a number of

Say Midnight Mass For You

if you will send someone to fetch me."

This decision was received with applause, and I saw that I should be obliged to keep my promise.

I had no sooner reached home than the sky became clouded and a terrific snow storm set in; the wind blew with great violence and was of a glacial coldness. On the twenty-fourth the tempest was still raging, and it seemed impossible for human life to sustain itself outdoors. I decided that



BETHLEHEM'S POVERTY AGAIN.- NOTICE THE LITTLE INFANT BROUGHT TO SEE THE DIVINE BABE

little birds twittering and chirping in the most cheerful manner as they chanced upon some little seed or berry that might sustain life. "Poor little creatures!" I said to myself, "if the birds of the field are thus protected in the winter winds, shall I fear Divine Providence?" I went on much consoled, and I may state that I reached my destination without too much suffering.

It is needless to say that I was received with great enthusiasm. Twenty hands relieved me of my snow-laden garments, and after a cup of hot tea

The Blood Began to Circulate in my Veins

No doubt both myself and the coachman had escaped some years in purgatory by the trip we had just made.

As my first duty would be to hear confessions, and the time was limited, I thought I would better give a little good advice to those assembled. Our Mongolians

and it seemed that I could hear the angels singing their Alleluias. Comforted by these thoughts and by the murmurs which reached me from the chapel, I fell asleep.

After a little repose I was conscious that someone had entered my room, and opening my eyes I saw the schoolmaster looking anxiously at my watch. "Eleven o'clock," he announced, and at the same moment I heard the beginning of the Christmas Chant.

Rising I went to the door and looked out. What a change had taken place! The night was still cold but the storm had passed, and in the clear sky a million stars were glistening, Jupiter burning gloriously amid his satellites; and from east to west the Milky Way

Showed its Glistening Path

All nature seemed paying tribute to the Redeemer about to be born. "The Heavens proclaim the Glory of the Lord and show the work of His Hands."

But the work of the moment was to clothe myself in the vestments I had brought with me, and this done to enter the chapel. Eager faces greeted me, and with a full heart I spoke to these faithful souls of the Mystery of the Nativity and its relation to our own existence.

I may say that the little congregation were most attentive and tears fell from many eyes. They had also shown their devotion by decorating the altar in a most ravishing style. Above a canopy of embroidered cloth were garlands of paper flowers, and upon the Holy Table was a white cloth trimmed with delicate hand-made lace. The little chandelier was also trimmed with flowers, and the touching thing was that all the decorations

had been made by the people themselves.

A full hour was consumed by the Ceremony and at one o'clock the Christians began to seek their homes, and finally the little chapel was deserted. As for myself I recited the Laudes—that expression of exalted thanksgiving placed by the Church each day upon the lips of her priests, and I can truthfully say that I had never uttered it with more emotion.

At six o'clock in the morning with the thermometer thirty degrees below zero, I was once more in my equipage, and being drawn over a snowy land, under the light of the morning star, homeward. I had fulfilled a difficult but pleasant duty, and brought happiness to the hearts of my poor Christians. Could I have had a more consoling experience?



STARTING FOR MIDNIGHT MASS WITH THE THERMOMETER ABOUT THIRTY DEGREES BELOW ZERO

are very fond of ceremony, and find it difficult to come to the end in any discourse. I told them, therefore, that they must on this occasion try to make their story as brief and to the point as possible, and that it would not be necessary to repeat any of their statements. These remarks applied chiefly to the ladies of the community. I then had them chant evening prayers and recite a Litany and the Rosary, after which I left them to their own devices while I retired to say my Office.

My little room was separated from the chapel only by a thin partition, and I could hear the constant arrival of fervent Catholics who, despite the dreadful cold, were anxious to share in the great privilege of the Midnight Mass. Outside the wind blew and the snow drifted against the walls, but within all was joy,

"No Christmas is like its predecessor, Bethlehem grows more enchanting. The strain of the angels is sweeter."

CATHOLIC JAPANESE IN CALIFORNIA

Rev. P. L. Moore, S. J.

It will surprise many to learn that there are about 98,000 Japanese in the United States. Of these, Fr. Moore says three-fifths, at least, have remained in California where they find climatic conditions most favorable. There is, then, ample scope for missionary work among the Japanese in the Land of the Free, as well as in the Flowery Kingdom. Among Catholics the work dates back to only a few years. Read the curious incident that led to the founding of the San Francisco mission.

IT may sound a bit strange to readers of missionary annals to hear of a mission for the heathen established in the very heart of a great Catholic city like San Francisco. Such, however, is the mission of St. Francis Xavier, begun some three years ago to help in the conversion of the large Japanese population of California.

As is well known from the political trouble of recent years, connected chiefly with the Japanese school question and with immigration, California has for some time been the vortex of the stream of immigration that sweeps over the Pacific from the Mikado's Empire. Emigration from Japan, as compared with that from other countries, is of recent date, since for upwards of two hundred years prior to 1868, the laws of that empire forbade anyone to leave the land.

Not until 1885, was emigration definitely legalized. It is, however, chiefly since the beginning of the new century that the stream of Japanese immigrants to the United States has begun to broaden. The year 1900, brought over 12,000 Japanese to our shores. The greater number of these sought employment as section-hands on the railways, as agricultural laborers in field and orchard, or

as Domestic Servants in the Larger Cities

A goodly number was of the student class, though these likewise sought lighter employment as means to defray the expenses of their education.

Although the various measures taken by the immigration laws of 1907, prevent many from receiving passports to this country, the present Japanese population for the United States, as near as can be ascertained, is little short of 98,000—a number equal to one-third of our present Indian population. Because climatic conditions are agreeable to them, the greater number of our Japanese people have remained in the Western States; Cali-

fornia alone has three-fifths of all the Japanese now in the United States, for the records of three years ago give 59,755 as the number of Japanese in the "Golden State."

These numbers are given as a kind of survey of the field, "ripening unto harvest," that now lies before us. Unhappily, this broad and fertile field, for want of reapers, was overrun and trampled down by the enemy when the harvest was most promising. Though for the past twenty years Protestant mission work has been carried on for the Japanese in this country, no organized and devoted efforts were made by Catholic missionaries till some three years ago.

A glance at the work done for our Japanese by the Protestant sects, who have been practically alone in this field, will give us a better idea of what earnest and united effort may achieve amongst these eager and industrious immigrants. Though the adherents of the various Buddhist sects, with their temples, schools and dormitories, far outnumber the combined membership of the Christian denomination,



SEWING CLASS, ST. FRANCIS XAVIER'S JAPANESE MISSION, SAN FRANCISCO, CALIFORNIA

we shall confine our investigations to the work done by what is now the "Japanese Inter-denominational Board of Missions," comprising seven Protestant sects under the title of the Federal Council of the Churches of Christ in America. For the sake of contrast we give the statistics of the 1913, for in the latter part of

that year, the first Catholic Mission, exclusively for Japanese, was established in California.

Prior, therefore, to our founding of a mission, the Protestant sects counted in the four Western States, California, Oregon, Washington and Colorado, fifty-nine missions and chapels for the Japanese. It is interesting to note that of this number, forty-eight Japanese churches are in California. In San Francisco, where our Catholic mission is located, the opposite camp is intrenched behind the walls of fourteen establishments for Christianizing the Japanese. All these figures are bewildering when we consider the lateness of the hour at which our Catholic missionaries enter this portion of the Lord's vineyard.

It would, however, be wrong to leave our readers under the impression that no efforts for the conver-

working some ninety miles from Spokane, gave up his work and came to Gonzaga College in that city, begging to be instructed in the true religion. He was baptized in March, 1908, taking the name of Francis Xavier. This young man is now Brother Francis Masui, S. J., the invaluable helper and

Catechist of Our Little Mission in San Francisco

To attract others of his countrymen, a night-school was established at the Jesuit College of that city, and during the five years of its existence some seventy-five Japanese received lessons in English, as well as instruction in the doctrines of the Catholic Church. At about the same time, one of the Fathers, while teaching in St. Ignatius College, San Francisco, instructed and baptized a small number of young men whom he gathered round him, some of these now forming a part of our mission-congregation.

We must now come to the history of our Catholic mission in San Francisco. A rather amusing incident led up to the founding of the Japanese Catholic mission of this city. During the Lenten season of 1913, Leo Hatakeyama, a young Japanese Catholic, who had found his way to Los Angeles, was beginning to worry about his Easter duty. Not being able to



ONE OF JAPAN'S NOVEL BRIDGES

sion of individual Japanese to the true Faith were made before the establishment of our Catholic Mission some three years ago. But these converts were so few and widely scattered that they may be likened to stalks of grain left after the harvest has been gathered in.

At the beginning of the year 1900, a Japanese student, named Nakamura, entered St. Ignatius College, San Francisco, and after a course of instruction was received into the Church, taking in baptism the name of Michael, the Patron Saint of all Japan. This fervent young Christian Japanese later graduated from the Jesuit College, receiving his degree in 1906. Besides some few others, of whom the writer has no record, John Morinaga, a little cripple received baptism some ten years ago at the Sisters' Hospital, in Spokane. This ardent little Japanese, called afterwards "Johnnie Morrissey"—since to honor his godfather he assumed both his names—worked for the Sisters in their Hospital at North Yokima, Wash., always eager to be called to give first aid spiritually to his countrymen when they chanced to be brought to the hospital for treatment.

In November, 1907, Eizo Masui, a railroad employe,

speak any other language save that of his native land, he had no one to hear his Confession. In these circumstances he decided to write a letter to the good Bishop of his native diocese of Hakodate, Northern Japan. This he did, and making a careful list of all his sins since his last confession, he included it in the letter, asking for absolution. Who could doubt the fervor and sincerity of such a Catholic!

The Bishop received the letter bearing the burden of Hatakeyama's transgressions, and was so moved by the young man's earnestness that he (his Lordship) determined to send someone to his assistance. At that time one of the missionaries of the Diocese of Hakodate was trying to recuperate in his native France from a paralytic stroke from which he had been suffering in the mission. His Bishop requested him on his return to Japan to visit Los Angeles, and to restore peace of soul to the good Leo Yama, who was patiently waiting on the mails for his long-deferred absolution.

Great must have been the young man's joy when he heard that Rev. Albert Breton, a Priest of the Paris Foreign Mission Society who had spent five years in

Japan, was coming to Los Angeles, not only to hear his confession, but

To Work for the Japanese of that Locality

in the summer, Fr. Breton arrived, and shortly took possession of the large Mission House presented to him by the late Bishop Conaty for the Japanese Catholics of Los Angeles.

After some months of apostolic work in the southern part of the State, Fr. Breton came to San Francisco to see what could be done for the Japanese of this city. A house was rented in the Japanese quarter of the city and made the center of mission activities. Having inaugurated the work in San Francisco, Fr. Breton returned to Los Angeles. Particulars regarding the transfer of this newly-established mission to the Society of Jesus will be given presently.

Another word about Leo's genuine Catholicity. In the course of the year 1915, better living conditions and higher wages attracted this young man to a distant part of the State, bringing him into the district now committed to the care of our little mission of St. Francis Xavier. Again it was time for Leo's Easter duty. Though he had no other motive for coming to San Francisco save that of making his confession and Paschal communion, he gladly made the sacrifice of his work and bore the expense and fatigue of one hundred and ninety-five miles of travel to obtain the consolation of our holy religion.

We were eager to keep near our mission so exemplary a Catholic as a model for our converts, but as good Fr. Breton in his partially paralyzed condition is in need of a trusty chauffeur in "Ford-ing" it over his wide mission field, we gladly yielded to his prior right to the services of the man who was instrumental in bringing the missionary to Los Angeles.

The newly-established mission in San Francisco brought together the few Japanese Catholics located in this district and opened up

A Mission Field of Immense Area

Upon the return of Fr. Breton to Los Angeles, the interests of the San Francisco colony were entrusted to a diocesan priest, at the time an assistant at the Cathedral, and the missionary from Los Angeles offered to come once a month to explain the mysteries and teachings of our Holy Faith to the Japanese.

The most reverend Archbishop, however, was eager to secure the services of a missionary who could reside permanently at the Mission House, since from his own mission in Los Angeles, nearly five hundred miles distant, it was difficult for Fr. Breton to attend to the work in San Francisco. Accordingly, Archbishop Riordan made known his desire that the Society of Jesus take up the work under the patronage of Saint Francis Xavier.

In January, 1914, a Jesuit Father arrived, and at once set to work with all the ardor of a youthful laborer, though the burden of more than sixty years

of age weighed upon his shoulders. In a month or so Brother Francis Masui, S.J., became a co-laborer in this apostolic work amongst his countrymen. The great number of Japanese children—they number 11,000 in the United States—naturally suggested a mission school as a chief means in the work of conversion.

The saintly Archbishop engaged the services of the Sisters—"The Helpers of the Holy Souls,"—who have for some years been teaching at the Chinese mission in this city, and in September, 1914, a school was opened with an attendance of fourteen children. The large and lightsome parlor of the residence, opening as it does into the adjoining room by means of sliding doors, makes a neat little mission chapel.

Above the altar hangs a painting representing the death of St. Francis Xavier. This piece of art crossed the Pacific two years ago, having been painted at the Catholic orphanage of Zikawei, China. It was one of the most remarkable paintings in the Chinese exhibit of the Panama Exposition and was purchased by a kind

Lady of St. Francis Xavier's Parish, New York City and donated by her to the mission. On Sundays the Japanese Catholics, as well as a good number of pagans, come to assist at ten o'clock Mass in the mission chapel.

The first floor of the residence contains likewise two classrooms for the Kindergarten children, who this year number thirty. On Saturday afternoons the Sisters conduct sewing classes and catechism lessons for the larger Japanese girls who attend the public schools. Only a very small percentage of these children are yet Catholics, but it is our earnest hope that they may all later become children of Holy Church. This mission school has helped greatly in removing the prejudice many of the Japanese have imbibed from their non-Catholic neighbors.

The number of Japanese men and boys is far in the majority, and we are making earnest endeavors to establish a young men's club. To this end, a night school has been opened, and accommodations for athletic sports made within our somewhat crowded quarters. No one acquainted with Japanese customs can doubt that the men folks exert a far wider influence for good or evil in the Oriental family than do the men of any other nationality amongst their own.

An account of our mission activities would be incomplete without a word regarding the care of the sick Japanese in the hospitals of San Francisco. This charitable work of visiting and instructing the sick falls to the lot of Brother Francis Masui, who makes frequent calls upon the patients at the City and County Hospital, the Relief Home and other Hospitals where sick Japanese may be found. Great is the consolation brought to the sufferers by our Holy Religion, and very edifying the deaths of

many who received upon their bed of pain the greatest grace of their lives.

Our latest Baptism in the hospital was that of a poor man who had been at one time a pagan priest of the Buddhist sect. We gave him the name of the great apostle of the Far East, St. Thomas. A charitable organization for the assistance of the indigent poor and sick, called the "Jizen-kwai," has been formed, and the converts taught to contribute their mite to this work of Christian charity.

This, then, is the promising field entrusted to the care of our Catholic mission in San Francisco. Our mission has no defined limits, and the Japanese who have settled in San Francisco and in the three

fill in the country between San Francisco and Santa Cruz.

The kind reader has seen in the course of this article that Protestant influences so far have ruled the Japanese immigrants to our country. Since the Japanese nation looks chiefly to the United States for standards of education and moral teaching, what a power will not this leaver of returning immigrants exert upon the 60,000,000 million people of the Island Empire!

We are often told by our Catholic Japanese that the Protestant and pagan Japanese despise our mission because it is so poor and so small, and, "because," they say, "the majority of Catholics are unfriendly to the Japanese."

Our mission is, indeed, poor, depending even upon a rented house for a footing, but we hope, with the zealous co-operation of our Catholic people, to prove false the latter accusations.

No one can doubt that the Japanese is the leading nation of the Orient and that, in the century still young, her power for good or evil is beyond estimate. St. Francis Xavier's great ambition was to convert China, for at his time all scientific and religious influences in the East radi-

ated from that kingdom. Would not this great apostle, were he living in our day, turn his aspirations again toward Japan and the Japanese?



TRAPPISTS MAKING HAY WHILE THE SUN SHINES. HAKODATE, JAPAN

cities across the Bay—Oakland, Berkley and Alameda—number over 12,000, to say nothing of the hundreds of fruit and berry pickers that

Society News from Uganda

We cull from the pages of our contemporary, *The African Missions*, this item regarding the marriage of a daughter of that prominent Catholic, Nicholas Mugwanya. The item was sent by Rev. Fr. Forbes:

"I am about to assist at a nuptial mass. Today one of our old scholars, son of the great chief, marries a daughter of Mugwanya. The King, Daudi Chwa, is to be present, with all his suite. This evening, at four o'clock, there will be a tea party."

Good Nuns in Africa

The house of the Little Sisters of the Poor, in Tunis, in which one hundred and fifty old people are sheltered, is situated on the summit of a bright, sunny hill. No one knows what miracles are wrought in favor of these good Sisters, enabling them to provide for their poor, especially during these war times. They themselves marvel at it; because, as they are expressly

forbidden to receive endowments, they must live from day to day.

St. Vincent de Paul would surely recognize them as his daughters, so devotedly do they love the poorest of the poor, whom they consider as their lords and masters, and so earnestly do they strive to cultivate simplicity, humility, charity!

After Christmas

Snowed over with the moonlight,
Or turning back the noon-light,
Down through the grooves of space
Earth swung its old, slow way.
But, thronging the rim of heaven,
Angels from morn till even,
Watched earth with reverent pace
Silent its orbit trace,
Cradle wherein God lay.

—Rev. C. L. O'Donnell, C.S.C.

HUMOROUS INCIDENTS OF A BENGAL MISSION

A Worker for the Propagation of the Faith

So far, American Catholics have known but little of the splendid work being done by the Belgian Jesuit Fathers in Bengal but we fancy that they only need to make a closer acquaintance with it, to realize what a stirring missionary epic it furnishes. The extent of the Fathers' labors may be gauged by the fact that whereas thirty years ago there were only two Catholics in Chotanagpur, the Jesuit missionary and his cook, today they can reckon a flock of 180,000 native Christians.

"WE are very badly off: no recruits from Belgium or elsewhere, no alms forthcoming, and our men, over-burdened as they are, beginning to disappear,"—and the writer, Fr. Fernand Perier, S.J., the Superior-Regular of the Belgian mission of western Bengal, goes on to tell of the death of one of his devoted workers from over-work and heat-apoplexy. For the outlook of the Bengal mission is a gloomy one, and the war has blighted its best hopes, and set back its highest aspirations.

But these things, depressing as they may be, are but a chapter in that vast and tragic record which tells of the effect of the European war on our Foreign Missions, whose history still awaits its chronicler. Meantime, the Belgian missionaries in Bengal forge ahead with a courage and enterprise which no reverses can daunt, and carry into the remote corners of our Indian Empire the tradition of their unconquered mother-land, in spite of all disasters.

Nay, our Jesuit missionaries in Bengal have learned to smile at the obstacles which lack of men and want of means have raised on all hands, and to jest at conditions of life and work which to most men would be insuperable to the attainment of their goal. They have kept, despite the hardness of the times,

A Heart as Light as Their Purses

which is saying much. And perhaps nowhere is what may be called the comedy of our Indian mission better realized than by our brave Belgian Fathers. Poverty-stricken indeed they may be, but theirs is the true wealth, the riches of apostolic hope and joyous anticipation of the missionary's reward.

Even if there be no church for the flock he has brought to the Fold, the shepherd's devotion will not be dampened, and at Ginabahr (Jashpur) Fr. Van den Driessche's Catholics assist at Mass under the blue canopy of an Indian sky, while the August

Sacrifice is offered—in the missionary's portable tent! Beggars cannot be choosers, and the parochial Mass has its worshippers, which after all is the main thing. Meanwhile, Fr. Feron, of the same mission, is climbing up, like the spiritual mountaineer that he is, to the Upper Ghats, and pitching his tent five thousand feet above the mission station, with the thermometer at freezing point, to find, at those altitudes even, neophytes to baptize . . . let us hope they will light him a fire at any rate!

No wonder firewood is wanted by our missionaries, but there are other uses for timber. At Karwatoli (Jashpur), Fr. Bossaers, S.J., is determined his Christians shall not be idle, and what better way of employing their energies than by

Cutting Down Trees for the Church

and presbytery-to-be? And the woodmen felled to



MISSION CHILDREN IN INDIA BRINGING GIFTS TO LAY BEFORE THE CHRIST CHILD

some purpose, for in two days sixty giants of the Jashpur forests lay low under the axes of the "parish."

At Karwatoli, by the way, they are specially anxious for the war to end—and why? Because with that blessed consummation, rifles will be cheap, and the mission folk will be able to invest in a supply to stop the depredations of the leopards that make life in Jashpur uncomfortably like living in a "zoo" at large. For wild beasts are a distinct distraction for

our Bengal missionaries, and if they be not keen sportsmen when they go on the mission, they quickly become such by dint of self-defence.

For even your Jesuit Father does not disdain a bear-stalking expedition on occasion. During an outing of the kind at Dakia (Chotanagpur), Fr. Dehon, who was leading a bevy of native "beaters," suggested to his colleague, the late Fr. van den Keilen, he should wait among the boulders en route, as he had no weapon but his walking-cane. So the Father enjoyed a quiet meditation among the rocks whilst the noise of the hunt died away, till a shaggy muzzle suddenly showed itself round the corner of a boulder, and lo and behold bruin was upon him, and his heavy paw raised to strike his victim. But your Jesuit Missionary is equal to all emergencies, and Fr. van den Keilen brought down his cane with such stinging effect on the bear's snout, uttering at the same moment a piercing yell, that the frightened brute beat a hasty retreat, and left the Father to make his thanksgiving for so marvelous an escape, in peace.

But the chase is by no means the only excitement of a Bengal mission station: there is the great event of the year—the native marriages. As the establishment of Christian family life is one of the aims of the missionaries, the matches among their converts are made with due care and much preparation. January and February are the "marriage months" *par excellence*, and temporary catechumenates are arranged for the young men and maidens who flock to the shelters either side of the mission, and gather daily to receive instruction for the reception of the Sacrament of Matrimony. In better times the contracting parties were fed, as well as lodged at the mission's expense, but in war time the bridegrooms-elect are responsible for their prospective brides' portion of rice as well as their own. The "rations" are consequently fetched daily with much ceremony, by the girls, from their future lords and masters.

At Raghobpur, that out-of-the-world station (Calcutta), where the only echoes from the outside world that its devoted missionary, Fr. Van Haaren, S.J., hears, is the whistle of the distant train, or the far-off booming of the "afternoon gun" at Calcutta,

The Marriage Question Assumes Some Odd Developments

Imagine the shock experienced by the missionary when asked by one of his twelve-year-old pupils of his flourishing Boys' School, for leave to go and see his mother-in-law! "Where in the world did you get that from," gasped the astonished Father, "why you must have a wife?" Whereat this miniature bridegroom cheerfully owned up to the fact, adding in extenuation of it, "But, Father, she is quite small," raising his hand as he spoke to the height of the table by which they were standing. No wonder the problem of Hindu child-marriages perplexes our Catholic missionaries—it may well call for solution!

However, it must be owned that some of the fiancées are as exacting as a western belle. Fr. Cardon, S.J., of Rengarih, tells us that one of his brides-elect last year flatly refused to come to church if she had to wear an old-fashioned blouse: it must be up-to-date, or no wedding for her! The distracted parents looked about in vain for the *dernier cri* in blouses: Rengarih is not exactly on a par with Paris in these important matters, and the situation was only saved by another prospective bride consenting to sacrifice her own wedding-finery for the exacting votary of fashion!

Occasionally there is a hitch at the altar itself, as when recently at Kesramalu (Rajgangpur) a blushing bride failed to say "yes" at the proper time. The fact was, says Fr. Alary, S.J., "that she had such a lofty idea of the state of matrimony, that she could not possibly understand how a simple "yes" would clinch the matter. "If that is all I have to say," admitted the lady, "I am ready to say 'yes' the whole day long."

As might be expected, the European war has greatly perturbed these simple natives, and their unsophisticated minds are as much aghast at the "bird-machines" that fly in the air, as at the "fish machines" that swim under water. No doubt in time, these elementary folk may learn

To Prize the Advantages of Our Modern Civilization

Nevertheless, the Catholic Uraons are wild to go to France with their Priest, Fr. F. Ory, S.J., who has just been appointed chaplain to the Ranchi Labour Corps, and the first detachment already numbers two thousand men, eager to board the transport that ships them to the Western Front.

Our missionaries have to solve their own means of transport as best they can. The distances have indeed to be covered, but how is another matter. Even for a long journey like that from Kurdeg to Ginabahr, which Fr. Feron, S.J., had to make, on his transference to the last-named mission, the missionary had to do the distance on foot, for the grinding poverty of his resources forbade him making good the loss of either of his horses, both of which had died during the war. But the toil and weariness of that journey were obviated for the faithful priest by the deluge of good wishes and hearty regrets at his going that rose from his devoted flock who gathered to speed his departure.

But in Assam, where Fr. Carbery, S.J., has gone to fill the gap left by the internment of the Salvatorian Fathers, you are lucky if you make any progress at all! The Brahmaputra is a river that plays strange tricks by shifting its bed, and you make a journey one day, to find on your returning two days later, that the original landing stage is a full mile lower down the stream. As for motoring, well it is a risky experiment to try and cross one of the temporary bamboo bridges, for it is ten to one that the weight of the

car will break it down, and that you and the motor will be lying in the river bed.

Certainly the missionary can fall back on his faithful bicycle, but even this has its drawbacks. Fr. Ford, S.J., can tell of ups and downs in the rainy season, as he leaves his mission at Majhatolli to take the Last Sacraments to a dying woman. Somehow, he manages to do his twenty miles the first day, in spite of the wet, and many falls, and he halts for the night at a hill-village where he says his Mass the next morning, to reach his *protégé* ultimately after a nine-mile walk over the hills and back. Who shall say that locomotion is not enterprising in Bengal? But the ground has to be covered at all costs—and our Jesuit Missionaries never fail to do it!

Not that our Bengal Fathers are always on their travels—they find plenty to do at home. The care of an Indian mission involves varied activities, and at Noatolli (Calcutta), Fr. Grignard during his tenure there had, among other things, to fight heresy. That curious tribe, the Uraons, among which the Father did such a wonderful educational work,

Thought Fit to Stand a Sect of Its Own

and its *bhagats*, as the adepts were called, did their level best to lead astray the Catholic catechumens. The break with their Faith was made in characteristic Hindu fashion: all the cooking utensils were promptly smashed, and new ones purchased, as a sign they would no longer eat with their Catholic brethren, and what was more, the *chundi*, or pig-tail foresworn by the Christians, was allowed to grow.

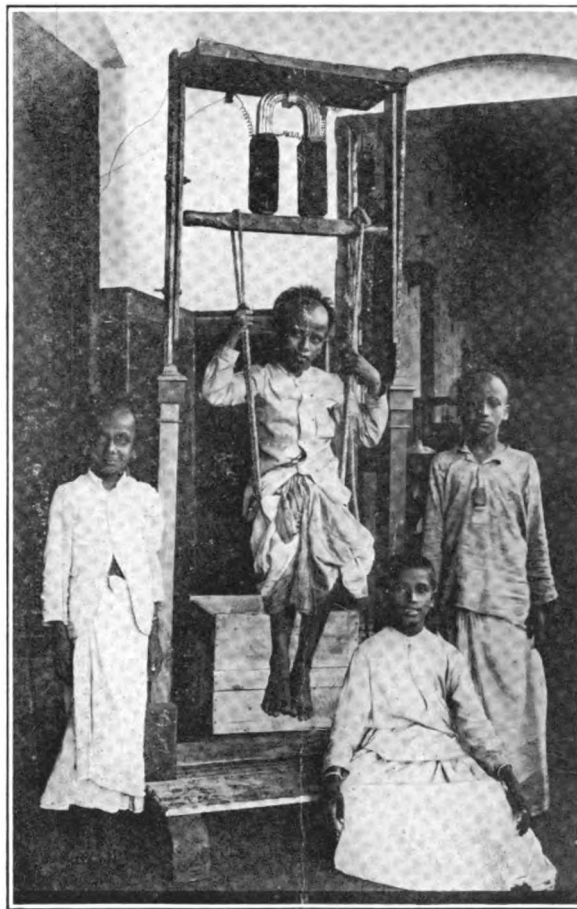
But this kind of mutiny does not flourish in a Jesuit Mission, and it was not long before Fr. Grignard had the whole situation in hand, the offenders were brought to their knees, the pig-tails sacrificed *en masse*, and after providing a plentiful banquet of fowls and rice, the Father insisted on the meal being prepared on the platters of the culprits, and the feast was shared by the whole flock. For the sixty-five schools that the missionary had planted in the Noatolli Mission were not going to be wrecked through the vagaries of would-be heretics!

Those schools that the Belgian mission has fostered

are the glory of the province: who shall reckon the patient, up-hill toil that they have meant for the missionary, and small hope has he of supplementing the funds by collections! Not long since, one of the Fathers had a collection in the little mission of an outlying village, the whole parish being present, he hoped to swell it, but it resulted in *one pice* (a farthing)! Yet none the less does he love to see the rows of dusky scholars as they plod away at the three "R's." "Boys," said Fr. Van Haaren, "you deserve a holiday: those who want to stay at home tomorrow may do so." "No, no," was the answer in chorus, "we all want to come to school." Says the Father, "Not even a flood would prevent them from attending school, they would not mind swimming!"

Even the rains do not hinder the missionary's activity: it is during the wet season that Fr. Van den Bossche, S.J., of Torpa, pursues his researches into the customs of the interesting Munda folk that render them one of the most curious problems to the ethnologist. And as the Father watches the ceremonial of the "Cattle Feast," when the sacrificial fowls are slain, and the lamps kindled in the cattle sheds, and next morning the whole herd is solemnly washed, anointed with oil then garlanded with marigolds, ere they are sent out to the pasture again, he longs that such devotion may be turned into a Christian channel.

Yes, it has its pathetic side—this strange Hindu life that knows so little of luxury or comfort. "What do you eat?" asks Fr. Floor, of Samtolli, of his jungle folk. And the answer is that they live in the jungle and from it leaves, nuts, seeds, fruits



YOUNG CATHOLIC COLLEGIATES

and flowers even, are pressed into their commissariat, for there are no rice fields in that wild region

But thoroughly do they appreciate their missionaries, these poor people: the home-coming missionary at Saraskombo finds a crowd of three hundred

Escorted by the Village Patriarch Waving a Flag while a boy hammers a gong, singing the while their welcome home:

"Whose horse is it we see It is the Father's horse.

Whose boxes do we see? Our Father's sure again!"

And great is the rejoicing in these simple hearts at seeing their beloved priest once more.

Moreover, the Bengalees love their Church. At Tongo, Fr. Bressers, S.J., who is himself a first-rate architect, and church builder of the best, finds it hard to satisfy his flock's ardent love of stately functions, and his supply of bunting and paper flowers is not nearly adequate to make his processions what they ought to be. For at Tongo, it is hard to find the necessities of worship, and even the modest marriage-gift of a rosary has now to be denied to their wedding-couples. For the suffering home country can no longer furnish the alms that once enabled her Jesuit missionaries to venture on these small luxuries for their

dear children so recently come into the shelter of the Fold.

"Among our missionaries," writes Fr. Perier, the Superior of the mission, "we are proud to count some zealous Irish and English Jesuit Fathers, and they work with great zeal and much success." Meanwhile, with anxious hearts, the Fathers wait for news of those at home, and wonder when distracted Europe will find time to think of its Foreign Missions, as they follow the fortunes of the campaign with growing hopes of a speedy peace.

The Vital Need of the Moment

Another priest ambitious to maintain a Petit Seminary for the training of youths destined for the priesthood is Fr. Eugene Grimard, of Kwei-Yang, in the Kwei-Chow Vicariate. His words on the subject are worth reading:

"The war has placed us in the necessity of developing a native clergy if we would not see our Christians left without pastors in a few years, and our Christians centers abandoned. With this in mind, I set about reconstructing our old seminary building, which was no more than tumbled-down barracks, in order that it might accommodate a large number of students and give them proper conditions.

"Approaching my Bishop, Mgr. Seguin, on the subject, I received this response: 'You have my sincere well wishes, but, alas, you know that Kwei-Chow is poor, and therefore I have nothing to give you. But do not be discouraged. Try a little begging, and if you keep at it, Providence will reward your persistence.'

"This advice encourages me to hold out my hand for help. The work of a seminary is one of the most vital of all missionary undertakings, although the fact is not always understood, and the seminary is therefore passed by in favor of other undertakings. But I am going to put the cause forward, and I hope some Catholics will be found who will give their alms to the seminary of Kwei-Chow."

Descendants of African Christians Dwell in India

The Sidis are an interesting people of an African race, who have settled in Portuguese India, and who now form the flock of the missionaries of Alnaver. Fr. S. Cotta writes a few words concerning them:

"As the seed of our holy religion has been in the blood of the Sidis, their forefathers being converted by Portuguese missionaries three hundred years ago, my work among them has been rather successful.

"At first the difficulty was to make them approach me, but now they are very familiar and understand the good they can derive from the priest. So a good number are now under instruction, but my great desire is to build a small school for the children. At present I teach them in my house—that is, the one room where I sit, eat and sleep. With about one hundred American dollars I would be able to build a small schoolroom for them.

"I do not know if ever this letter will reach its destination, but since I write it on the Feast Day of the Sacred Heart, I recommend it to Him and also my ardent desire of having a schoolroom for my poor little children. It is through them I get the bigger people. Of course we instruct and baptize the grown-up Sidis, but our hope is the little ones."

Jesuit Missions

When the Society of Jesus was re-established after its suppression, it renewed at once its old apostolic zeal, again taking up the foreign missions. For hardly had the Order struck root in Europe this second time, when its members began anew to penetrate in pagan lands.

To mention a few of the principal expeditions: In 1831 the Society sent missionaries to Syria; 1834, to Calcutta; 1836, to Madure (southeast extremity of peninsula of Hindustan); 1837, to Jamaica; 1840, to the Rocky Mountains; 1842, to China; 1845, to the Island of Madagascar; 1846, to the Sudan region; 1848, to Australia; 1852, to Guiana; 1856, to the districts of Bombay and Poonah; 1858, to Fernando Poo; 1859, to the Philippine Islands and again to Western Bengal; 1863, to the Dutch Indies; 1879, to Mangalore and Zambesi; 1882, to Northern Australia; 1883, to Anatolia; 1886, to Alaska; 1893, to the Island of Ceylon and to the Congo; and in 1909, to the capital of Japan, Tokio.

Now all these missions, and many others, have been undertaken and kept up by the European provinces of the Society and even the Indian missions flourishing in America—in Canada, the Rocky Mountains, Dakota and Alaska—owe their origin to Dutch, Belgian, French, German and Italian priests in part they are continued to this day by Fathers from the same countries.

Our Christmas Wish

*May the Christ Child ever be
Throughout thy days
The Guiding Light
For thine and thee
In ail life's ways,
Then bring thee safe
Where shadows pass;
And thou shalt see
Not as now,
Darkly through a glass,
But perfectly*

TIMELY GREETING FROM THE NORTH

Rev. Father Falaize, O. M. I.

Obliged by an illness brought about by the intense cold to take a short rest in the centres of civilization, Rev. Fr. Falaize, O.M.I., of the MacKenzie Mission, has come to Montreal for a vacation. He has profitably employed part of his time by writing a description of the district in which he has helped to save many souls, and it cannot fail to hold the interest of those who peruse its lines. Fr. Falaize says: "Christmas is a feast which brings all good Catholics to the mission. An Indian must be very sick if he cannot hear Mass, and neither cold of fifty degrees below zero, a journey of eight days in the snow, or the prospect of a long fast will keep him from his objective point—the chapel."

THE MacKenzie Vicariate, which was founded in 1901, comprises an immense region almost four times as large as France. It is situated between the sixtieth degree of latitude and the Arctic Ocean, and is bordered on the east by the Vicariate of Keewatin and on the west by the Rocky Mountains.

All the missions on fixed posts, and they number twelve, are located on the MacKenzie River, and it is now seventy years since the Oblate Fathers devoted themselves to the salvation of people who may really be called the most forsaken of the earth.

At present nineteen priests and twenty-one brothers cultivate this part of the Lord's Vineyard. Most of the

The Mission of St. Joseph, at Fort Resolution, is situated on the southern coast of Great Slave Lake. Its foundation dates to 1852 when Mgr. Faraud gathered a few Montagnais Indians at that point for the purpose of teaching them how to pray. The succeeding missionaries planted our Holy Religion so firmly that the post now records 1,400 baptisms since the year 1872. The post is also important on account of its position, as it is the centre of traffic for all the region of the Great North; therefore, it is here that Bishop Breynat has established his official residence.

The people to whom the priests minister are of three kinds: white men, Métis and Indians. As for the white men a large number come to this isolated spot every year, some urged by the spirit of adventure, some by the love of gold, and some by a desire for the scientific study of the stars, the moon, the midnight sun, the Aurora Borealis and other atmospherical phenomena belonging to the Arctic region. A few are engaged in commerce; they bring prosaic articles of merchandise, and take away rare and valuable furs brought in by the natives.



TRAVELING BY DOG TEAM

missionaries are fortunate enough to have a companion to share this solitude, but several live at isolated points three or four hundred miles from their companions, and as apostolic vocations are not very numerous, it is impossible to give these priests a lay brother.

Therefore, during the long months of winter they must exist among the gross and ignorant savages, never meeting a person who can speak their own language and

Receiving Letters Only Once or Twice a Year

This solitude is certainly the greatest trial with which the determined apostle in the North has to contend.

Most of these adventurers, explorers or merchants are Protestants and speak the English language; belonging to almost every religious sect, they are for the most part unembarrassed by a too strict adherence to any. They are surprised, therefore, when they see the

Firm Foundation the Catholics Have Made

in the region and are sometimes so much impressed that they become converts. In fact, during the past year we received five adults into the Church and baptized two little children.

The Métis constitute a small part of our population numbering only about one hundred and thirty persons. They are the descendants of French Canadians

who came to this region long ago when the French were given to exploring the country. These Canadians, preceding the missionaries by so many years, in a way opened the path for them. They spoke the French language, taught it to their children and helped to diffuse it among the natives. Those more isolated, however, forgot their native tongue after a while and adopted the language of the Indians. The descendants of such speak chiefly English as a second speech.

Our Métis form the most sedentary part of our troop, most of them having built little houses near the mission or the trading posts. They live by fishing, hunting and by a small amount of other labor. It is their habit to work very hard for a short time and then rest for a while. One of their favorite occupations is to act as guides and interpreters for the tourists and merchants who come to our region, but they are not much given to cultivating the soil, and as a general thing detest sustained labor, and like to change not only their occupation but their masters as often as possible.

The missionary finds them fairly faithful children, but they have one defect which is that they do not like to send their children to school. As a result the future of their offsprings is not very bright, as being uneducated and inferior mentally, they stand no chance of securing profitable occupations. There are signs, however, that a light is beginning

To Break in Upon Their Intellects

and that they now understand that a lack of knowledge, chiefly reading and writing, stands against them. Already some of the older ones have come to me with tears in their eyes, saying how deeply they regret their own deficiencies and promising better things for their children.

Most numerous of all are the Indians. It is hard to explain this fact since they are essentially Nomads, but there are, nevertheless, more than seven hundred scattered over the mission territory.

Some of the Indians, almost exclusively, the Montagnais, have settled in fixed groups, and somewhat for their misfortune have built houses in imitation of the white men's. These habitations, also, are placed along the edges of the river.

The Indians live by fishing, eating abundantly when there is an abundance of fish, and being reduced to bitter fasts when the fish disappears. These extremes have made them apathetic and without energy for the battle of life, while the lack of hygiene in their homes leaves them open to many maladies. Thus, while children are numerous, the tribe does not increase in number owing to so many early deaths.

A tribe of Indians called the Plats-côtés-de-Chien are the most miserable of all, living in a rocky country where it is difficult to get sufficient food. When they can secure skins to sell to the fur merchants, they live well for a while, but otherwise they are

bitterly poor. Their wandering life, however, their habitation in skin huts open to all the winds of heaven give them better health than the Montagnais.

All our Indians are Catholic. By this I do not mean to say that they are perfect Catholics, but their many defects are surely excusable in the sight of the Master Who understands their misery and their ignorance. Sometimes, however, one among them shows an unexpected spirituality. I will give you an instance:

During the first year of the war an aged Indian woman having only one eye came to make her Christmas confession. After it was finished, as she still remained on her knees, I asked her what she wished. Fixing her single orb on me, she said in her own language, "Father, there is great suffering all over the world, and the Great Father of Prayers (it is thus she designated the Pope) is in distress. Do you think it will help him if I offer up my Communion tomorrow for Him?" Of course I approved of the poor woman's good intention, and told her by all means to do her little toward helping the Father of the Faithful.

Thus it will be seen that our Indians are capable of some real devotion. This is shown most especially at Christmas, a feast which brings all the good Catholics to the mission. An Indian must be very sick indeed

If He Cannot Hear Christmas Mass

and neither cold of fifty degrees below zero, a journey of eight days in the snow or the prospect of a long fast, will keep him from his objective point. It is such occasions as these that attach our poor natives to us, and we in our turn try to infuse a little grace into their hearts.

The nuns who have had sufficient courage and detachment from the world to come into our desert and endure the extreme cold and other hardships, in order to teach the little Indian children, belong to the Sisters of Charity in Montreal, more commonly called "Grey Nuns," on account of the color of their costume. It is fifty years since these heroic women first established themselves in the Mission of La Providence, and now they have four large schools and two hospitals in different parts of the Vicariate.

The children in my mission number about eighty and are made up of boys and girls. We take them as early as seven years old, and if they are orphans, younger. By fourteen years of age the boys are returned to their family, while the girls often remain until they are married. Occasionally, a young Indian girl shows the desire to embrace the religious life, and for such we have set up a Novitiate and already have some professed native nuns.

Many of our boys after returning to the tribe are able to be of much use to the explorers as guides, and on account of their ability to read and write letters, they are regarded with great respect by the other members of the community. A young man who knows

how to read and write French, English and Montagnais can be of great use to merchants, to the mounted police and to strangers who may come to the section.

Much also can be said in praise of the young girls and the attachment they show to the nuns. The Sisters had one young pupil of fifteen years who had come to them many years before. She always showed great application to her studies as well as profound piety. At last her father sent word that he would come in the springtime to take her home. To this decision she made no reply, but began to pray to the Blessed Virgin

That She Might Rather Die than Leave the School

As a matter of fact, three or four weeks after the



MUCH TIME IS SPENT AMONG WANDERING INDIAN TRIBES

beginning of these petitions, she fell seriously sick, and died with a smile on her lips the very day when her father came to fetch her home.

The Canadian Government gives us financial aid in sustaining our school, the sum being sufficient to pay for educating a fixed number of the Indian children; but they give nothing for the children of Métis whose parents are nevertheless as poor as the Indians. During the war the Canadian Government does not promise to continue this payment if the distress becomes too great. At present we are paid for teaching sixty Indian children while we have about eighty in our charge. Some of our provisions come from the Canadian Northwest, among such being flour, beans and rice. Of course the prices have risen during the war, and the transportation from Edmonton also cost much more than formerly. These conditions make it much harder for us to keep up our establishment.

To draw what subsistence we can from the country itself is our only resource of the future. The soil not being very rich and the summer very short, we cannot have as much success in this line as we would like; but this year we managed to raise about five hundred sacks of potatoes, and a fair supply of car-

rots, turnips and cabbage. Our menu is further enlarged by products of hunting and fishing, the Indians being able to furnish us with the meat of the elk and caribou, while the fish is of a greater variety.

In winter when an Indian has killed an animal he puts the meat out of reach of the wolves, and then comes to tell us the hiding place. When we are in need of meat we send a brother to the spot and he secures the treasure. These hiding places are remote and necessitate long journeys by dog team. Sometimes the brother must be away four, five or even eight days, during which time he penetrates lonely woods and crosses frozen lakes alone with a temperature about forty degrees below zero. On such

occasions our good coadjutor has need to put himself in the care of his Angel Guardian.

Each winter sees a difference in the products of the chase, for example, some seasons we obtain thirty or thirty-five elks, while last year we got only ten. Fish, therefore, forms the base of our sustenance, and I assure you a great quantity is needed to feed the school children, the community of nuns and our other helpers, the good dogs, of whom we have always not less than thirty in active service. Taken alto-

gether during the eight or nine winter months we eat not less than ninety fishes every day. To secure this vast quantity our Brothers and all the assistants we can get spent a month in fishing, during the latter part of September and the first part of October.

But notwithstanding all our efforts, we are never sure of our living and toward the end of the year are apt to be on very short rations. However

None of Our Missionaries Have as yet Died of Hunger

When the outlook is unusually dark we have recourse to St. Joseph; we ask the children to pray very fervently and the good Patriarch always hears our prayers. Without asserting that miracles are performed here, we can truthfully say that we witness many striking acts of Providence. This year especially St. Joseph protected us in a special manner. In February we had reached the last of our fish and meat, and fishing through the ice resulted in nothing. Once again we came to St. Joseph promising him a Mass if he would grant our petitions. In response, on the first day of March, the news came that our hunters had in two days killed enough caribou to last us until summer; in fact, not less than

one hundred and thirty-two caribou were secured in that time, of which one hundred and four were killed in two hours—surely an almost miraculous event.

The administration of our mission does not differ much from that of the ordinary parish, except that the Superior has a large part of the work to do. As for me I am a sort of vagabond, spending most of my time following the Indians from camp to camp.

Except on certain feasts, of which Christmas is a marked example, we do not see the Indians at the mission, except in small bands as they come to trade with the merchants. Then if they have time we urge them to approach the Sacraments.

Once a year, however, in the month of July they unite at Fort Resolution to receive the small amount which the Government pays them, and on this occasion

They Stay About Fifteen Days Near the Mission

and we profit by the gathering to give them a regular Retreat with two sermons a day, hymns, the rosary and Benediction of the Blessed Sacrament.

Otherwise, the regular rule of our ministry here is that it is irregular. When they are near the Indians come to seek me out, and when several families can come together in a certain section within reach I stay among them and give them the benefits of religion.

Sometimes it is very interesting to travel by dog-

is without roads, naturally choose the shortest path and pay no attention to obstacles.

With the coming of night a sheltered spot is chosen, we dig a retreat within some convenient snow bank, gather as much dry wood as we can and warm ourselves near a big fire. Later, provisions are gotten out, and finally, wrapped in our heavy coverings, we try to sleep. As long as the fire lasts we do not suffer too much from the cold, but if the night is a severe one, we must get up and renew it or we would be frozen to death.

The most painful of my winter journeys was one I made last Christmas Eve. It was a sick call and the message came after all the Indians had gathered for midnight Mass.

It is my custom to hear confessions all the afternoon preceding the Mass. This I did and

After Celebrating My Three Masses

I set out to visit the dying one. The journey ahead of me usually consumed two days in winter, but owing to stress of circumstances I planned to make it in one day.

I arrived at my destination about six o'clock in the evening, having covered the distance sometimes in the dog sled, sometimes running over the frozen snow. Terribly fatigued I entered the hut where the sick man lay. It was very warm, and as I had been struggling with a temperature of forty-eight degrees below zero, the transition, combined with weariness, overcame my strength. I started to recite the rosary beside the couch of the sufferer, but instead my senses failed me and I lost consciousness.

But the illness proved nothing serious, and having come so far at such good speed I continued my way for eight days, visiting many Indian camps.

In summer we are able to travel by canoe and pass many pleasant hours on the lake when the weather is pleasant. The soft winds fill our sails we float gently amid the most picturesque scenes and lose ourselves in the contemplation of nature.

It is possible, however, for our lake to take on the fury of the ocean, and then danger threatens our craft. Once we were driven upon an island, and were obliged to remain there three days before continuing our way. Luckily we found there some Indians who shared their food with us.

This is a brief glimpse of how life for the missionary pursues its way in the Arctic regions. Souls must be saved here as elsewhere, and whatever the weather, we seek them in order to bring them the Christmas gladness that faithful children of the Church must ever feel.



THE GREY NUNS OF MONTREAL HAVE BEEN FIFTY YEARS IN THIS ARCTIC MISSION

team. When it is not too cold I can put my nose out of the coverings, breathe the fresh air and contemplate the beautiful scenery or the Aurora Borealis. At other times my trips are devoid of all poetry. Tightly enveloped in my fur sack which is just large enough to hold me and which is firmly fastened to the sled, I am only able to meditate, say my rosary and—breathe. Every time the sled bounces over a snow bank or a hidden tree trunk, I receive a jolt that is not too light, for the Indians, passing over a country that

A CALL TO ARMS

Very Rev. Richard J. Sykes, S. J.

From the pen of Fr. Sykes come some inspiring words not only on the subject of the Rhodesia district but regarding foreign missions in general. He says: "We need the Fiery Cross carried through the length and breadth of the world to arouse the dormant Catholic conscience to the fact that two immense continents are still to be converted, that half the human race still lives in darkness."

LET me premise that Rhodesia is situated in South Central Africa. It is an enormous country, comprising nearly 500,000 square miles. The Zambesi River, in which are the celebrated Victoria Falls, divides this territory, on a rough and ready basis, into two nearly equal parts. Rhodesia is, of course, a dependency of the British Crown, but the government of the country is in the hands of the British South African Company. Its occupation by Great Britain is due in a great measure to the foresight and genius of Cecil Rhodes, who is its founder.

Ecclesiastically the native work in this tract is shared by the White Fathers, who are in the North-east; by the Congregation of Bl. Louis de Monfort, whose work lies alongside that of the White Fathers; and by the members of the Society of Jesus, who have charge of by far the greatest area of the country and

Fathers, would not allow his people to be baptized. Many valuable lives amongst the missionaries were lost in the early days, fever and hardship claiming a large toll. For years nothing could be done in the way of conversion until after the death of Lobengala, and the assumption of the government of the country by the British South Africa Company.

Then brighter days began to dawn and the weary years of waiting came to an end. The mission of the Zambesi now numbered some 10,000 native converts. The baptisms are counted at about 1,000 a year.

This is not a very striking rate of progress, but it must be remembered that, unlike a very large region further north in Central Africa, the native population in Southern Rhodesia is sparse and that our efforts are hampered by lack of men and means. However, there is no reason to be disheartened, though the war has hit us hard by the internment of



GATHERING AT THE TRAPPIST CHURCH

who have two missions within its boundaries, one south and the other north of the River Zambesi. It is about the work in the southern portion of these two last-named missions that I propose to say a brief word to the readers of CATHOLIC MISSIONS.

Arrival of the Jesuits

The first Jesuit missionaries came to what is now Rhodesia in 1880. The western portion called Matabeldano, was then under the sway of the Matabele King, Lobengala, who, though personally kind to the

The Indefatigable Trappist Missionaries

who are helping the Fathers of the Society of Jesus to evangelize the natives in the north-eastern portion of South Rhodesia, called Machonaland.

The mission and prefecture of the Zambesi, to give the official title of the ecclesiastical entity, comprises all southern and a considerable tract of northern Rhodesia; it has now many large missions, fine native churches, schools and convents within its limits. It has also an important field of labor in

the towns amongst the white population, with a college for the sons of the colonists and convents for the education of their daughters in three of the chief towns. The European population is small and of course scattered, but the Fathers of the Society of Jesus and the Sisters of St. Dominic are educating nearly seven hundred of the rising generation of white Rhodesia.

One encouraging feature of the work amongst the natives is the desire which is springing up amongst them for education. This tendency is growing

stronger every day, and the government is anxious to satisfy it, within due bounds.

This education, which is of course very elementary, is entirely in the hands of the different missionary bodies, of whom there is a diversity which should satisfy the most exacting taste! A large number of the requests which the natives are making for teachers are addressed to our own missionaries. This is the hope of the situation. But, in order to extend our base of operations

We Need An Increasing Staff of Religious

men and women. Unfortunately the war is rendering impossible for years to come the most modest increase that is comfortable with moderate progress. We cannot, however, afford to wait, as the sects are very active and soon all the avenues of extension will be closed.

After the war an immense impetus will be given to missionary work, not only in Africa but in that other still-to-be-converted continent, Asia. The black and yellow man are going to be the magnet of missionaries as they have never before been. Is the Catholic Church going to rise to the great occasion and seize an opportunity, which has never before presented itself?

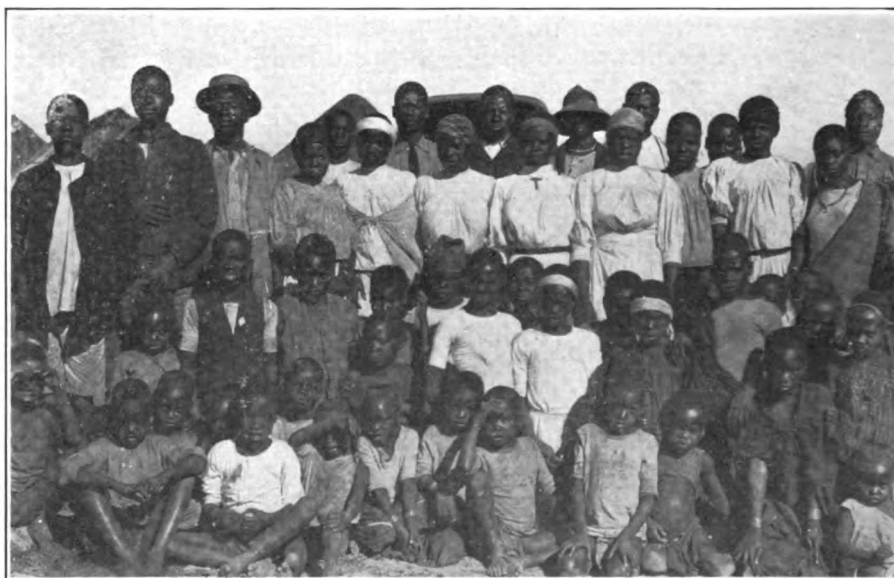
These are some signs which encourage. There seems to be a stirring amongst the dry bones of an almost extinct interest in Foreign Missions. An awakening has begun, but the Great Spirit of God must blow from the four winds of Heaven before zeal and ardor for this great and indisputable work has reached a white glow, which is absolutely necessary for the conversion of the pagan nations of the world.

I look to the Catholics of the great United States of America to take a foremost part in this mighty awakening. Their hearts, I know are fashioned after the ample spaces of their great country—they are large and generous—one great means of helping on the Foreign Missions is by contributing to The Society for the Propagation of the Faith, which has done

and is doing such an enormously great work in extending the Catholic religion in Asia and Africa, pledged by the happily increasing contributions given in the United States to this noble association, interest in the foreign missionary field has begun, is growing, and please God, will continue to grow. It is greatly needed.

Non-Catholic missionary bodies are supported with immense generosity by their respective adherents. Conversions are not a matter of dollars, but God's kingdom in the world cannot be propagated without the necessary material assistance.

But much more must be done if worthy preparation is to be made by the Catholic body for the coming opportunities. Boys and youths must be educated in



CHRISTIAN NEGROES OF AN OUT STATION IN RHODESIA

vastly increased numbers for the foreign mission. Girls, too, must be trained to be nuns ready to work in that field of labor. This is a gigantic task, needing sacrifice, devotedness and organizing power.

Let us hope that fervent and far-seeing prelates will take up such an inspiring task. It has for its object the extension of God's Kingdom, the only Empire that will last. We need the Fiery Cross carried through the length and breadth of the world to arouse the dormant Catholic conscience to the fact that two immense continents are still to be converted; that half the human race still lives in darkness and in the shadow of death. Where are the hands that will hold this torch; whose the life that will inspire this "Crusade?"

From June to November in China

"From June to November," writes a missionary from Chengtu, China, "we have the rainy season, the hardest months for the missionary, who usually travels on horseback either because he cannot afford to be carried in a chair or because he does not care for that kind of sport. From November to May, the sky is glorious, even bluer than the blue sky of Southern France, and at night the stars shine with

a marvelous brilliancy; but below the picture is sadly different."

The blue sky shines on many scenes of misery and want, and on pagan souls lost in spiritual darkness. Let us help the poor apostle to give the people around the light of faith that shall make the whole year bright.

HEAVEN IS THE PRIZE

Very Rev. J. Rémy, C. S. Sp.

Many roads lead to conversion in pagan communities. Sometimes it is a dream that terrorizes the poor native and turns his mind toward the comfort of the true Faith; again it is a sense of the uselessness of charms and spells, and again, as in this case, it is a desire for peace in the next world—a peace not accorded to the soul of the fetisher that is thought to haunt the village from which it departed.

I WANT to go to Heaven with my brother!" It was a chief named Gavouka who one fine day cast this exclamation in the face of Fr. Drean, and considering the fact that it issued from the mouth of a pagan, it came as a distinct shock.

"You could wish nothing better," responded the Father, "but whence comes this extraordinary desire on your part?"

"I will explain. You know that after death we pagans have queer customs. We do not leave our relatives in peace, but return to the earth to trouble them. Now, you remember that you instructed and

"Oh, Father," came the ready reply. "You will find that I am willing to make all the sacrifices you require."

Gavouka was only a petty chief, but he was a chief nevertheless, and as such he retained in his possession all the fetishes employed against sickness and calamity, and was regarded with veneration by the members of his tribe. Moreover, he was in poor health, being afflicted with a malady

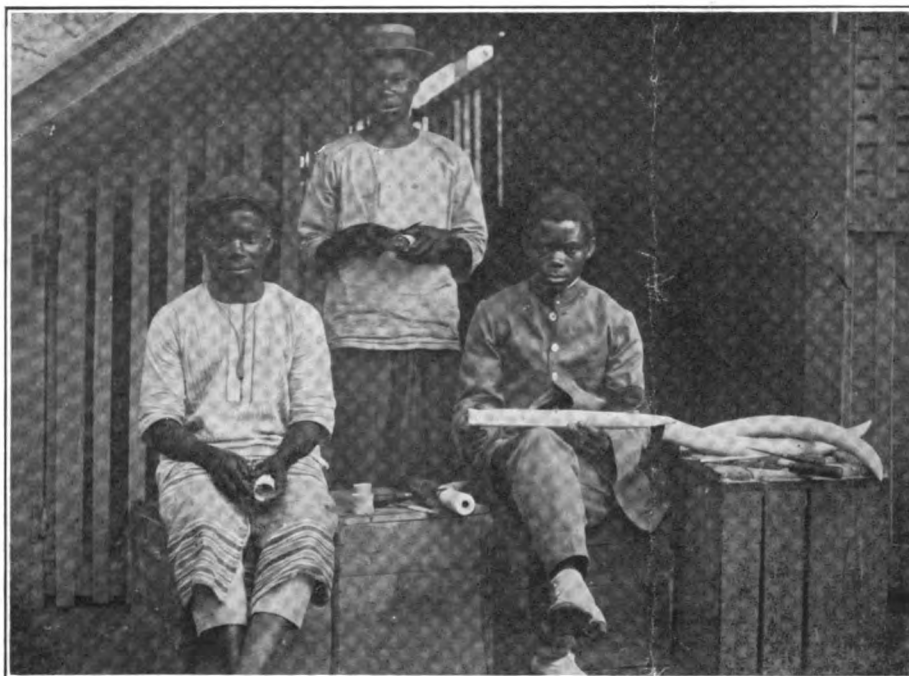
That Would Soon End His Life

It would be necessary for him to give up superstition and its implements at once if he wished to gain the peace he sought.

That he believed in a future life for souls was shown by his desire to appease the spirits of the pagan dead and to secure rest for himself. The Christian death of his brother had produced a good effect on his mind, since it showed that they who die in the Faith do not haunt the earth again.

Fr. Drean began his instruction, and found his new catechumen full of good will. In the case of Africans conversion rests chiefly on two vital questions—abandonment of the plurality of wives and rejection of all fetishes and instruments used in superstitious practices.

The missionary went directly to the point, and found that



CARVERS OF IVORY TRAINED AT THE MISSION AT BRAZZAVILLE

baptized my brother and when he died you said he

Was Happy in Heaven

I believe that to be true because he has never come back at night to torment us.

"Now, when I die, I want also to rest in peace and not become a terror to my village. Therefore I ask you to give me baptism too."

"My good Gavouka, you have chosen well and I will instruct you as you desire. But you must be prepared to make many sacrifices. In order to go to Heaven one must be in good spiritual condition."

difficulty number one was easily disposed of.

"I have no wives," said Gavouka, who as a chief was entitled to many. "My wives are all dead and I am glad. No danger that I will get any more."

Gavouka was evidently disillusioned with matrimony.

As for the fetishes, the chief himself was willing to destroy them, but he met with resistance on the part of the population. The women were especially clamorous:

"Who then," they cried, "will prevent our children from having the stomachache? Who will cure our toothache? Who will save the crops from the rain?"

We shall perish if we are not protected from evil!"

Without attempting to reason with femininity, the priest held to his neophyte.

"You, Gavouka, are you ready to give up fetishes, believing that they have no power to cure the sick or avert catastrophe? These antelope horns,

These Pieces of Painted Wood

these shells and stones—do you admit they have no power whatsoever over your people?"

"Surely; I am ready to give them up, but listen to the women. How am I to deal with them!"

"Never mind the women. Give me your fetishes and become a thorough Christian."

"Very well, take them all and do what you like with them."

The missionary did not wait for a second invitation. He went into the chief's hut, brought forth the large collection of magic articles, and prepared to make a bonfire of them. The lamentations of the women rose to a veritable howl.

"Father, Father, are you going to burn our fetishes, the images our ancestors revered! You will bring a reign of misfortune upon this village. Bad luck will

ture. Indeed the occasion became a real festivity and even the women presented a gay and smiling mein.

After the sacrifice of the fetishes the chief's education in the doctrine of the Church progressed rapidly but so alas, did his malady and it became necessary to hasten his baptism if it would antedate his death.

While this conversion was taking place, Fr. Drean had been completing a chapel in one of his rural parishes. He wished to make the blessing of it an occasion of some ceremony, and so he asked me to come and officiate.

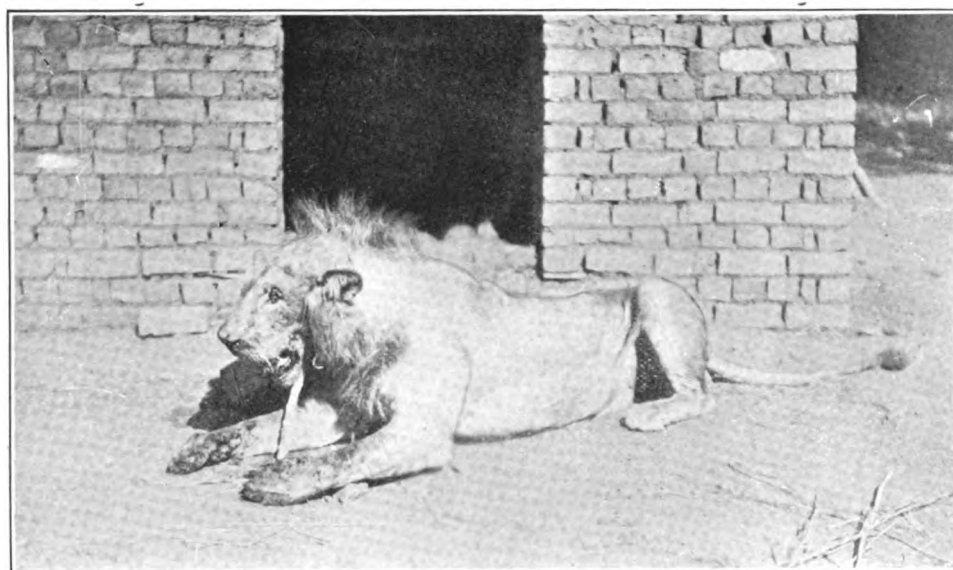
I complied and on the Sunday in question a great gathering of catechumens and baptized Christians—more than a thousand I think—presented themselves. Among them were several pagan chiefs bringing the traditional gifts of a chicken or a kid. It seemed the proper moment to baptize the chief Gavouka; before such an assemblage the sacrament would bear good seed, and lead to the salvation of other souls.

Before the benediction of the chapel we told the Christians that this edifice, larger than its predecessors, was emblematic of the growth of religion in the community. The Catholic body was enlarging day by day, until it was now hardly possible to count its members.

Mass was said, at which a large number received holy communion. After Mass thirty infants, the fruit of Christian unions and the hope of the future, were brought for baptism. Then it was time to make Gavouka

a Member of the Church

The poor invalid walked with difficulty. He appeared much moved by the large assembly which included two of the greatest chiefs of the district—chiefs so important that



NO LONGER A KING

follow us from this moment. Wait and you will see."

"Do not be afraid," replied the missionary. "I will take all the ill luck upon my own shoulders, and nothing will happen to you. As for Gavouka, he need have no fear, for when he has met a good Christian death he will be able to replace the fetishes and will protect you from heaven. Far from bringing you bad luck he will obtain favors from on high that will make his village the abode of happiness and its residents among the most envied ones of the district."

Thus, matters were peacefully arranged, and everybody assisted at the bonfire with great good na-

ture. They had other chiefs under their authority and who possessed wives in ratio with their importance. Great was the surprise of these men when they learned that a chief was about to be baptized and had already abjured polygamy and the use of fetishes.

Fr. Drean gave a few last words of instruction to the candidate for the great sacrament to which those present gave closest attention. In fact they did not miss a single word, and when the little discourse was over the pagans murmured meditatively:

"Here is another one who has foresworn the fetishes that mean so much to us and

that have been revered so long by our forefathers."

I, myself, took occasion to make a few remarks to this congregation composed of such diverse elements. I showed how grace had been able to penetrate the soul of their companion, giving him strength to cast away the superstitions of his forefathers and to adopt the true religion. I expressed the hope that his noble act would bear fruit, and that many of those present would follow his good example. Then turning to Gavouka I said: "Do you of your own free will desire baptism?"

"Yes, Father."

"Do you firmly believe that God Who created all things will redeem you?"

"Yes, Father."

"Are you sorry for all your sins?"

"Yes, Father."

"Will you live a Christian life henceforward?"

"Yes, Father."

"You will never resort to fetishes again?"

"O, no; Fr. Drean burned all my fetishes."

"Very well Gavouka you will now become a child of God, and go later to join your brother in Heaven as you desired."

The usual ceremony then began, but before its termination, poor Gavouka became so weak that he was obliged to sit on the floor. It was in this position that he finally received the waters of regeneration.

The Christians of the region grouped around him gave thanks to the Most High for the signal grace that had been accorded to their district.

The numerous catechumens were filled with joy to see their chief proceeding them on the way they had chosen. Even the pagan

Were Conscious of Some Strange Influence

and looked half apprehensive as if they feared that

they too, would one day be included in the fold of the missionary.

For the first time in their life, probably, they felt within them the argument of two voices, one pleading for the rights of conscience and the spirit, the other upholding the cause of the flesh. The former, roused from a long sleep, urging vaguely their new rights to which habit would oppose so many objections. The struggle would be a long one, but who shall say the spirit could not conquer?

Gavouka's countenance expressed his satisfaction. He was now a child of the Church, a Christian. Only one other step remained to be taken, and in consideration of his precarious health it was decided to administer confirmation. Thus the old chief became strengthened for the great struggle which was so surely approaching.

Outwardly, the aged African seemed merely a man mortally ill and given over to the ravages of disease. Inwardly he was renewed with a supernatural vigor and purity which

The Angels Could Contemplate with Satisfaction

The world was slipping away from him and the brilliancy of Heaven already shone before his dazzled eyes.

Three days after being made a Catholic the soul of Gavouka escaped from its poor shell and the happy chief went to seek the brother who dwelt in the far abode.

As he had desired he came no more to the village of his birth to terrorize his former companions and fill them with a dread of death. As he had found peace, so he left them in peace and no doubt intercedes for the poor pagans who have not yet been permitted to open their hearts and comprehend the Great Truth. He may safely predict that his intercession will soon bring chiefs and people to the Faith which he chose.

Over There

If it is a poor will that does not have the name of the Lord mentioned as a beneficiary, so it is likewise a poor Christmas that does not include alms for the needy. There are plenty of poor at our doors, also there are others "over there," by which we mean that far, dark land wherein dwell people suffering not only from hunger of the body, but starvation of the soul. They need food—material and spiritual. The missionaries stand ready to act as almoners for your charity. Send a Christmas gift to the Propagation of the Faith Society, and it will be put in the stocking of some worthy apostle who will return abundant thanks in behalf of those to whom you have given good cheer.

With the Best Intentions

This letter from Fr. Muller, C. S., Sp. of Oguleri, Lower Niger, describes a "magnificent" procession, took place there last Corpus Christi.

"We have just had a magnificent Corpus Christi procession, and the respect shown by these poor people, but yesterday pagan, was edifying. Banners were entirely lacking, in their places the choir children held pieces of wood, painted in native fashion and surmounted by a candle. The repository was also made of blocks of wood, not too well joined, and covered with a piece of cloth arranged as well as possible by our school mistress. This worthy woman will prepare something better next year if she can get the material. So here is a chance for some good soul with a special devotion to the Blessed Sacrament to make us happy. However, in spite of poverty we thought our procession a fine affair, and it was certainly devotional."

THOSE AT THE FRONT—THOSE AT THE REAR

Even as in the gigantic fray, there is besides the soldier who fights at the front, the soldier in the rear who manufactures munitions, so in the vast battlefield of the apostolate there is besides the apostle who fights on the outposts, the missionary of the rear, an indefatigable worker who prepares and accumulates munitions in the arsenals of charity.

THERE is a war which has lasted not three years but two thousand years. Its theatre is not almost the whole of Europe, but the whole of the world. It has been launched not by the will of man, but by the infinite wisdom and goodness of Almighty God.



"COME YE AFTER ME AND I WILL MAKE YOU BE FISHERS OF MEN."—*Matt iv. 19.*

You all know how it began.

When about to ascend to Heaven Our Lord spoke as follows to His disciples kneeling at His feet:

"Going teach all nations, wage war against My enemies. Go and conquer souls for Me. I fought, I died, but I have conquered death. Go and subdue the universe for Me. I, your God, your Captain, am returning to My Father but I will remain with you until the consummation of the world."

The disciples fulfilled the Master's command. They fought, they suffered, they died. When they were gone, legions of combatants blossomed from their blood. The recruiting of these soldiers of God, after many vicissitudes, is now at its height. More than 55,000 men and women are carrying on the holy war in all latitudes.

THOSE AT THE FRONT.

Their Number?—

I have just mentioned it: 15,000 men and 40,000 women. When there is question of self-devotion, women are always ahead of men.

Their Life?—

It is humble, solitary, hidden, made up of sacrifices, labors, sorrows and tears. On some days the rough way of living seems harder to

bear than on others and they are as it were homesick for the fair land which perhaps they shall never see again. But after an intimate interview with the Divine Friend Who never abandons them, their wounded hearts are comforted.

No matter how long that life will be, no matter how laborious and fruitful, their names will not appear on men's records of the brave. They will receive no badge of honor, no war cross. A little wooden cross in a corner of the jungle is the only sign that indicates where they have fallen.

Their Labors?—

Throughout the whole world they have erected churches, hospitals, orphanages, schools, colleges, universities.

Their Struggles?—

First came their private struggles for they had to crush and slay and cast out everything in their hearts in order to respond to the Divine call. They had to say good-bye forever to all that they love upon earth. They set out with death in their hearts and a smile on their lips, their sole weapon,—the crucifix.

They struggle against the evil one who reigns as a master in pagan countries.

They struggle against the world's legions, who take up all manner of arms in order to drive away these gentle preachers of faith, hope and charity.

They struggle against the elements, for they penetrate the frozen polar regions and march beneath the fiery sun of the burning equatorial deserts.



"PREACH THE GOSPEL TO EVERY CREATURE."

—*Matt. xvi. 15.*

They war against wild beasts, against maladies of body and heart, against fatigue, distaste, ingratitude. Finally, they war against themselves, and this is hardest of all. But if they wish to vivify others, they must slay something in themselves. Such are their battles.

Their Conquests?—

In the past century they succeeded in converting twenty-seven millions of souls in pagan countries. And amid this harvest, like an enormous bouquet of red flowers, are nearly 100,000 martyrs, whilst Heaven alone knows the number of the nameless victims who have fallen in the great slaughter of persecutions.

Their Death.—

Most frequently it is as simple as their life, as calm as their soul, confident and peaceful, because they have labored and suffered much. Sometimes it is bloody. Since 1900 nearly 150 missionaries have died violent deaths, to the envy of their brethren. Such are those at the front.

THOSE AT THE REAR.

This Means "You."—

Yes, "Those in the Rear," are all of you Christians, men and women who believe that Christ is the Son of God and the Redeemer of mankind. The long war has emphasized the distinction between those at the front and those in the rear. The formula is a happy one, clear and practical and must be adopted.

Having viewed the life and death of the soldiers of God who battle in the forefront, let us now examine the duties of those whom legitimate reasons retain afar off from the fire, the dangers and the sacrifices of the battle.

What are those at the rear doing at the present time for those at the front on the battlefields of Europe?



"HE THAT BELIEVETH AND IS BAPTIZED, SHALL BE SAVED."—*Mark xvi. 16.*

They speak of them.—

Yes, they speak of them, and in what admiring terms! They behold them in the trenches covered with mud, their feet in water, exposed to frost, bullets and shells, disease, confronted by an ever-threatening death. What sympathy is inspired by these humble saviours of their country!

And do you Christian people, speak of the missionaries? Do you feel a frank and lively sympathy for them? No. The vast majority of Catholics do not



"IN EVERY PLACE THERE IS A SACRIFICE AND THERE IS OFFERED TO MY NAME A CLEAN OFFERING.—*Mal. i. 11.*

think of the soldiers of God who are battling for the faith at the ends of the earth. They have a vague idea that they exist, but their life, labors and success are hardly known. The reason is that they are too far away, in China, Japan, India, Oceanica, Central Africa, and that their heroism is not appreciated to its full value.

They love them.—

Everybody loves those who fight for their country. Every request made in their behalf is granted. Their trains are covered with flowers, they are showered with sweets, and kisses are wafted to them.

How do you love the soldiers who are trying to extend the kingdom of Christ your Master?

They pray for them.—

How ardently relatives and friends are praying for the dear one at the front, that he may do his duty, that he may enjoy good health, that he may be guarded against danger, that he may return home safe, sound, and victorious!

Do you pray for the soldiers of Christ who are fighting His battles at the front, that God may grant them courage, strength, patience, resignation, all the graces they need to carry on their difficult work?

They send them many things;

Letters, money, books, newspapers, clothing, gifts of all kinds; and above all munitions, without which they can do nothing.

And you, poor soldiers of Christ, what do they send you? The Society for the Propagation of the Faith and a few other similar organizations send you occasionally some paltry alms, hardly sufficient to keep body and soul together, and collected from a few generous people who are interested in this work of works. These alms are altogether inadequate to enable you to make much advance in the battlefield of infidelity, and yet there are some who instead of admiring your devotion and imitating your generosity, wonder why the cause of the missions does not progress faster. Such are those at the rear.

Let us conclude.—

Dear Christian friend, your duty as a Catholic is quite plain.

You pray every day: "Thy Kingdom come!" Are you doing something to further the extension upon earth of the Kingdom of Christ? Do you remember that you are one of the executors of the last will of Christ Who said to every one in the persons of His Apostles: "Go and teach all nations"—as long as all nations have not been taught, the heart of a Christian should not remain inactive.



"GOOD AND FAITHFUL SERVANT, . . . ENTER THOU INTO THE JOY OF MY LORD."—*Matt. xxv. 21.*

Thousands of soldiers have enlisted for the apostolic battles. If God does not ask you to follow them, He is at least entitled to expect you to assist them with your alms and prayers.

Do you plead the difficulties of the present hour; unquestionably, attention must be paid to the works born of the necessities of the hour, but remember that

there are circumstances under which one is obliged to do more than what is required by strict duty. Love does not count the cost.

The time is favorable. The field of souls has been deeply plowed by ideas and catastrophies; the blood of sacrifice has fertilized the furrows; the hour has come to sow the seed which shall yield the harvest desired by Christ. But for this

we must have sowers, we must have missionaries.

We are living at a time when heroism is the order of the day. Let your souls be uplifted to the height of this heroism. Give, devote yourselves; be better, more fervent, truer Christians. Be apostles by helping the Apostles.

Workers in the rear, remember those at the front. Make ready their munitions in the arsenals of charity! Make certain this battle for Christ!

A Wonderful Discovery in Japan

It seems almost miraculous to think that the site of the pagoda given to St. Francis Xavier by a Japanese Prince should at last have returned to the possession of a foreign missionary. The apostle in question is Fr. Aimée Villion, and he writes feelingly of his experience:

"I came to Yamaguchi in 1889, full of the desire to discover the site of the pagoda given to St. Francis Xavier in July, 1551, by Prince Ouchi Yoshitaka. I prayed earnestly that God would guide me so as to find some traces of the great apostle, and at last, after five years of research, I found this 'field of the *Daidoji*.' My faith was great, and many a dark night I came there to pray and kiss the soil where his feet had stood! I, a humble man, was the first to tread that sacred ground after three hundred years! It was then that I formed the project of buying the field, and at the end of seventeen years I was able to accomplish my dreams."

Our Soldiers of the Cross

War is in the air, and while missionaries are men of peace, we are borrowing war terms to make known their wants. The battle they wage is an old one, only the terms are new. "Men, munitions, supplies, comfort

kits," and the like were never applied to their needs until the last few years; but even Propagation of the Faith workers have caught the spirit of the times and adopted the military tone.

So, if our friends prefer to bestow "rations" instead of food, "munitions" instead of money, "spiritual comfort kits" instead of prayers, it is all the same to the poor priest in "the firing line," and may amuse the giver more. Without any exaggeration, however, the missionaries are now fighting for their lives, or rather the lives of their missions, and it depends on us stay-at-homes whether they can get "over the top" or not.

Feeling the Strain

The strain of the three years' war conditions is beginning to tell on many a poor bishop who has had to get along with half rations of men and means during that period. Mgr. Combaz of Nagasaki says:

"If Providence does not come to our aid, we shall have to resign ourselves to the worst. Up to now, through the offerings received from America, we have sustained our most essential works, but every month finds the task more and more difficult."



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

IT is the pleasant duty of CATHOLIC MISSIONS to greet its readers once more, to thank them for the favors received at their hands and to wish them many blessings during 1918.

Another year has passed—one full of stirring events. The great menace of the war fills many hearts with anxiety and the future looms dark with dread. For Catholics, however, there is always the great solace of their Faith, to which they turn with natural instinct in time of sorrow and distress.

It is the purpose of this publication to put forth the claims of the apostolate, to remind those who desire prayers for their dear ones or who wish to share their favors with others that there is no better way to secure the one and distribute the other than through the agency of our missionaries. Fervently these faithful priests send up their petitions before the little Christmas shrines in their poor chapels that kind hearts may be inspired to make the coming year easier than the last. Let us share our riches, our joys and even our sorrows with them; it is safe to predict that such a course will bring as much comfort to him who gives as to him who receives.

* * *

WE congratulate the Seminary of Maryknoll and its worthy Superior on the occasion of the ordination of three priests which took place a few weeks ago. We do not know of any institution

**Missionaries
Ordained**

having had such rapid growth. Although organized only six years ago, it will soon be able to send missionaries to the field afar, and Fr. Walsh is at present in China to find what part of that immense country is most in need of apostles. We have heard from several Bishops who had the pleasure of his visit that he was everywhere enthusiastically received, and we have no doubt that his missionaries will find the same welcome when they arrive.

WE urge our readers to observe the approaching Octave of Prayer for Church Unity, inaugurated a few years ago, which begins on the Feast of the Chair of St. Peter at Rome, January 18th, and ends with the Feast of the Conversion of St. Paul, January 25th. The special intention of the Octave this year will be a

**For Church
Unity**

two-fold one:

1. That a World-Peace permanent, satisfactory and safe for all men may speedily succeed the present World-war and

2. That it may be followed by a return to Unity of all now separated from the Chair of Peter, even as Christ hath foretold, saying: "Other Sheep I have which are not of this Fold; them also must I bring, and they shall hear My Voice and there shall be One Fold and One Shepherd."

Any prayers may be recited for those intentions, but the best way to make the Octave would be to assist at Mass on those eight days.

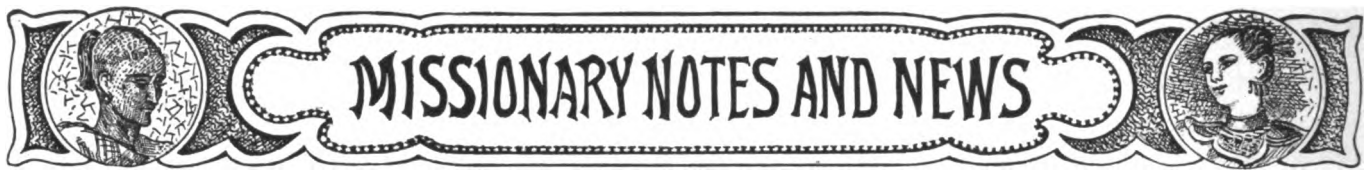
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MANY missionaries are in need of Catholic literature both for themselves and for their people. They would like to receive CATHOLIC MISSIONS but are too poor to pay the subscription. Whilst we gladly send a complimentary copy to the heads of missions, it is impossible for us, considering the cost of paper and printing, to mail a free copy to all the priests. We suggest to those of our readers who do not keep the collection to mail this magazine after they have read it to some missionary; we will gladly furnish addresses. The postage is two cents to any part of the world.

* * *

FOR many years, in fact almost from the beginning of modern missionary movement, a century ago, missionaries have complained of the injury done to their work by the importation of intoxicants. This infamous trade which has wrought havoc especially among the natives of Africa and the South Sea Islands, was controlled almost exclusively by English and American firms. In one year twelve ships left the port of Boston with a cargo of rum for Africa. The war cut off the supplies from England, which caused the American traffic to increase from 1,663,000 gallons to 5,850,000 in one year. Let us hope that the prohibition to manufacture strong liquors will now cut off entirely the supply from the United States, and put an end to this shameful commerce ruinous to the bodies and souls of the unfortunate natives.

**Intoxicants and
the Missions**



AMERICA

The feast of St. Francis Xavier, Patron of the Society of the Propagation of the Faith, was celebrated with impressive ceremonies on Sunday, December 2, in New York, Boston, Philadelphia and other cities where diocesan branches of the Society exist. As usual large congregations gathered to hear the sermons which eloquently set forth the cause of our foreign missions.

The Catholic Foreign Mission Society of America called to sacred orders, December 5, several of its aspirant members. At the hands of Bishop Cusack of Albany, three of the students, Francis Xavier Ford, Alphonse Stephen Vogel and William Francis O'Shea, received Holy Priesthood; Robert J. Cairns, Deaconship; Anthony P. Hodgins, Subdeaconship; and two others received Minor Orders. The ceremony took place at Maryknoll, Ossining, N. Y.

EUROPE

A ter-centenary anniversary **FRANCE** occurs in December that will be celebrated in all the missions wherein the Sisters of Charity carry on their numerous good works. Three hundred years ago St. Vincent de Paul and Madame Legras founded the Sisters of Charity, who were first called Sisters of the Sick Poor, and since then bands of devoted women have consecrated themselves to works of mercy throughout the world. Many mission centres have communities of the good Sisters; in China they care for thousands of abandoned babies, and elsewhere in the apostolic world they may be found laboring for the welfare of the bodies and souls of afflicted pagans. The Holy Father has accorded a plenary indulgence to all who take part in the solemnities of the celebration.

It has already been announced that Mgr. Boniface de Beaumont has been made coadjutor of Mgr. Fabre, Bishop of St. Denis, Reunion Island. The new bishop is a member of the Congregation of the Holy Ghost, and since the war has acted as military chaplain, having gone through the siege of Verdun and received honorable mention.

One day while in the trenches a *poilu* presented him with a newspaper, saying, "Father, it seems that one of your relatives has been made a bishop. At least it is someone having your family name."

Fr. Beaumont took the sheet and read the item. It was then he learned of the honor that had been conferred upon him.

ASIA

The Sisters of Charity conduct **CHINA** a hospital at Ka Shing, Che King, China, which treats no less than four hundred outpatients every day. Its sixty beds are not enough to supply all the sick who need care in the hospital, and often the poor creatures are content to lie on the floor if they only may be admitted. With the cost of remedies doubled by the war, the Sisters are having a hard time to care for their suffering charges.

It is difficult to write anything about missions in China without mentioning an inundation. Floods seem to be chronic in that land—the only variety from them being a drought. Therefore we announce that in Father Louis Gate's district of Ty Kiu Youang there has been a flood.

"I should need," says he, "the tongue of a Jeremiah to describe this new disaster that has befallen us. The only bright spot on the dark horizon is the fact that no lives were lost—everything else was. What distress for our poor Chinese who watched their houses, furniture, clothing, livestock all go sailing down the tide that had no turning.

"Now comes the winter, with cold and famine. The fields so full of promise for the harvest yielded nothing. To generous America, like the rest of the suffering world, I send forth a cry that I hope may reach its hospitable shores.

Having, after a labor of ten years, succeeded in finishing his church, Fr. Tisserand, C. M., of Chu Chow, Che Kiang, is now embarking on another difficult work—the formation of a reading circle which shall embrace the wealthy and educated persons of the exclusive districts of the city. This class of Chinese is indifferent to the efforts of the apostle. They say: "We have plenty of money and do not need the Catholic religion. Moreover, it is the religion of the strangers, and to embrace it would be a national dishonor."

One must, then, overcome national pride, and to do this, Fr. Tisserand proposes to establish a library of good religious books and also to publish a paper. Explanation on Christian doctrine will be given every week, and the educated Chinese may read, investigate and discuss Catholic subjects at their leisure. No direct advance will be made by the missionary, but it is hoped that a literary propaganda, so to speak, will appeal to the intellects of these haughty personages, always filled with the pride of learning.

Rev. S. Prakasar, O. M. I., is a **INDIA** missionary known to our readers. He is a native priest of Ceylon, and has added to the literature of India by a learned work of Philosophical Saivism that has won some favorable criticism from the press. It serves also to show the vain pretensions of the theosophists who now form a distinct enemy to the spread of Christianity. *The London Tablet* says:

"This book, dealing with the religion of Siva has exceptional value not only from the careful character of its research and, on the whole, excellent style, but from the nationality of its author. It is exactly what we want; a mind in tune by heredity and national instinct with what it examines, yet consciously accepting the Christian system, and capable of comparing the two, will produce work of far greater value than any student alien by birth and instinct, however deliberately impartial. Theosophists would have us hold that below the popular forms of Eastern creeds lies a superb substratum of philosophical and ethical material. That is not so; and books like this should be multiplied, to disillusionize our hoodwinked Western enthusiasts."

The *Jaffna Catholic Guardian* states that about twenty native Sisterhoods are now in existence in the Indian Field. Religious vocations are quite common among the Telugu girls under Indian nuns. Two new Tamil Schools in Madras have been placed under Indian Sisters, whilst Burmese maidens are already entering the Novitiate of the Franciscan Missionaries of Mary.

The *Annals of the Congregation of the Mission* announces that the Apostolic Delegate to Persia, Archbishop J. E. Sontag, has been awarded the medal of the Lion and Sun, with the green ribbon, a decoration of the first class for strangers. It was presented to the prelate by the Imperial Shah of Persia himself.

OCEANICA

Fr. Joachim Kerdal, a Sacred **TAHITI** Heart missionary, who describes his station as being at the end of the world, by which he means Manihiki, Tahiti, is full of rejoicement because he has completed a chapel, measuring thirty-six feet long by eighteen feet wide and ten feet high. "This," he states, "may seem small to some people, but we must make the cage in proportion to the birds that are going to enter. The new sanctuary will be gayly dressed for Christmas Mass, and it is safe to say its capacity will be taxed to the utmost."

JAN 30 1918.

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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH-

THE

GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

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PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the *Annals of the Propagation of the Faith*.

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MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

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"*Catholic Missions*" is issued every month.

Subscription Price:	{	United States, One Dollar a Year.
		Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

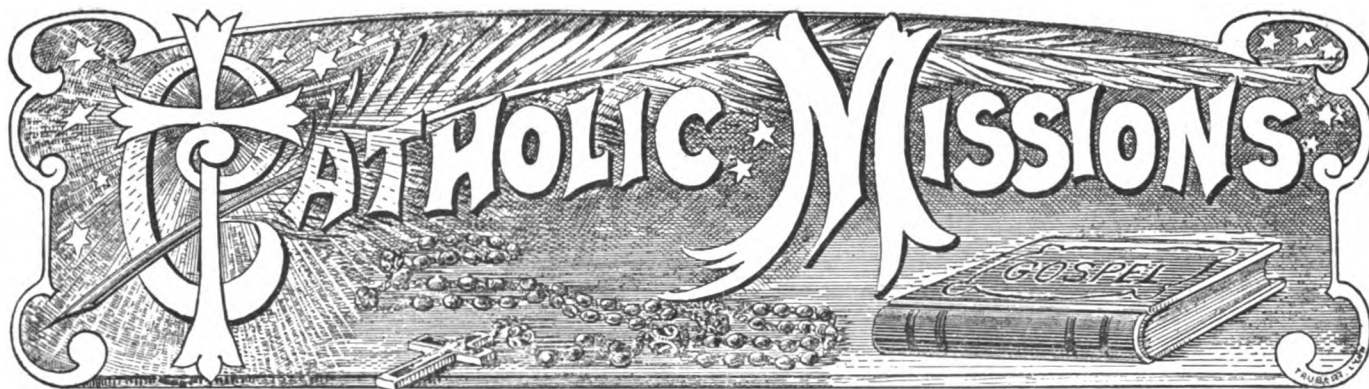
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IS ISSUED EVERY OTHER MONTH

February, April, June,
August, October, December

Subscription Price, One Dollar Per Year

Address: National Office of Propagation of the Faith
343 Lexington Avenue
New York, N. Y.



VOL. XII

FEBRUARY 1918

No. 2

EVIL SPIRITS IN WENCHOW

Rev. Cyprien Aroud, C. M.

It has been said that the farther one goes from electric lights, the more infrequent supernatural manifestations become. This article disproves that assertion, as the extraordinary case of possession related took place not in a remote country village, but in the big city of Wenchow, the evil spirits involved timing their visits to the victim by the turning off and turning on of the electric lights — which goes to show that a high state of civilization does not intimidate the Evil One.

OFTEN during my apostolic wanderings through the Mission of Wenchow, I hear tales of an extraordinary nature. Sometimes they relate to cases of diabolical possession, sometimes to cures wrought by prayer or the application of holy water, sometimes to conversions brought about by more than natural methods. The natives love to chat among themselves about such occurrences and the echo of their discussions usually reaches my ear.

A recent case is rather remarkable, and as it occurred in the city of Wenchow itself, we perceive that a large and somewhat modern city and the home of a Christian may form

A Setting for Diabolical Manifestations

as well as remote pagan villages.

All that I am going to relate is authentic and was told me by the catechist, Monsieur Peu, and by the Christians who were with him during his trying experience.

Monsieur Fo-tchong-nia, a young man of twenty-nine, con-

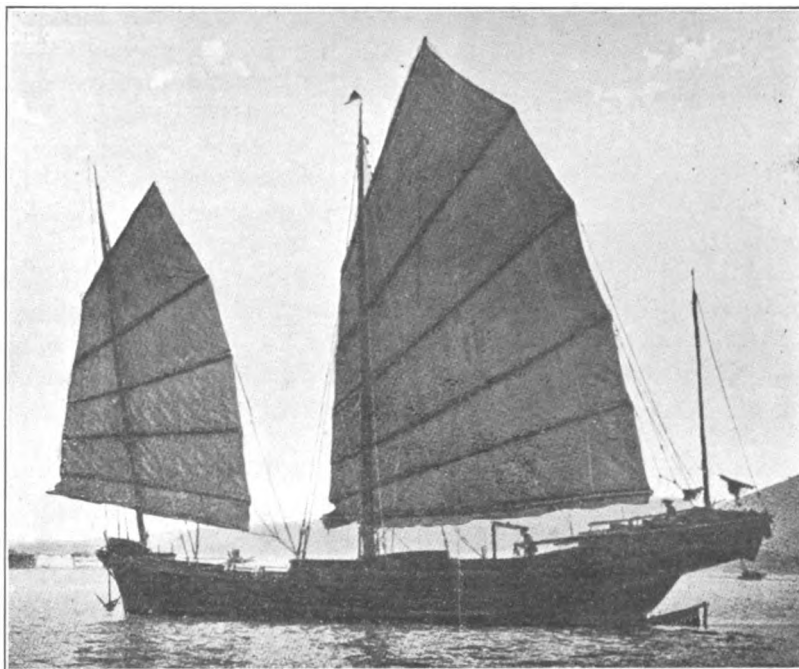
ducting a prosperous embroidery business, lived with his wife, aged twenty-two and his mother, a woman of sixty, in Ng-mo-ka Street. The head of the house had been a Christian seven years, but his mother and his wife remained fervent pagans and the home harbored many idols.

Notwithstanding the fact that his religion was regarded with great hostility by his family, the good Fo-tchong-nia became daily more fervent.

He Frequented the Sacraments Regularly

and was a member of the St. Vincent de Paul Society and of the Reading Circle.

The Christians of our city are closely united and have the pleasant habit of visiting each other frequently. So that when our friend adopted the Faith, they called upon him to welcome him to their fraternity. But the old mother would not endure their presence and hurled every vituperation she could think of in their faces.



CATCHING THE BREEZE

"What do you come here for, corruptors of my son! You have bewitched him and drawn him from the beliefs of his ancestors. Get out, and never set your feet in this house again."

Naturally the Christians did not wish to disturb the peace of the family hearth by their undesired presence, and so they refrained from repeating their attempt at friendliness.

Now Christmas arrived and on the eve of the feast our converts came in crowds to church to engage in singing and pious exercises. Among them was Monsieur Fo, who prepared himself diligently for his communion at Midnight Mass.

About ten o'clock a messenger arrived in haste and sought Monsieur Fo saying: "Come home quickly; your wife has been attacked by some strange malady and your mother wants your aid."

The husband did as he was requested, and on entering his domicile found his wife in

A State Bordering on Frenzy

She was sitting on the edge of the bed, her face was inflamed, and she gesticulated wildly, crying:

"I am in Fi-oo-dong. I have six sisters with me. I am the seventh sister and we are all the wives of Ki-tsing."



A POOR BUILDING PURCHASED BY FR. AROUD TO BE USED AS A CHAPEL

To explain these exclamations I will state that Fi-oo-dong is the name of a cavern in which dwells the terrible Ki-tsing, a demon who takes the form of a cock.

The good Christian Fo had no doubt as to what had happened or what to do. He felt sure the demon of the cavern had taken possession of his wife, and that he must at once seek assistance among the pious Catholics. He rushed back to the church and asked the catechist and some Christians to visit his wife and pray for her. Immediately the catechist and ten Christians carrying holy water, a crucifix and a statue of

the Blessed Virgin with the Divine Infant in her arms set forth on their errand of mercy.

As soon as they neared the couch of the afflicted woman she straightened herself and cried in a loud voice:

"Woe is me! Woe is me! This evening many wicked men are going to beat me, to drive me away. Woe is me! Woe is me! I have six sisters and they are here with me."

"Whence do you come?" asked the catechist.

"I come from Fi-oo-dong."

"How many devils are there?"

"We are seven sisters."

"Which of the seven are you?"

"I am the seventh."

"Who is demon your master?"

"Ki-tsing is our master."

The catechist then turned to Monsieur Fo, and told him the first thing to do was to rid the house of its idols, joss sticks, and numerous objects connected with pagan superstition. Forthwith they were seized and cast into the canal that flowed behind the house.

At once Madame Fo became calm and appeared delivered from the demon, but the mother set up loud lamentations.

"Unhappy man you have destroyed our idols, and now evil will fall upon this house."

The younger woman, at this outcry began to tremble and it seemed as if

Her Agony Was To Begin Again

but the Christians set themselves to pray and the poor creature cried, "O I suffer! How I suffer!"

The catechist wished to sprinkle holy water on Madame Fo, but she covered her face with her hands. Her husband tried to draw them away but in vain. A blacksmith who was present added his strength but the frail little woman was able to resist both. Then the catechist dropped the water on her hands and immediately they fell from her face.

"Do not beat me, do not beat me," came her cry again.

"In the name of the Saviour," said the catechist, "release your victim and leave this woman in peace."

"Yes, I will go away, but not until two o'clock in the morning. But how I suffer. Do not beat me any more!"

Then followed a strange dialogue in which the six sisters began to argue with the seventh one, Madame Fo.

"How is this," said the first sister. "You desire to leave me? Have I not been good to you? Have I not given you silks and jewels? Have I not given you much money? And now your husband brings in a

band of wicked men who punish me and force me to give you up."

While the elder sister was speaking thus through the mouth of the possessed woman the Christians thought of a trick by which

They Could Rid Her of the Demon

The latter having announced that two o'clock was the time of departure, the Christians went softly to the clock in the next room and advanced the hands to that hour.

But hardly had they done so when the woman cried out:

"Rogues, you alter the clock but it avails you nothing. I shall not depart until two o'clock; not until all the electric lights in the city are turned off, because I cannot travel except in the dark." (In Wenchow the electric lights come on at five in the evening and go off at two in the morning.) Now the second sister began to wail: "O seventh sister, why do you leave us! It is not we who have given you trouble, it is your serving maid. But we will punish the girl, we will kill her."

And in like manner all the sisters who dwelt in the cavern spoke through the lips of the woman until two o'clock came. Then the latter after a period of immobility regained possession of her senses. The demon had left her for a time at least.

Then the young wife looked curiously at the crowd near her, and asked why they regarded her so anxiously. The Christians asked what she had seen during the night. "Nothing," she replied; "I saw nothing at all."

The Christians, now weary from their vigil went into an adjoining room and lay down on some mats

To Snatch a Little Repose

It was not destined to be of much length for toward daylight cries from the poor Madame Fo announced the demon had returned.

Running in the Christians found the former state reproduced.

"Why did you deceive us?" they demanded of the evil spirit. "You said you would depart at two o'clock, and here you are again."

"I did go away but I remembered that in a certain corner of this house, there is an image of Tie-tseng-yi, with incense burning before it. I asked his permission to return and here I am."

The Christians questioned the mother-in-law and she admitted she had hidden an image of the god to which she paid especial devotion. They ran to the place and cast this last remnant of superstition into the canal. During the process Madame Fo went into horrible convulsions, weeping and bemoaning her fate. The

Christians prayed fervently and at length Madame Fo became calm. "I am not afraid," she said quietly; "I am no longer afraid."

The catechist held a crucifix before her eyes. "What is that?" he asked gently.

"I know," replied Madame Fo, sweetly, "it is Jesus."

"Is Jesus great and powerful?" pursued the catechist.

Madame Fo raised her hands in the air exclaiming, "He is the first and most great."

The catechist next presented an image of Mary Immaculate: "And that?"

"I know also who that is; it is the Holy Mother. She is more excellent than the high heavens themselves."



THE SAME BUILDING MADE INTO A CHAPEL THROUGH THE GENEROSITY OF AN AMERICAN PRIEST

"Salute her, then; show her the honor which is due her."

Madame Fo Placed Herself Upon Her Knees

joined her hands and bowed profoundly three times.

All this took place spontaneously for Madame Fo could neither read nor write, and had received no instruction.

The Christians then sprinkled her with holy water saying: "In the name of Jesus and Mary depart from this woman." Immediately Madame Fo lay back upon her couch and fell into a quiet sleep. The Christians then left and hurried back to the church where they were in time to hear two Masses and receive holy communion.

During Christmas day Madame Fo remained tranquil, rising and moving about the house as usual, but at ten in the evening the six sisters again took possession of her and her suffering recommenced. Again the Christians were summoned, again they prayed and used the holy water until the crisis had passed. These scenes continued to be repeated for three days and

Monsieur Fo came to the conclusion that the presence of his pagan mother

Induced the Spirits To Return

to torture his wife. He asked leave to place the sufferer in the house of the Holy Childhood. "Our Lord is there," he said, "and the holy nuns. The devil will not dare to come near the place."

The matter was submitted to the Virgins of Purgatory, who expressed themselves most happy to protect their afflicted sister. A chair was brought to Madame Fo's door and she was forced into it. The porters set off, but their charge tried to leap from the vehicle. It took the strength of several persons to keep her quiet until the hospice was reached.

There the Virgins received her and conducted her to the chapel. She knelt before the altar and at once regained peace of mind. This continued for several successive days.

At length I visited her and asked her if she desired to become a Christian.

"Most assuredly I do," she answered with fervor.

I have prayed to God, and the Blessed Virgin has taught me how to make the sign of the Cross."

Thus Madame Fo became a catechumen, and most wonderful to relate the pagan mother-in-law, impressed by what she had witnessed,

Also Renounced Her Idolatry

So that thanks to the evil spirits, the entire Fo-tchong-nia family became Catholics.

This relation, absolutely authentic, serves to show the diabolical influences with which we have to deal here, and the marvellous manifestations which we witness. The old missionaries used to speak of "devil conversions," and such cases as Madame Fo's are the explanation of the term. The "devil of Wenchow" has considerably aided our apostolate.

At this writing Madame Fo is still at the Holy Childhood. Her health and her spirits are good. She knows her prayers and recites them regularly. The demon is banished; the six sisters come no more to claim her as a seventh. Peace reigns and the kingdom of the Lord is enlarged by two more souls.

The Missionary Speaks

To scorn delights and live laborious days.—LYCIDAS.

*Why should we care, if our poor hearts have bled,
And lonely now, we face the waning day,
Walking the graveyard of our mem'ries dead,
Treading along that blood-red martyr's way,
Dying at last, but oh, so willingly?
Our life before the world a beggared loss,
Death's trysting place to be dread Calvary,
Our epitaph traced by the scorned Cross—
Why should we care?—for we have followed Christ;
We share His glory and His suffering;
Our hearts with His, are offered, sacrificed,
Crushed in His chalice, unto God the King.
Why should we care?—Christ's suff'ring brings release:
The Gates of Woe shall ope on Realms of Peace!*

—Charles J. Quirk, S.J.

Remember this Apostle

The Propagation of the Faith Society receives a countless number of interesting letters from those whom it assists in the outposts of the world; the missionaries like to tell the story of their efforts in behalf of the pagans and how those efforts are rewarded.

Since the beginning of the European war the communications have been sad indeed. Never well supplied with means, the priests have slowly come to a condition of real want.

The mission at Bettiah, East India, is an example of the afflicted state to which many Christian centres have been brought. Fr. Felix Finck, O. M. Cap., says of it:

"This place was formerly confided to the Capuchins of the Austrian Tyrol Province. I was given charge in 1915, and have for helpers some Capuchin Fathers from the north of India and seven native priests, born in Bettiah, who made their studies in the Apostolic Seminary at Kandy. Nine Austrian Sisters of the Congregation of the Holy Cross have been permitted by the Government to continue their good works. They are also assisted by a dozen native nuns, members of the Franciscan Third Order.

"Formerly, almost wholly supported by Catholics of the Austrian Tyrol, it would be impossible to describe the means by which we have kept the mission in existence during the past few years. Our peculiar situation must appeal to all who have the interest of apostolic India at heart. I ask the benefactors of the Propagation of the Faith to remember this mission when making their offerings."

Poor Souls

A worker for the Propagation of the Faith says most truly:

"Purgatory is not the only place populated with 'poor souls.' All heathen countries are teeming with them, the poor heathen poorer by far than the souls in Purgatory. The latter are sure of their eternal salvation, whereas the heathen are sitting in darkness and the shadow of death and are continually in danger of being lost forever. Will you not stretch out a helping hand to save these 'poor souls?'"

"Do you Christian people speak of the missionaries? Do you feel a frank and lively sympathy for them? No. The vast majority of Catholics do not think of the soldiers of God who are battling for the faith at the ends of the earth. They have a vague idea that they exist, but their life, labor and success are hardly known. The reason is that they are too far away, in China, Japan, India, Occanica, Central Africa, and that their heroism is not appreciated to its full value."

THE FOREIGN MISSIONS OF MILAN

Rev. Dom Maternus Spitz, O. S. B.

It was at the suggestion of Pope Pius IX., who according to his own words was once "a missionary in America," that the Institute of Milan was founded in 1850. Its members have been very successful in the fields assigned them and are most numerous in China, India and Burmah, though their initial steps were taken in the savage islands of the Pacific.

ITALY, the cradle of western Christianity, the center of Christian unity and the central seat of the Church's government which has been so conspicuous by her martyrs and confessors, virgins and widows, doctors and theologians has not less been conspicuous by her founders of Religious Orders and Missionary Societies. Foremost among the former we find St. Benedict, the founder of Western Monasticism in the fifth and St. Francis, the founder of the Seraphic Order, in the thirteenth centuries and the many founders of the branches of both the Benedictine and the Franciscan Orders.

There followed in the sixteenth, seventeenth and eighteenth centuries the founders of the Barnabites and Theatines, of the Hieronymites and Servites, of the Passionists and the Redemptorists. All these religious Orders and Congregations which originated on Italian soil as well as others which in the course of time established themselves there have

Supplied the Catholic Church with Heroic Apostles who followed the divine call and went forth to teach the nations. And glad tidings of the Gospel in the earlier days of Christianity as well as in the Middle Ages and in modern times.

In consequence, however, of the political and religious upheaval during the first half of the nineteenth century and owing to the poverty of the sacriligious spoliation, the Catholic Church in Italy was not able to play a very important part in the missionary movement, and even where the missionaries have tried their utmost they have been handicapped in the exterior development of their work for want of means and funds.

Italian Franciscans resumed their missionary labors in North and South America, in Palestine and Syria, in Egypt and Morocco, in China and elsewhere. Italian Capuchins entered the mission fields of the Galas and of Evythvæa, of India and of Brazil. Italian Jesuits are at work in Brazil and New Mexico, in the Rocky

Mountains and in Alaska, in Albania and India, etc. And finally in the second half of the nineteenth century Italy also became the fruitful soil of Missionary Seminaries and Institutes, such as the Salesians of Turin founded by Don Bosco in 1864, the Seminary of SS. Peter and Paul in Rome founded by Father Avanzini in 1867, the Missionaries of Verona founded by Father Comboni in 1867, the *Missionaries della Consolata* of Turin founded in 1901 by Canon Alleman, and last but not least the *Istituto delle Missioni Estere di Milano* or the Missionary Seminary of Milan.

Various factors have contributed towards the foundation of this Missionary Institute. From the very beginning of his Pontificate, Pope Pius IX. who according to his own words "was in his youth a missionary in America" had the apostolate of the Church very much at heart and suggested the foundation of

A Missionary Institute on Italian Soil

Mgr. Luquet, Apostolic Delegate in Switzerland, entered into a correspondence with Mgr. Romilli, Archbishop of Milan, with a view of interesting the latter with the scheme, and promised his support, should a Missionary Seminary be started in Milan.

Later on Mgr. Luquet, saw Archbishop Romili, personally at the house of the Oblates of St. Charles at Rho. Its Superior Fr. Angelo Ramazzotti, who later on became Bishop of Pavia and finally Patriarch of Venice, had felt an ardent desire from his youth to consecrate his life to the conversion of the Heathens, but as he was unable to go personally, he promised to help others to go. He proposed the foundation of a Missionary Institute in Italy on the same line as that of Paris, and offered a house for this purpose at Saronno to train missionary aspirants. Pope Pius IX., the Archbishop of Milan and the Bishops of Lombardey, seconded the proposal.

On July 30, 1850, Mgr. Ramazzotti, then Bishop of Pavia, and five priests, Giuseppe Marinoni, Paolo Reina, Giovanni Mazzuconi,



GARB OF A WEALTHY CHINESE LADY

Carlo Salerio and Alexandro Ripamonti, desirous to consecrate themselves to missionary work, assembled at Saronno and on July 31st, the feast of St. Ignatius, they opened the Missionary Institute under Don Marinoni as its first Superior. On December 1, 1850, the Archbishop of Milan and all the Bishops of the province gave formally their sanction and the Seminary was canonically erected and confirmed by Propaganda. As, however, the house at Saronno was too small and unsuitable for the purpose, the Seminary was transferred in June, 1851, to the Sanctuary of San Calocero near Milan, where it remained for nearly fifty years.

At the time of its golden jubilee in 1900, however, the Seminary was transferred to the city of Milan itself, where the present stately buildings in Via Monte Rosa 71, were completed in 1906. Under the direction of Mgr Ramazzotti, Fr. Marinoni drew up the Rules and Constitutions of the Seminary more or less on the same lines as those observed by the members of the Seminary of Paris.

The chief object of the Institute is to preach the Gospel to the Heathens in those districts which Propaganda may entrust to its members. In order to obtain the necessary apostolic workers the Seminary receives ecclesiastics as well as lay people—the latter as temporal co-adjutors—who are willing to devote themselves to missionary work, trains them for the Apostolate, pays all their expenses to go to the missions, maintains them and their apostolic work during their stay as well, as on their return, should illness, old age or any other reason approved by the Superiors oblige them to withdraw.

The Institute is not a Religious Order or Congregation, but a union of secular priests; it is governed by a Superior General and assistant councillors who are representatives of the various missions. In the beginning only priests were received into the Institute or clerical students who had finished their theological studies. Later, however, this privilege was extended

To Clerical Students in General

and finally on October 13, 1911, Fr. Armanasco opened an apostolic school in a wing of the house of the Barnabites at Monza.

On April 1, 1912, this apostolic school, called now *scuola apostolica Marinoni*, was transferred to Via Lecco at Monza and is intended for boys who are willing to join the Institute but have not finished their classical studies. In 1915 it numbered twenty-two students.

To propagate the missionary idea throughout Italy, Fr. Scurati in 1872 commenced the weekly edition of *Le Missioni Cattoliche*; and started in 1874 a Missionary Printing Press for the spreading of missionary literature, which has given a new impetus to missionary work and enterprise in Italy and finally has led to the formation of the *Unione Missionaria del Clero* in 1916.

Sixty-two years after the inauguration of the Institute the first General Chapter was held at Milan from July 8th to September 23, 1912, consisting of the Superior, the Bishops and the representatives of the various missions. In forty-three sessions they discussed the best ways and means which time and experience had taught them for the evangelization of the pagans, and revise their Rules and Constitutions. These were approved on July 2, 1914, by Pope Pius X. In 1915 the Missionary Society of Milan numbered eight Bishops, one hundred and twenty-seven priests and forty-seven missionary aspirants.

On July 31, 1850, the first five missionary candidates inaugurated the Seminary of Milan, and scarcely had two years elapsed when the Superior was able to place seven missionaries at the disposal of Propaganda, who set out for their apostolic work on March 16, 1852. These have been followed by others ever since, for the Seminary has sent forth two hundred and sixty-two missionaries from 1852 to 1915.

The first mission field which Propaganda entrusted to the Seminary of Milan was by no means a very inviting one, for it was situated in the Melanesian portion of the Pacific the "terra di malagente;" and among these islands the natives of the Solomon group were the most notorious ones, thievish and revengeful and in

Their Passion for Human Flesh

they surpassed all the inhabitants of Melanesia. The Marist missionaries were the first who tried to open a mission among them. In 1844 Mgr. Epalle was appointed the first Vicar Apostolic of Melanesia and Micronesia.

Accompanied by seven priests and six brothers he set out and landed on the island of Isabella, but was killed by the natives as the first victim of many more to follow. Four out of seventeen Marist missionaries sent to Melanesia between 1845 and 1852, one Bishop and four missionaries were killed, one Bishop and eight missionaries died of fever. As the Marist missionaries were urgently wanted in their other missions in the Pacific, Propaganda released them from Melanesia, and this latter was transferred to the Seminary of Milan. Five priests and two coadjutors as catechists set out in March, 1852.

But they too fell victims to the savagery of the natives like Fr. Mazzucconi—the proto-martyr of the Institute—(1855) or to the unhealthy climate. As the task was considered hopeless Propaganda asked the survivors to proceed to Hongkong in China. In February, 1855, two priests of the Institute of Milan, Frs. Borgazzi and Riva were sent to Labuan and Borneo to help Fr. Cuarteron the Spanish Prefect Apostolic there. They stayed but for a short time as they had to join their brethren in Hongkong.

Four priests and two catechists were temporarily lent to the Capuchins in Agra (1856), and thence proceeded to Bengal. Further at the request of Pope Pius

IX., two members of the Seminary, Frs. Robbioni and Biffi, went in 1856 to Cartagena in Columbia. The first died and the second was appointed Prefect Apostolic of Burma from 1866-1881, when he was recalled as Bishop of Cartagena (1882-1896). He was succeeded by Mgr. Brioschi (1898), another member of the Seminary of Milan.

The missions which have been entrusted to the members of the Institute since its foundation and are still under their charge are six in number, *i. e.*, two dioceses: Hyderabad and Krishnagar in India, the Vicariates of Eastern Burma, Hongkong, Southern and Northern Honan.

The mission of Hyderabad was separated from the Vicariate of Madras by a Brief of Pius IX., dated May 20, 1851, under Bishop David Murphy, Coadjutor of Madras. With three Irish priests he had taken up his residence at Secunderabad, the headquarters of the English troops to look after the spiritual welfare of the hundred native Catholics, the British Catholic soldiers and some Catholic Tamils in the service of the troops.

Bishop Murphy took a great interest in the conversion of the Indians, but being unable to get some Irish missionaries he appealed to the Missionary Society of Milan for help. The appeal was accepted and in 1854 Frs. Fozzi and Barbero and three years later Fr. Caprotti and Bigi went to India. Owing to ill health, however, Bishop Murphy had to leave India. The missions of Hyderabad were entrusted to the missionaries of Milan and Fr. Barbero was made Prefect in 1867, and two years later Vicar Apostolic. He was conscripted in Rome during the Vatican council.

The Vicariate of Hyderabad numbered then five thousand Catholics with seven priests. For a considerable time the missionary activity of Mgr. Barbero and his priests was limited to three stations of Hyderabad, Secunderabad and Trimulghaherri.

When in 1881 the Telegu Missions Were Opened

his successor Mgr. Caprotti (1881-1897) was able to extend the work. Hyderabad and its missionary district extending five hundred miles in width and three hundred in length with 12,500,000 souls was a difficult field. Nine-tenths of the population were under the government of a Mohammedan Nizam, Islam was the official religion, though ten millions of the population were pagan Hindus and the remainder were Parsees, Buddhists, and adherents of some seven or ten Pro-

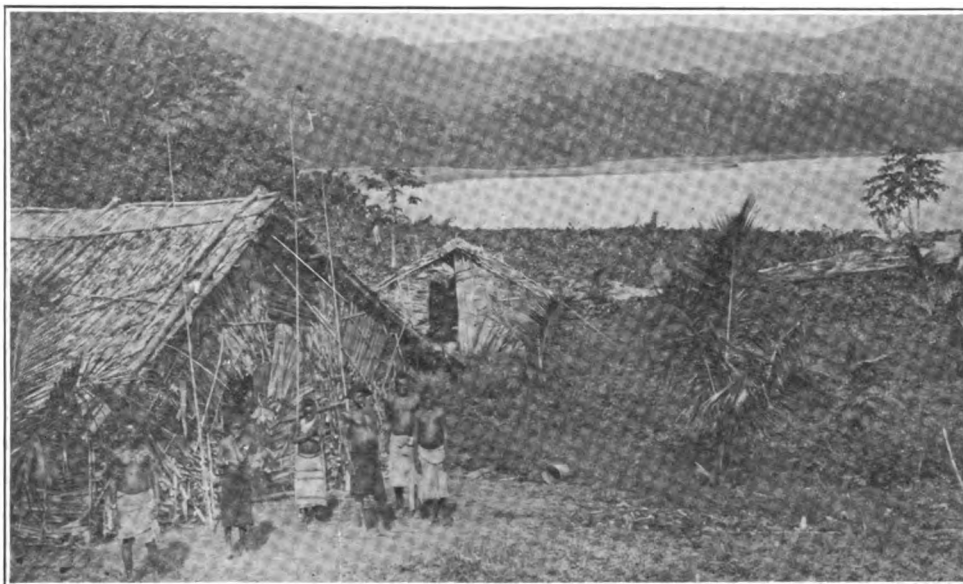
testant sects. The languages spoken were English, Hindustani, Telegu, Maratti, etc.

Bishop Caprotti, however, put all his energy into the work, opened several new stations, elementary schools and orphanages, called in the Sisters of St. Anne of Turin and the Franciscan Missionaries of Mary. At his death in 1897, the new diocese of Hyderabad numbered fourteen priests, twenty-six European and seven native sisters and 12,000 Catholics. The morning of a brighter future had set in and the new Bishop Mgr. Vigano (1897-1908) during the eleven years of his Episcopate did excellent work in extending the Apostolate among the Telegus, opening new stations, schools, churches, etc., founding a seminary for the training of native priests and

Opening a Novitiate For Native Sisters

In his efforts he was ably supported by Frs. Pasquali, Tornaghi, Civati, Pezzoni and Malberti.

When in 1908 Mgr. Vigano at the request of Pius X. became Superior General of the Institute of Milan, the diocese of Hyderabad had 19,000 Catholics, nineteen



THE FIRST DISTRICT ENTRUSTED TO THE MILAN MISSIONARIES WAS IN THE SOLOMON ISLANDS WHOSE NATIVES WERE RABID CANNIBALS

priests, fifty European and twelve native sisters. And this number has visibly increased under the rule of his successor Mgr. Vismara; for in 1915 we find twenty-eight European and three native priests, seventy-eight European and sixteen native sisters, 24,000 Catholics in two hundred and ten central and secondary stations, one hundred and thirty-five churches and chapels, eighty-five schools with 3,450 pupils.

At the repeated requests of Bishop Carew, Vicar Apostolic of Bengal, Fr. Marinoni, the first Superior of the Seminary of Milan, sent in 1855 three priests to Central Bengal. Propaganda entrusted to them for the evangelization of the natives five large districts: Moorshedabad, Fooridpur, Nadia, Jessore and Khoolna extending from the Ganges river to the Bay of Bengal.

Fr. Parietti settled at Berhampore, Frs. Limana and Marietti took up their residences at Krsihnagar and Jessore respectively. Progress, however, was very small owing to the unhealthy climate, the extreme poverty and the small number of missionaries, owing to the many obstacles raised by the Bengalese, and last, but not least, to the oppositions made by Protestant missionaries who since 1836 had established themselves in these parts. In 1870 the mission in Central Bengal was made a Prefecture Apostolic and was ruled by Frs. Marietti (1870-78) and Pozzi 1878.

After the Establishment of the Catholic Hierarchy in India

the latter was made the first Bishop of the new bishopric of Krishnagrav. When the missionaries of Milan entered upon the new field in 1855 there were just one hundred Catholics, but no priest, no church, no school. Forty years later the diocese numbered only 3,800 Catholics, five central and thirty-nine secondary stations and under the care of one Bishop and nine priests with forty-five churches and chapels and twenty schools. It is only since 1904 that a slight progress is noticeable under both Mgr. Pozzi (+1906) and his successor Mgr. Taveggia.

Though the Apostolate was at first hopeless and difficult, it seems to promise a brighter future, for in 1915 the diocese numbered nearly 10,000 Catholics in twelve central and two hundred secondary stations, but only fifteen priests to attend to one hundred and thirteen churches and chapels, and only five brothers and sixteen sisters to teach in sixty-four schools, and this among a population of 1,800,000 non-Christians.

More promising and more flourishing is the Apostolic work the missionaries of Milan are carrying on in Eastern Burma. The British colony of Burma, the largest of all the provinces of the Indian Empire, includes the former kingdoms of Pegu and Ava, and other portions which were conquered by the Anglo-Indian government in the wars of 1826, 1852 and 1885, covering an area of 238,000 square miles with twelve million inhabitants. Jesuits and Barnabites, Piarists and Oblates had been engaged in these missions which in 1855 were entrusted to the Missionary Seminary of Paris and placed under the jurisdiction of Mgr. Bigaudet (1856-94).

The Burmese missions then numbered five thousand three hundred and twenty Catholics. His arrival marked a new era in the history of Burma. At his request the extensive field was in 1866 divided into three Vicariates, the Southern, Northern and Eastern. The first two remained under the care of the Seminary of Paris, whilst Eastern Burma was given to the Institute of Milan. In 1868 three priests, Frs. Conti, Carbone and Tornatore with Fr. Biffi as Prefect commenced their Apostolate at Taungu and Leiktho among the Karens where they found two hundred and eighty Catholics, and ten years after the Catholic religion had taken root in seventy-five villages, and in

1885 the number of Catholics amounted to seven thousand. No doubt the success would have been greater still had there been twenty or thirty instead of only six missionaries.

When Fr. Biffi was appointed Bishop of Cartagena, Frs. Carbone and Tornatore became Prefects successively, and extended the missions among the Karens. After much bloodshed and destruction during the Burmese war peace had been restored, Fr. Tornatore was appointed the first Vicar Apostolic of Eastern Burma. To make the missions self-supporting and to find suitable employment for the Karen neophytes the Bishop in 1894

Undertook the Cultivation of Coffee Plantations

which, however, were totally destroyed three years later by a fatal disease and the missions suffered greatly in consequence. Broken by ill health after thirty years' strenuous apostolic work in Burma, Mgr. Tornatore went to Italy for a rest, and returned in 1905. When in 1868 he set his foot among the Karens there was not a Catholic to be found, and at his death in 1908 there were one hundred and fifty Catholic villages with 14,360 native Catholics.

In 1909 he was succeeded by Mgr. Segrada, under whose zealous administration the Vicariate of Eastern Burma has made good progress. In 1915 the Catholic religion was rooted in two hundred and fifty villages and numbered 19,420 Catholics in twelve central and two hundred and thirty-five secondary stations, with two hundred and fifty one churches and chapels and one hundred and three schools, under the care of only twenty-one priests, seventeen sisters and two hundred and forty-seven catechists among 1,300,000 pagans.

Hongkong, an important British Island possession off the southeast coast of China, is one of a small cluster of islands which on account of the notorious habits of their inhabitants were called Ladrone or Thieve's islands. When in 1841 the island was ceded to England it was almost deserted, but has been turned into an Eldorado of the Far East since then. Later on the British government leased from China other large tracts of land on the mainland and these with other portions of Chinese territory form the present Vicariate Apostolic of Hongkong with about 3,400,000 inhabitants. With the British occupation of the island

There Also Commenced a New Era for Missionary Work

In 1840 Pope Gregory XVI., separated Hongkong as a Prefecture from the diocese of Macao, and entrusted it to the Franciscans. But for some time Hongkong was only visited occasionally by missionaries passing through on their way to China, and in 1858 Propaganda handed it over to the Seminary of Milan. In May Frs. Raimondi and Reina, the survivors of the missions of Melanesia, entered the new field and found on their arrival Fr. Ambrosi as Prefect Apostolic (1858-73) with two Franciscans and two native priests

working among 70,000 Chinese and 3,000 Europeans. Of these 3,260 were Catholics, consisting of Portuguese, Chinese, Filipinos, and 300 British soldiers.

More missionaries arrived in 1860, and later on the Christian Brothers to take charge of the schools and orphanages. On his return to Europe in 1874 Fr. Raimondi was appointed Vicar Apostolic of Hongkong, and as such became instrumental in the founding of the Missionary Society of Steyl. For twenty years he administered the Vicariate and consolidated the missions both on the island and the mainland. His successor, Mgr. Piazzoli, who had the Christian education of the younger generation very much at heart, devoted his zeal and work during the ten years of his episcopate (1895-1905) to the schools and colleges and took special care of providing both European and native sisters for the ever-growing demands.

Since 1900 the missions of Hongkong have made good progress under Bishops Piazzoli and his successor, Mgr. Pozzoni. The number of 9,000 Catholics in 1900 has risen by 1915 to 19,100 with 22 European and 10 native priests, 12 brothers and 149 sisters, with 200 stations and 119 churches and chapels; 127 schools are attended by 4,000 pupils.

The province of Honan, one of the most fertile of the eighteen provinces of the Flowery Middle Kingdom, with a population of thirty million souls, has been evangelized by the Jesuits from 1622 to 1774. After the suppression of the Society

They Were Followed by the Lazarists

who continued to work both in the north and in the south of the province, and were under the jurisdiction of the Vicar Apostolic of Nankin. In 1843 the missions in Honan were made a Vicariate with Mgr. John Baldus, a companion of Blessed Gabriel Perboyre, as its first Bishop. But owing to the insufficient number of missionaries and the pressing demands in Kiangsi and elsewhere, the Lazarists asked to be released and Honan was handed over to the missionaries of Milan (1869).

Fr. Volonteri, who for ten years had done excellent work in Hongkong, was made Vicar Apostolic, and accompanied by Frs. Ruvolo, Cicalese and Cattaneo he reached Honan in March, 1870, and settled at Kin-Kia-Gang, a place which had been watered with the blood of the Lazarist martyrs, Frs. Clet and Perboyre. The beginnings were poor indeed, for there were only three hundred Catholics, a small house serving as a church and a few huts serving as dwelling houses for the missionaries. With energetic zeal Bishop Volonteri and his priests set to work, built churches and schools, trained teachers and catechists. Twelve years later Honan had 6,000 native Catholics, a beautiful cathedral, a seminary, two orphanages, etc.

The great difficulty of communication between the North and the South of Honan which are divided from each other by the Yellow River, induced Mgr. Volonteri to apply to Propaganda for a division of his

extensive Vicariate. The request was granted and on August 28, 1882, the Vicariate of Northern Honan was separated with Fr. Scarella as Superior, but it

Remained Under the Jurisdiction of Mgr. Volonteri

He extended the work year after year, and obtained sisters to take care of schools, orphanages and hospitals. Bishop Cattaneo his successor in 1905 but only ruled for five years (1905-1910), was privileged to see the new dawn of a brighter future setting in after the Boxer riots. Unable to cope with the development of the missions the Prefecture of Western Honan was separated in 1906 and handed over to the Seminary of Parma. Mgr. Cattoni, who in 1911 became Vicar Apostolic of Southern Honan, began to gather in the harvest the seed of which was sown by his two predecessors, for in 1915 Southern Honan was the most flourishing of all the missions entrusted to the Institute of Milan, for it numbered 24,267 Catholics with twenty-three European and ten native priests, one hundred and twenty-eight European and native sisters, twenty-seven central and five hundred and eighty-eight secondary stations, two hundred and twenty-three churches and chapels.

When in 1884 Fr. Scarella took charge of Northern Honan as Prefect Apostolic, he had about one thousand Catholics in the whole district among seven million pagans. For sixteen years more there was very slow progress, only 3,000 Catholics in 1900, and these suffered terribly during the Boxer riots. When at the point of death, Mgr. Scarella saw his mission almost ruined. His successor Mgr. Menicatti in 1903 began to reap the harvest. In 1915 the Vicariate of Northern Honan had 12,590 native Catholics with twenty-five European and two native priests, fifty sisters, twelve principal and three hundred and ninety secondary stations, two hundred and twenty-four schools with 3,500 children.

For sixty-five years the members of the Institute of Milan have carried on the Apostolate in the Far East with magnificent zeal and heroic sacrifices. Wherever they went to they found but a small nucleus of Christians. Yet in spite of an insufficient number of missionaries and insufficient funds at their disposal

They Have Obtained Remarkable Results

Nearly 110,000 Catholics and 24,000 catechisms in 1,900 central and secondary stations with 932 churches and chapels, 670 schools with over 15,000 pupils was the net result in 1915. That the blood of the martyrs has also proved to be the seed of the Christians in their missions is proved by the fact that the number of Catholics has increased from 48,540 in 1900 to 110,000 in 1915. Yet what are one hundred and thirty-four European and twenty-five native priests, twenty-four brothers and four hundred and fifty European and native sisters among a pagan population of 57,000,000 souls? Indeed "the harvest is great but the laborers are few."

MY FIVE FIRST YEARS AT CHESTERFIELD INLET

Rev. A. Turquetil, O. M. I.

Our good friend Fr. Turquetil has left his isolation at the edge of the Arctic Circle, and has actually come to New York. His business in the haunts of civilization is to secure some printed matter in the Eskimo language. We may add that this faithful missionary is quite homesick for his icefields and longs for the time (next July), when the yearly steamer will bear him back to what is one of the most marvelous apostolates in the world.

THE mission of Our Lady of Deliverance, at Chesterfield Inlet, which has for its population the Eskimos of the west coast of Hudson Bay offers some peculiarities which ought to be understood without too much difficulty. Our post is not only new but unknown. It was opened five years ago.

A few words about this country may serve as a key to our difficulties. The mission is situated in the heart of that country called "The Barren Lands." Beyond the prairies of the Canadian Northwest, beyond the last forest of pine and spruce, this region stretches out an immense desert in which nothing grows and nothing can grow. When I state that it is eight hundred miles long by three hundred miles wide, some idea of its space may be gathered, and this space is wholly within the frigid zone.

Since there is no wood, there can be no fires and no possibility of cooking meat; therefore, the Eskimo devours his meat raw, and in fact his name in the Algonquin language signifies

An Eater of Raw Meat

In spite of the lack of vegetation, we have a few herds of caribou who manage to sustain life by eating the lichens which grow in the cracks of the rocks.

The Eskimos are scattered in small groups, two or three families forming a village. For greater numbers

to gather in one place would be to expose them all to starvation; even as it is some die of hunger every winter, while the survivors are forced to eat the bodies of those who have perished. A great number are killed by accidents or carried away on floating ice during some terrible tempest. In fact, the Eskimo is always taking frightful risks, but this is necessary if he would secure clothing and food for his family.

This frightful struggle for life has rendered the Eskimo an egoist. "Each one for himself" is the motto of the country. No one has either the time or the means to assist his neighbor; and while

This Selfishness Often Becomes Cruelty

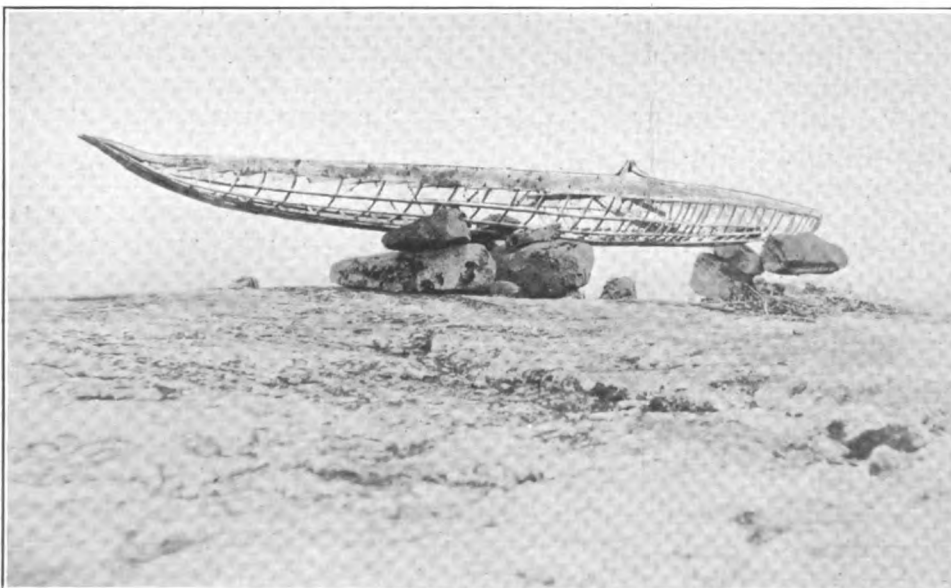
circumstances may explain his condition. The two missionaries who were murdered here two years ago by our natives probably lost their life because the Eskimos wanted their rifles and the few belongings they possessed.

Buried under the snow during eight months of the year, that is from October to the end of May, and having only one miserable lamp of seal-oil from which to prepare food and to secure heat, life takes on a terrible aspect. It requires six hours to melt enough snow for a drink of water; during the hunting season the hunter eats one meal of raw meat in the morning and has a second repast only in the evening,

when he returns from the chase. With water such a luxury, clothing, utensils, food and even the body of the Eskimo himself is in a state of absolute filth.

Summer does not bring very much change in conditions—in June and July the skin tent may be thrown back upon the snow, or serve only as a roof for the snow house whose walls still remain standing. It is only during the month of August that the snow completely disappears to return again early in September.

A people who had led



SKELETON OF AN ESKIMO CANOE

such a life for centuries, who had never heard of God until our arrival in 1912, were naturally sunk in the grossest paganism. They believe in two supreme spirits, equal in power, one of which is good and the other evil. The good spirit, not being able to bring misfortune into the world, receives very little devotion; sometimes he is ridiculed even, but mostly he is forgotten.

The culte of the bad spirit, however, fills the whole life of the Eskimo. It is this power that brings bad luck to hunting and fishing, that causes sickness, accidents and death, as the aged only are supposed to die a natural death. Therefore, it is necessary to be forever propitiating this genii that he may not bring

Too Much Misfortune Upon the World

To carry on these devotions a crowd of sorcerers or pagan priests are required, and they are supposed to stand between the god and humanity. Following their teachings, our poor natives have never been able to improve their condition and as their religion is entirely one of fear, they forget the soul in order to secure the welfare of the body.

It is easy to understand how many difficulties we encountered when we came here in 1912. Not only did we find a desert forever covered with snow and

guage. Without a teacher, without a dictionary or grammar, we had a severe task before us, but after two years of study in a complete isolation, we found ourselves able to commence the catechism.

We found our charges divided into two groups. One of these, in the employ of the fur merchants, might be considered permanent residents; the others were birds of passage. The first class, not having the courage to abandon their pagan and immoral life

Did Not Come Near the Mission

and to justify themselves they began a campaign of mockery and insults; the second class came to the chapel on Sunday, but they did not find sufficient grace to follow our teachings. "Our fathers," they said, "have transmitted to us certain rules and customs which permitted them to live and which permits us to live. If we abandon our traditions to follow the Master you speak of, what will become of us? We live here in this country like veritable animals. Does your Master know this? and will He protect us in a new mode of life?"

These reflections show the difficulty which the native mind found in trying to grasp the things we wished to teach. When the few men who used to come to the chapel departed for the winter camps, we found ourselves alone with the scoffers, who not content with keeping away from us on Sunday did all in their power to prevent visitors from calling upon us.

The situation was terrible. We remained four years without a single soul to speak to, and with no ministry except to say Mass, one for the other, as if we were hidden in a hole. Solitude, uncertainty and many privations began at last to tell on my companion, and his health finally gave way. Poor Fr. LeBlanc failed rapidly and died in September, 1916.

I was then entirely alone but God came to my aid. I had dedicated the mission especially to the Sacred Heart, and not long after the death of my companion I had the pleasure of receiving my first catechumens, in spite of the hard conditions I made and which were inevitable. These



AN ESKIMO FAMILY IN THEIR SNOW DWELLING

ice, but a people sunk in the last degree of misery, filth and ignorance. On the material side we were obliged to bring the necessities of life with us, even the lumber to construct our house-chapel, coal with which to fight the climate when the temperature went sometimes to seventy-five degrees below zero and wood even to kindle the coal. The transportation of these articles exhausted our meager resources, and we had to sustain life on what we could find in the savage country, or secure from the natives.

Our house built, we then started to learn the lan-

conditions were:

First. To accept Christian marriage laws.

Second. To renounce every form of superstition.

Third. To assist at Mass on Sunday and on weekdays when possible.

Fourth. To give one hour each day to the study of catechism.

The Sacred Heart having chosen His elect gave them the strength to persevere. Not one of the little group who were first to receive the Light broke a single one of the rules I had laid down for them; neither

cold, tempests, nor the ridicule of their companions, kept them away from Sunday Mass. I also found them intelligent and quick to understand instructions and on July 2, 1917, I had the joy of

Baptizing Nine Grown Persons and Three Children

These were the first baptisms ever administered in this desolate country; the exercises for the month of May and the month of the Sacred Heart also did much to attract others to my mission.

In due time my converts made their First Communion, and a remarkable change was at once noticeable in these egotistical and cruel natives. Tears of joy came into their eyes on partaking of the Sacred Host, and one of them said, "Oh, if I had only known how easy it is to follow Our Lord and to go to Heaven, I would have listened to your preaching long ago; and if all the other Eskimos realize the same thing, they would also willingly follow you."

I cannot describe my joy in seeing the conversion of these souls so simple that they cannot distinguish between a mortal sin and a venial sin. Such a thing is forbidden and that is enough, is all they are able to understand.

Another American Mission

Right Rev. T. Broyer, S. M., Vicar Apostolic of the Navigator Islands, which include Samoa, has the distinction of reigning over territory belonging to the United States. This is the Island of Tutuila, where there was formerly a fine church, built in 1879 by Mgr. Vidal, who was a missionary here before going to the Fiji Islands as Bishop. A terrible earthquake which occurred last July badly damaged the structure. The government ordered the church closed to worship and money is needed to repair it before the Catholics can use it again. They are poor, but have already raised three hundred dollars for this purpose, and if any Americans care to help the natives in their difficult task, Mgr. Broyer will heartily appreciate the assistance.

We Have Made Some People Happy

The Society of the Divine Word conducts a mission in Niigata, Japan, and it has been the pleasant task of this Society to forward some alms to the apostles who are struggling to weather the storm in that part of the world. In response comes this acknowledgment from Very Rev. Joseph Reiner, Prefect Apostolic:

"I thank you most heartily for the donation which you were so charitable as to send for our mission, from the Society for the Propagation of the Faith. All the masses have been said, either by me or by the other missionaries.

"In fact, it is America which generally supports our mission in these hard times. The few alms which are given in Germany cannot be sent over to us. The Mission Societies in France cannot do much. So we have to rely on America. Already, I owe a great debt of gratitude to you and the American Catholics, and hope you will oblige me still more."

Now the poor missionary at Chesterfield Inlet is no longer alone in praying for the benefactors and friends of our poor mission. My first Christians go to communion almost every morning, make their act of thanksgiving with me and afterward we all pray for our benefactors. Who can doubt that heaven will hear the fervent prayers which the poor children of the North send up for those who have given them Light in their spiritual darkness!

Mgr. Charlebois has desired me to have printed a few little books for the use of the Eskimos, and this I consented to do. When the news of my departure spread through the mission, my little flock were sadly disturbed, and were consoled only when I assured them firmly that I would return the following year.

During my absence I ask prayers for their perseverance and also for the conversion of many others. Our wise Eskimos seeing that those who became Catholics neither died of the fact nor were prevented from earning their living in the regular way, may put aside their great objections and join my flock in large numbers. The Sacred Heart wishes it, let us work with Him and He will be our recompense.

When You Kneel Before a Marble Altar

When you kneel before a marble altar decorated with hothouse flowers, and feel a sort of satisfaction, as it were, in this splendor displayed in honor of Him Who dwells within the Tabernacle, do you ever think that it is not to this luxury of beauty that the Lord of Hosts descends in every church? Do you remember that there are bitter extremes in Our Lord's dwelling places, just as there are in the homes of everyday persons constituting the wealthy and the poor?

Who shall say that Bethlehem's poverty is not as dear to Him as the Tabernacles of the rich. It is not for luxury that the missionary begs when speaking of his needs—only for decency and protection from the elements. We often read of apostles who hardly dare to bring Our Lord upon the altar for fear of the winds that blow through the poor structure that serves as a church, or the rain that drips through the roof. In many, too, the Blessed Sacrament may not be left exposed for the same reason. India's mud hovels, thatched with the straw, China's bamboo huts, Japan's paper houses are not only frail, but unworthy of the title they bear. Why not disseminate our wealth over the world, so that something nearer a general level may be reached?

It is claimed that the reason Protestants have such fine churches in mission countries is because they are so rich in this world's goods. But Catholic churches in civilized lands are as grand, if not grander, than those of the Protestants. Unfortunately, however, we do not rise to a very high level when contributing to the houses of worship erected by our noble band of apostles.

A TRIP TO THE MOZAMBIQUE BORDER

Very Rev. D. G. Lanslots, O. S. B.

The writer of these pages is well known to Americans, as he was for many years a resident of the United States. Made Prefect Apostolic of North Transvaal, Africa, he is now directing the apostolic efforts of the Benedictines in that section.

THE periodical visit of the district magistrate to several of the police subdivisions to uphold the majesty of the law, especially in its relation to the natives, gave me the opportunity of seeing the country east of Pietersburg to the Mozambique border. An invitation to accompany him on his trip was all the more readily accepted, as it did not entail any expenses on the mission funds and yet enable me to study conditions for future missionary expansion, while at the same time it would show me how justice was imparted to the natives.

The trip was made by motor car at the expense of the government. Our driver was out on his last big trip; he has since joined the Flying Corps and is preparing to take a hand in the terrible War. The Magistrate is an Englishman, whom I had the happiness of receiving into the Church a few years ago.

A thirty mile ride across dreary looking country brought us to a tiny little village, called Haenertsburg, the first station

Haenertsburg is on a spur of our famous Drakensbergen mountains, and boasts a bracing climate, which meets the best medical prescriptions for the jaded dwellers of the plains. The eastern slopes of the mountains, open to the mist-laden and scorching winds of the Indian Ocean, present a unique picture of almost lawn-like green, so different from the dreary, grey, rockfaced South African hills, especially so in Northern Transvaal.

Another unique picture is that of the unnumbered folds in the hills, bearing a glorious wealth of indigenous forest timber, apparently useless because the logs could not be gotten out of the ravines and there are no sawmills in the neighborhood. We are greatly handicapped here by our means of transportation. The only animal we can depend on is the donkey. The usual span of sixteen transports two or three tons.

We have still the curse of horse sickness and East coast fever for the cattle in the land; most areas are still infected, and the government in

Where Justice Is To Be Dispensed

The Kaffir population of the neighborhood had behaved so well during the intervening period, that the judge could have been presented with a pair of white gloves; not a single charge had been lodged against them.

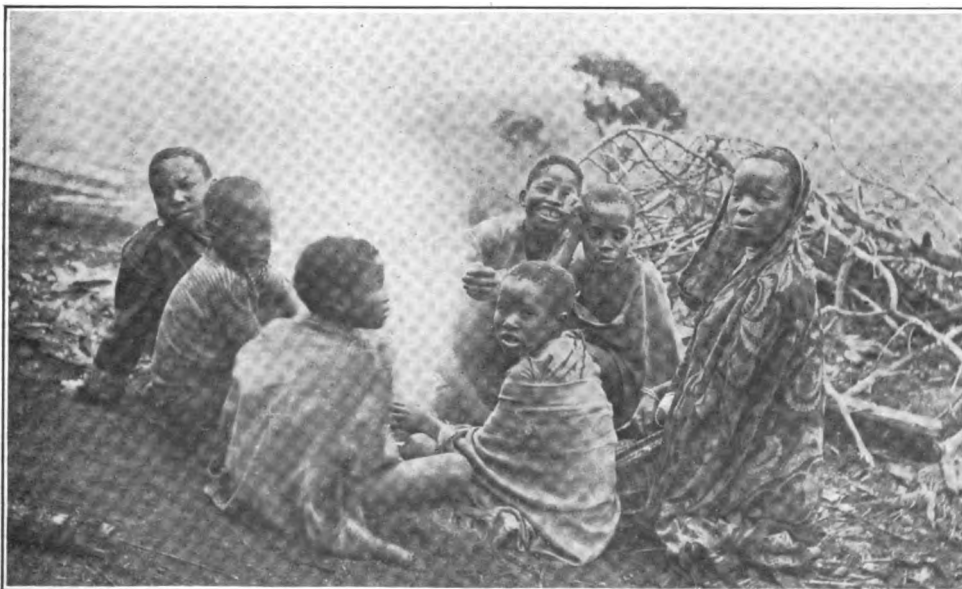
An Endeavor to Stamping Out the Disease

has passed very stringent regulations, with the result that neither horses nor oxen can be had for transport.

In Haenertsburg the Church numbers a few of her children. We staid overnight, and I promised to say Mass for them early the next morning at the residence

of the postmistress, who is a Catholic. The little flock was there; they have not often the opportunity of hearing Mass and listening to a sermon. The trip back to the motor car gave us a free bath in a torrential shower. This had raised the Broederstroom, one of the very few ever running creeks.

It appears that motor cars were not intended to plow their way through raging streams. Fortunately the jail was close by, and while the occupants of the car waded through the jail occupants pushed



DURING A SCHOOL RECESS IN WINTER

the car to the other side. The intervening country between Haenertsburg and our next judicial subdivision—Tzaneen—is, for scenery, the finest in Northern Transvaal. In a journey of about twenty miles the passenger drops two thousand feet.

The best part of the journey is the ride through Magobas' Kloof, a South African term to express a valley between two ranges of mountains. The Transvaal does not offer anything more inspiring than this sinuous route, winding its way from level to level, and allowing but little margin between the outer wheels and the precipitous sides of the kloof. The kloof owes its name to a tribe of Kaffirs, called Magobas. In olden days the Boers had their little wars with them. The Magobas have no reservation of their own, like most of the tribes, but are squatters on the farms of the whites.

Opinion is very much divided in South Africa as to the propriety of allowing Kaffirs to squat on such farms. Numbers of Kaffirs prefer it to living on reservations. They prefer working a couple of days every week for the white farmer for the privilege of being freer the rest of the time. The government seems to take a different view and consider squatting detrimental both to the whites and the Kaffirs. The government believe in segregation and proposes to set aside large areas for the Kaffirs and allow them on the farms of the whites as laborers only. Until the question is finally decided by Parliament, it is hard for us to select the proper places for our Kaffir missions.

We have a mission in Magobas' Kloof; it is located on the slopes of the highest mountain. The mission owns the farm of about nine hundred acres; it might represent a fortune anywhere else; here it is considered very small, the north and south corners make a difference in height of one thousand eight hundred feet; it may never be a revenue producer; it helps at any rate to support partially the missionary and his charges. The greatest advantage of it is that it gives us a *pied-à-terre* in the neighborhood of a great many Kaffirs.

The mission had a very poor beginning. The two first missionaries (I do not believe in stationing only one in places like that) lived at first in a tent. With the aid of a few Kaffirs they soon raised

A Combination Church and House

One of the long walls was cut out of the sandy hill; the excavated earth served to build the other outside walls and partitions. The heavy rains soon made the missionaries realize that their zeal had had the best of their discretion; the structure became uninhabitable. It cost the mission only the doors and windows and these could be used again.

The next move was a couple of hurriedly raised rondavels to meet requirements until something more substantial could be built and it was a decent brick house and brick little church, which will answer the

church will be built, as soon as the number of converts require it and our means allow. School is as a rule taught in the open air.

The mission is progressing satisfactorily. Last September the missionaries had the happiness of baptizing twenty-eight adults in one day. On the mission grounds reside several convert Kaffir families. Our nearest white neighbor is probably the best Boer Catholic in the Prefecture. He has a farm larger and better than ours, he works hard, but finds it very difficult to make ends meet.

I must not forget to tell you of the greatest curiosity in Magobas' Kloof; it is no less a personage than the queen of the Magobas. I am sorry I cannot send you her photo; I have tried in vain to obtain one. She has so far not found a partner in life, worthy of her, but she has six wives, no mistake—wives not husbands. My readers will be aware that the Kaffirs are polygamists; the number of wives more or less indicates their social standing. These poor women had to be paid for in cash, or the equivalent, in oxen, goats or donkeys.

In the case of the much married man, he is benefited by the hard work of these poor creatures; being able to cultivate more land and gather more corn; while he spends his days in idleness, his wives will do the work for him.

So will the wives of the queen help to benefit the royal exchequer; she will be entitled to the sale's price at the time of their marriage and the services of the future husbands of these women. The queen lives about a mile from the mission; may she follow the example of quite a number of her subjects, who have become good Catholics! I may add that our converts so far are not taken from that class. The Magobas, as I said before, do not live on reservations, and this offers one great danger under a spiritual point of view; they are at the mercy of their master, who may be a narrow-minded bigot, who may hinder the practice of their religion or send them adrift at very short notice.

After a pleasant visit to the mission, we proceeded to the next judicial subdivision—Tzaneen, one of the few favored spots where fancy farming can be undertaken; it has a rainfall of about sixty inches a year, but it bears a very bad reputation for health. Here also the natives seem to have been well behaved; there was only one case on the docket. Tzaneen has a

Small Force of White and Kaffir Policemen

The white sergeant acted as prosecuting attorney; the native was not defended. The plaintiff was a white farmer. An overdose of Kaffir beer had caused the native to use very abusive language. The white sergeant interrupted in Dutch and in English for the judge and the farmer; the kaffir sergeant did the interpreting in English and Sesuto for the native and he did it very creditably. The native's case was plainly

one of guilty and a light sentence was passed. The prisoners at this station were delighted to have their photo taken.

On leaving Tzaneen we passed through a rich agricultural country, where all sub-tropical plants grow in profusion, but it is not the country for the white man and yet the soil belongs to him. The houses of the white farmers are few and far between. There are thousands of natives on the farms. The great difficulty to missionary enterprise in this and other sections of the Prefecture is that we cannot get title to property. Nearly all the farmers hold the farms on the twenty years payment plan from the government and cannot sell portions before they get title.

Large tracts of land belong to absentee corporations, who hold them for speculation or Kaffir farming, as it is called. This means that they try to get as

of putting up any permanent buildings and on the other hand we cannot withhold the good tidings from the Kaffirs, until the government has adopted a fixed policy.

Our last stop towards the Mozambique line was Leydsdorp. Mozambique will be more familiar to our readers than any of the places I have named. It is a Portuguese possession, that had the privilege of a visit from the great missionary—St. Francis Xavier—on his way to India. The visit must have been too short to leave a lasting impression. On our side of the line there is not a vestige of Catholicity.

The morning after our arrival in Leydsdorp I said Mass. I only found one Catholic

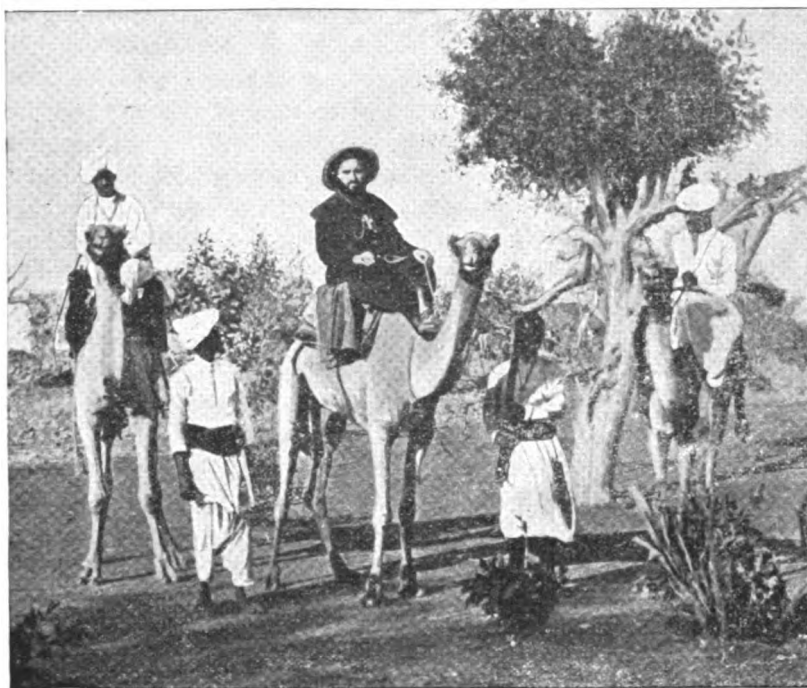
A Good Irish Woman

whom adverse circumstances had compelled to accept employment in this remote corner of the globe. She had received a few days before the sad news of the accidental drowning of her son in California. It did her good to realize that the Church looks after her children, even in such out of the way places.

Leydsdorp has lost a good deal of its importance. It is now called the dead city; no tenants are to be found for the houses, allowing to the fact that the government built a railroad to connect Northern Transvaal with the chief seaport of Mozambique—Lorenço Marquez—and missed Leydsdorp by six miles. Some years ago everybody around here had the gold fever and they are recuperating from the sad effects. It was proclaimed a gold digging in 1887, mica and corundum abound, but capital is wanting for development.

The trip made me realize how much good could be done, especially for the poor natives, but unfortunately we have not the men and the money required to extend our operations just now. More missionaries are promised as soon as the war is over. In the meantime we try to keep and improve what we have.

The mission is blessed with a young healthy and zealous travelling priest. The few hundred white Catholics, scattered over a territory of about 40,000 square miles are well attended to; he visits them all at least once a year; trips of seventy-five miles on bicycle have no terror for him. Our central missions have each two missionaries. May better days soon dawn!



A BISHOP ON CAMELBACK

many Kaffir renters as they can, who will pay them about ten dollars per annum. If we had the money we could buy some farms and settle our converts on them, until the government decides otherwise, and afterwards follow them on the reservations, if they should be compelled to live on them.

After several years trying, I succeeded in getting from the government one acre on a reservation with the proviso however, that three months' notice would dispossess me of all rights with the option of taking down the buildings or forfeiting them to the government. This is not very encouraging; we cannot think

"Thou art King, O Lord, not only of the faithful but also of Thy prodigal sons who have abandoned Thee. Be Thou King of those whom error has deceived or discord separated from Thee. Be Thou King, finally of those who have fallen into the ancient superstitions of the Gentiles. Lead them out of darkness lest they be deprived of the light of the Kingdom of God."

SNAP SHOTS FROM INDIA

Rev. W. G. Hood, E. F. M.

We have missed Fr. Hood's chatty articles from our pages for some time and we learn that he has been ill. With a return to health he makes haste to remember "Catholic Missions" with another contribution.

I HAVE just returned from a visit to Periapalayam, one of our old mission stations. It is not of the mission I wish to write now but of a famous Hindu temple next door to it called Bahvani Amman, which houses the goddess of cholera, small-pox and other dread diseases so common to India. The article in the July number of CATHOLIC MISSIONS suggests that a few particulars on this subject may be welcome.

Periapalayam is only a small village with a population of three thousand souls and is situated on the banks of the river Arni. Every year during the months of July and August, a period corresponding to the Tamil month Adi, all classes of Hindus

Flock to The Pagan Shrine

in immense numbers. All the Sundays in the month of Arni are remarkable for the large gatherings assembled to sacrifice to the goddess, but the last Sunday is the most remarkable both for the numbers of pilgrims and the countless variety of sacrifices offered.

Madras itself is usually visited by the cholera scourge at this time of the year, and it is said that it is brought to the city by the people who visit Bahvani Amman to seek the help of the goddess to avoid it.

That cholera should result from the festival is not to be wondered at. This year the small village of Periapalayam had to find accommodation for two thousand five hundred vehicles and thirty thousand pilgrims at one time. What an amazing sight it was to see this ever-moving multitude perambulating the temple precincts, soliciting the favor of the diety or giving thanks for benefits received.

The bathing began at 1 a. m. and then half-naked and partially covered by branches of the sacred margosa tree, carrying

vessels of cooked rice as an offering, the seemingly interminable crowd pressed on to the shrine.

Then came the sacrifices of the sheep and goats in immense numbers.

First the Animals Were Washed

and covered with turmeric. Then into the butchering sheds they were hurried in one long procession of struggling bleating life, and finally disposed of to satisfy the anger of the goddess, earn her favor, and avert from her clents the dreaded sickness.

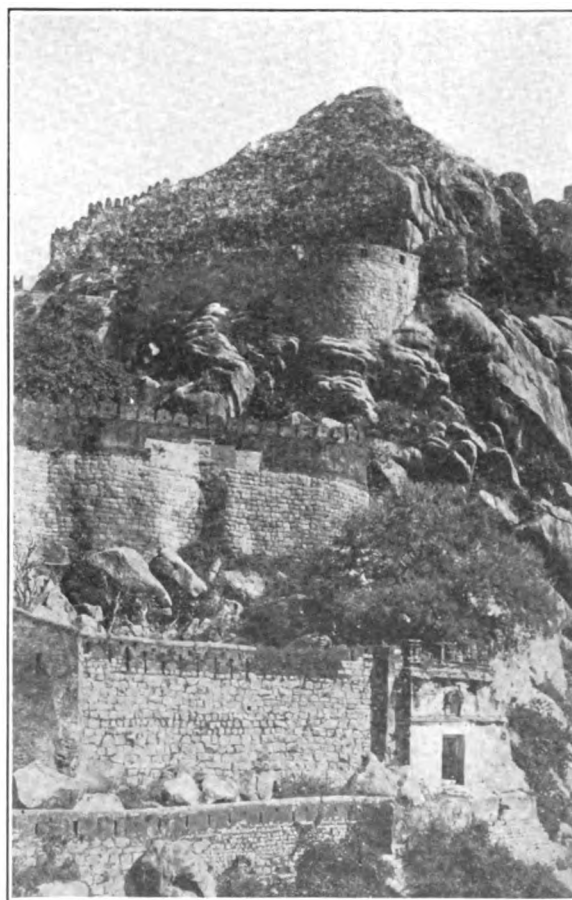
Imagine the picture—an open space of ten acres filled by a huge crowd of very serious-minded people bent upon an errand of worship so incomprehensible to the western mind; stalls of camphor and cocoanuts used for worship, the bathing ghat, the butchering sheds, the slaughtering of sheep and fowls going well into five figures, the priests hard at work receiving the offerings of the people, the civil authorities controlling the great multitude, the shouting, the

prayers, the call for lost children who invariably turn up in the most unexpected places, the open-air cooking of families and individuals, the noisome smells of camphor incense, dust, blood and sweat—all under a sweltering tropical sun. And see standing out in majestic proportions the splendid temple of the presiding deity drawing to her feet

A Deceived Multitude

of human beings made in the image of the true God!

Then the contrast—a small dilapidated chapel, sheltering the Creator of the world hidden under the sacramental veils, surrounded by a few, oh! so very few, worshippers won from the power of the evil one who is enthroned in that immense temple receiving the honor and worship due to Him Whom he



PICTURESQUE FORTS OF THIS KIND ARE FOUND IN INDIA

defied from the beginning. It is pretty well known by this what sacrifices missionaries and their friends make to erect even one little village chapel. The tears and sweat of priest and layman are built into the masonry; the humble man and woman who have worked continuously and industriously at their trade to have something to spare to speed forth the Gospel-tidings have cemented brick to brick with mortar into which

Their Very Life Blood Has Been Poured

Hence, 'tis no wonder that the completed work, humble though it appear in the eyes of man, is truly a heavenly shrine, a gem in the penetrating eyes of God.

What wonder then that occasionally He gives unmistakable proofs of the affection with which He regards the dwellings, furnished by His priests and their generous coöperators in America. Here is an instance of such regard.

One of our zealous missionaries, Fr. Pasquali, Telaprowlu, Kistna, District, Hyderabad, Deccan, had collected all the necessary materials for building a little chapel. What pains he had taken, how much personal sacrifice he had made, what number of letters he had written to his friends to obtain the means to start and complete this chapel. And now everything was ready. The Catechist was in charge of the materials, the good converts around were rejoicing in anticipation of the completion of the little temple—their Sacramental God was soon to be dwelling in their midst!

But, alas, envy, malice and avarice were already at work to thwart the bright hopes of all. Providence, however, had inspired the good Catechist to put a special watch upon his beloved charge. Was he not soon to have the glory of singing the Mass prayers, of teaching the Catechism, of assisting at Baptisms in the shrine so soon to be realized?

He had heard a whisper of what certain Sudra pagans were going to do! "Let them come and they will find me ready," he asseverated to his alarmed little convert flock.

And the Evening Came

It was a dark moonless night—just the sort for a raid of the kind contemplated. Our Catechist and a few Christians were watching. Yes, surely thieves were approaching. "Now be prepared," whispered the Catechist. "Make no mistake. Let the rascals actually get hold of something and then we'll spring upon them, when there'll be no trouble in proving the theft."

The plan was a good one. Unsuspectingly the robbers came on—got hold of some fine teak rafters, were cautiously marching away with their booty when

with a whoop, and wrath in their hearts, the watching party swooped swiftly upon the despoilers, and made them prisoners. The Christians turned out in force, and kept the thieves well guarded till the arrival of the village police.

"A clear case; it could not fail," one was heard to remark. Yes, my friends, but recollect we are living in a pagan country and thus justice does not always get its due. Virtue is not always its own reward. The case came before the village Munsiff (magistrate). The Christians were already smiling with triumph. The Catechist, dignity personified, was contemplating himself, his little flock, the assembled court with pardonable pride in the virtue of his case.

He settled his spotless white turban at a more becoming angle, and then with a modest cough and a little circumlocution

Gave Evidence as Chief Witness for the Prosecution

Looking with encouragement on the second witness for his side, he thus encouraged him to give supporting evidence in convincing style.

The third witness for the prosecution stepped forward, took the customary oath "to tell the truth and nothing but the truth." The prisoner was certainly dished! Yet, what is this? The assembled Sudras were smiling sarcastically, wearing a triumphant aspect and whispering confidentially to one another. "Oh, oh, let us seek justice by all means."



AT PLAY

Then—consternation falls upon the Catechist and his Christians. Here they and their religion are put to shame in open court. They are going to be a byword among their erst-while pagan fellow-villagers! Listen! The third witness murmurs quite distinctly for all to hear, "Nenu iemi suda ledu," "I have not seen anything." So the case collapses, and there is visible triumph written on the faces of the heathen Sudras.

The Munsiff was just going to give judgment when suddenly a most fearful attack of strange shivering,

shaking and horrible trembling in every limb

Seized the Third Witness For the Prosecution

He had to be carried out of court. The case was postponed.

For over a month the wretched man was confined to his bed with his strange but terrible malady—suffering torments—physical and mental, pain and unable to walk. When Fr. Pasquali came to the village the man was brought to him to be blessed. In accents of great sorrow the repentant third witness for the prosecution cried out, "Swami, Swami, I have committed a great sin, but I promise to God to tell the whole truth."

Poor, miserable villager and recent convert, he had not till then been able to appreciate truth and justice so much as the "few pieces of silver" the pagan Sudras had given him to perjure himself, outrage his religion and exalt paganism which he had forsworn. But he nobly redeemed his terrible sin.

When the second hearing of the case came on, the man, still unable to walk, was at his own request carried to court, told the truth, and was instantly cured! So does Our Dear Lord protect his own when He sees it good to interfere on our behalf.

These little chapels, I have spoken of are the apple of His Eye. What encouragement this story affords the missionary and his lay coöperators, who are doing so much to raise little shrines for the Blessed Sacrament in far-away pagan lands!

* * * *

I think only in India it is possible to find the highest court of the land defining the meaning and duties of asceticism as understood by Hinduism. The facts narrated here may help readers to realize something of what Hinduism means to its followers:

A very interesting dissertation as to who and in what circumstances a man may become a *sanyasi*, and what effect the change has on the devolution of his property, is to be found in Mr. Justice Srinivasa Aiyangar's judgment pronounced in a recent appeal.

According to the plaintiff in the case, the first defendant, his uncle, made a will, by which he bequeathed all his properties to the plaintiff,

Constituted Him His Heir and Successor

and a few days after became a *sanyasi* or entered the fourth *asrama* prescribed by the Shastras, thus becoming dead to the world and its concerns.

The plaintiff, therefore, became the owner of these properties as if the first defendant had died on the

day he became *sanyasi*. This remarkable claim—for the learned judge says that this is the first instance to his knowledge of a claim to recover possession of his properties from a living person as his heir or legatee, which involves the function of his civil death—has to be made out in the clearest possible manner.

His Lordship said that the ideal ascetic is he who having passed from order to order, having paid the three debts (that is to the *Rishis*, to the *Prithie*, and to the *Devas*) in the evening of his life, tired of the world, gives up everything and determines on passing the remainder of his days in holy meditation calmly awaiting his release.

The essence of such *sanyasam*, as the word imports, is the relinquishment of all property and worldly concerns, even of the desire for them. The postulant for *sanyasam* after learning the duties of a *sanyasi* should first perform his death ceremonies and the eight *sraddhas*, the last of which is his own *sraddha*; he must

then distribute his wealth to his sons and Brahmins, reserving enough for the *homam* (sacrifice in the fire) to be subsequently performed. Then he has to perform sacrifices in fire.

At the end of the ceremonies the postulant has no property at all; for even the sacrificial vessels, if they are of wood, must be burnt in the fire, and if they are of metal must be given to the priest. After these are done

He Takes Leave of His Sons

and standing in water takes some water in his hand and drops it, saying that he has given up desire for sons, wealth, world, and every thing. He makes a vow that he will not injure a living being. Finally he utters the *Praisha Mantram* low three times

and loud twice, and till the *mantram* is pronounced the man does not become a *sanyasi*.

His Lordship quotes numerous texts in support of his decision and they are interesting reading.

This judicial explanation of Hindu *sanyasam* (asceticism) is most valuable in making a correct comparison between the Catholic idea of religious renunciation, and the pagan counterfeit. The truest and highest sacrifice in the Catholic Church is made in early youth before contact with the world may have tarnished the voluntary victim of chastity, poverty and obedience.

The heathen concept of sacrifice or renunciation of the fleshly desires, the devil, the world and all its pomps, is after full satiety—"in the evening of his life, tired of the world!" The pagans most certainly admire the state of the missionary and his detach-



GODDESS RISING FROM A LOTUS BLOSSOM

ment from the world, but they contend, I doubt if they believe their contention, that Hindu asceticism is the more worthy since it involves experience of the opposite virtues, and is therefore all the more difficult to acquire.

"You," remarked a Brahmin to me personally, "have no real idea of sacrifice of personal desire, as you have had no experience of its insistent claims, and cannot then know what a Hindu *sanyasi* relinquishes when he finally detaches himself from the world."

The answer to that is found above and bears repetition—"in the evening of life and tired of the world" the Hindu offers to God the stalks of the fruit which he has eaten; but the Catholic offers a perfect, full and unblemished sacrifice to Him.

* * * *

One of the very common customs existing among Hindus is that of adoption. It has of course a religious origin and sanction like most customs to be found among the Aryan and Dravidian population of this land of India.

A childless marriage is a disgrace, but a sonless union is a sempiternal nightmare, to the husband particularly. It is of the highest importance, eternal happiness depends on it, that a son should survive the father

To Perform the Funeral Rites

which will assure him happiness in the beyond. Hence the necessity of adopting a son if the marriage has not been fruitful.

Not only among the commoner people is the practice of everyday occurrence, but Kings and Queens too recognize its necessity. The Maharaja-Gaekwar of Baroda is a case in point. His Highness was not born in a palace and until his twelfth year, no one, he least of all, had any idea that he would be set on the

throne of one of the most important Indian States. The English Government deposed Maharaja Malhar Rao, Gaekwar in 1875, for maladministration and barred his only issue, whose birth was shrouded in mystery, from succeeding him. This action gave a chance to a member of a collateral branch of the reigning family to become the Maharaja. The story of how the present incumbent was selected is told by Mr. St. Nihal Singh:

The Maharaja Sahib went to Baroda in 1875. He was then in his twelfth year. Born in Kavhana—a little village in the Bombay Presidency, off the beaten track—he had not been taught to read or to write. He was short of stature, though his leanness made him appear to be much taller than he actually was. He looked delicate for a boy who had lived all his years in the country, and who had spent nearly all his

Waking Hours Out of Doors in Fun and Frolic

With him had come his brothers, Anand Rao and Sampat Rao, the former three or four years older and the latter three years younger than he. A cousin of theirs was also a member of the party. It was known that any one of the four boys might become the Maharaja-Gaekwar of Baroda, whose *gadi* (throne) was, at that time, vacant, His Highness Maharaja Malhar Rao having been deposed by the British for causes that do not concern this narrative.

There was something irresistibly attractive about the lean, pale-faced youth that caught the fancy of the Maharani Jamnabai, whom the British had empowered to select any one of the four boys presented to her. It may have been the intelligence that was shown in his gleaming eyes, or his quick wit, or his soft voice, or his gentle manner, or all four combined—who can tell? Certain it is that she adopted him as her son and the leader of the Gaekwar clan, and as such he now reigns.

Suffering and the Apostle

Martyrdom is the lot of the Church throughout all ages. It takes various forms, but there ever remains that supreme sacrifice inspired by the charity of Jesus Christ. We celebrate—and with good reason—the heroism of Christians who in past ages bore without flinching superhuman tortures for their Faith; but did those require greater heroism than certain trials sent by God in the present day to some of His best-loved?

Our missionaries are now passing through a period of great stress amounting almost to martyrdom, but that supernatural strength sustains them is shown by the courage they display and by their trust in Divine Providence. Then, too, an unusual harvest of souls has been accorded them in many districts, showing that their past labors are bearing fruit when least expected.

Same Old Story

There is nothing new in the following letter of Fr. Briand. It is the same old story we have been hearing for the past three years. Splendid plans, great expectations; then comes the war and the sad disappointments. And sadder still the outlook:

"I had called a few Sisters from Europe to establish a new convent in my mission of Bangalore City. Our object is to start dispensaries for the poor, an orphanage, an industrial school for girls, etc. The Sisters also used to go to private homes to visit the sick, especially the children, Christian, pagan and mussulman. We have a great hope of saving thousands of souls, as the Sisters can go everywhere, where no one has access—even to the gosha women.

"All the expense has fallen upon me. As I am a poor missionary, you may well understand that I am struggling with great difficulties."

THE MARRIAGE MART IN TANGANYIKA

Rev. T. Dechaume, Af. M.

A few months ago, Fr. Dechaume told us about the uniting of two deaf mutes who after a brief courtship conducted on a somewhat original plan, were made happy by a Christian marriage. Here is another similar narrative, with a less fortunate ending. The Father does not conduct a matrimonial bureau, but he is well informed on the subject of romance in Tanganyika and seems to be the confidant of the young people about him.

ALLOW me to present to you two more young people of the Kate mission in Tanganyika: their names are John Kandeye, which means "Little Bird" and Kilala Tsitu—"Light of the Forest." Truly these names seem made for each other, and one would say that their owners were also.

As to family, they both belonged to that vast tribe of this world's individuals known as poor but honest. In truth they were poor as all our Africans are, and as honest as some of them are.

Thus duly introduced I will give some personal details of these interesting young people. The youth possessed a dark complexion, kinky hair, flat nose, thick lips, and was of medium height. Distinguishing features—none.

As for the maiden she was chiefly noticeable for her huge earrings, which looked more

Like Match Boxes Suspended From the Lobes of Her Ears

than ornaments. Every week or so she added another box to the collection, and the orifice, enlarging with each addition, increased her distinction.

How did these two come to think of joining their fate? It is hard to say, and after all the idea is not a new one. Ever since there have been men and women on this old earth there has been marrying and giving in marriage, so our pair were not in the least original.

But here in Africa, maidens do not often have much choice as to a partner for life. They do not marry, they are married, an altogether different matter. Without having made any profound study of the subject or read any books, parents here know by instinct

That Love is Blind

and they believe their clearer vision should be brought to bear on matrimonial ventures.

In the regions where Christianity flourishes, the contracting parties have a little more say in the matter of selection, and it often happens that the parents' choice is also the childrens' choice. The first move of the young man is to present a gift, such as a pearl or a bracelet, to the maiden he proposes to wed. This

offering is called a "salutation." In Christian families the girl may return the salutation if she chooses and the youth knows his suit is rejected.

During war it is the custom of belligerents to appoint a third neutral country or individual to conduct a parley when such is required. The same thing is done here when a marriage contract is on. The *pros* and *cons* of the case are dispassionately discussed by the neutral and usually the ceremony follows. Now Light of the Forest and Little Bird had also this neutral named Kikwentema, a most honorable title.

Charged with the tender sentiments and also the gifts of the would-be bridegroom he went to Light of the Forest and demanded if she looked with favor



STREET IN AN ARAB VILLAGE

upon the alliance. She replied with coyness: "I do not know. How should I know?"

This might be construed as consent, especially as it was accompanied by tears, a sign that the maiden regrets leaving the home of her childhood for the conjugal hearth. Such is the custom.

Therefore John, as we will now call him, hastened to gather the *dot*, for in Africa the groom and not the bride provides this which is another form of

The Man Buying the Woman

John, then, amassed with all his heart some pieces of cloth, some goats and some farm implements to the value of several dollars. Joyfully he bore this treas-

ure to the paternal home, expecting to receive value in exchange.

The future father-in-law duly accepted the offerings, as why should he not since Kilala had accepted the "salutation," in this case a fine necklace of pearls. The young man was in the seventh heaven of delight as all seemed to be progressing the smoothest manner possible, and the world was a good place to live in. The fact that a great war was devastating half of it did not affect his universe at all.

True to custom, Kilala, all this time fled persistently from her young admirer. No word would she fling him, not a look; at the sight of him she

Disappeared As If Before the Plague

Therefore John felt sure of his conquest and of her attachment.

But strangely enough clouds began to gather on the horizon as time went on. Patiently John had endured the caprices of the fair one, but he was evidently beginning to weary a little, and to do some thinking on his own account.

It was Easter time, and I had assembled the young people of both sexes in the chapel to give them some instruction on the meaning of the holy season. At the end of the instruction my poor John approached me dolefully:

"Father, I have bad news for you."

"Bad news! How so! What is it?"

"You know I expected soon to claim Kilala as my bride. I gave the usual gifts, the dowry was accepted

by the parents and the girl herself seemed willing, at least, as is usual, she ran away from me all the time."

"Well, what has happened to destroy your hopes?"

"Something serious. I have waited and waited with great patience, but now, all of a sudden, Kilala no longer runs away from me so I know she does not intend to have me after all!"

You see the course of true love lows inversely here. The moment the maiden ceases to show distaste for her admirers, it is a sure sign that her interest has waned. John knew this; so did I. But I persisted.

"Why not question the girl and see what she says?"

"I did question her, Father, and she remained silent. She said not one word."

She remained silent. When a woman does this the case is indeed hopeless—at least in Africa. There was

Nothing For the Disappointed Swain To Do

but demand his dowry from the parents, who would no doubt yield it up with very poor grace.

But their daughter evidently was fickle, and had, moreover, the courage of her opinion. Being a Christian she was able to assert these opinions.

Thus the rupture was complete in spite of the valuable "neutral," in spite of worldly considerations. Poor Little Bird had only to droop his wings and mourn until he should decide upon another mate. All stories should end in a marriage and this to terminate properly will have to end in two—one for each of the young pair, but alas not to each other.

Our American Ursulines

Cries for help come from every quarter of the world. One of the latest is voiced by an American Ursuline nun up in Alaska, which shows that even the United States does not lack poor missions. Her letter is brief but to the point:

"Our poor stores will not, by the most rigid economy, last much longer. I do most earnestly ask for help. Surely I shall not be refused. Everyone knows that the war has all but killed the missions. We receive no more alms.

"May our friends open their generous hearts and send help to us."

Loss in the Tientsin Flood

We have spoken many times of the flood that wrought such destruction in Tientsin some months ago. The missions were terribly affected, and we can see in what manner by this letter from Bishop Dumond, C. M.

"The flood caused much destruction and loss to the mission, and I have been obliged to inform my priests that the school budget must be reduced. We have about 4,000 children in our schools whom we have carefully educated for some years, that they may later become heads of Christian families. To abandon them now means that they may go to the schools of the Protestants or relapse into paganism.

"Such is one result of the disastrous flood. The injury to our crops is another calamity which cannot be estimated. I recommend our Christians in this time of need to prayers of the faithful."

Saved by a Dream

Sometimes it occurs to the missionaries to ask the reason why pagans turn toward the Light. Many odd tales are told and not infrequently the convert ascribes his change of heart to a dream.

An aged native of Madagascar, who had been semi-pagan and semi-Protestant for a number of years, told this experience to Rev. Fr. Pougnet, one of the Jesuit priests of that mission:

"One night I dreamed I was standing on the bank of the Mangoro River. Looking into the water, I perceived it was swarming with huge crocodiles. Suddenly one of the monsters came toward me and, grasping me in its jaws, was about to drag me into the stream. I screamed in terror and called for help, but no one came to my aid. The crocodile already had me under water, when I bethought me to say some Protestant prayers I knew. They had no effect, however, and my end seemed near. Then I had the inspiration to make the sign of the cross, the only Catholic practice which I knew, and which I had often mocked. At once the monster, who was no other than Satan, loosened his hold, and I lost no time in leaping to the river bank."

A TRIBUTE TO THE MEMORY OF CARDINAL LAVIGERIE

The Society of African Missionaries has two missionary fields. In North Africa, the priests are working among the Mohammedan population; further south, among the colored tribes of the Soudan and of the Equatorial countries. These Missions combined cover an area almost as large as the whole Dominion of Canada or the United States, that is, about two million five hundred thousand square miles or one fifth of the "Dark Continent." As for the inhabitants of these immense countries, they approximate more than twenty millions, about one-seventh of the whole population of Africa.

IN November occurred the twenty-fifth anniversary of the death of Cardinal Lavigerie, that Grand Old Man of the Missions and the founder of the African Missionaries, commonly known as the White Fathers.

Mgr. Leynaud, Archbishop of Algiers, fittingly celebrated the occasion, and the cathedral at Algiers presented an imposing appearance draped in black and filled with a congregation representing the highest civil and military authorities, as well as Church dignitaries and numerous religious communities.

After a Solemn High Mass for the repose of the soul of his great predecessor, Bishop Leynaud

Pronounced a Magnificent Funeral Oration

showing that not only the Faith but the Dark Continent itself owed a great debt to him who was accustomed to say, "I am African to the very depths of my soul."

A contemporary Protestant review, in a recent study of political and religious influences in Africa spoke thus eloquently of what has been done by the modern missionary for the African native:

In the spring of 1867, there came a new force into Algeria—Cardinal Charles Martial Lavigerie, who conceived an imperial plan of organizing a militant corps of missionaries—the White Fathers, sometimes called "The Armed Brethren of the Sahara." Its purpose was to assist in the papal crusade against slavery, by protecting its missions and missionaries

So they wove their cordon of influence south about the Sahara and the Soudan; but it is as opponents of the African slave trade that these noble pioneers will blaze their mark

On the Mile-Posts of Its History

No more destructive shaft could be hurled against the barrier of Mohammedanism than the abolition of slavery, upon which its whole social structure is built.

Their methods of reaching the natives were unique. This order known as the "*Pères Blancs*" not only

Adopted the White Burnoose and Turban of the Arabs

but in many instances ate the same kind of food, and, so far as possible, adapted their manner of living to that of the Moslems about them.

They incorporated Mohammedan forms with their religious teaching, refrained from coercion, and through example showed the natives that they may glean a comfortable living at the very doors of their tents and houses.

To receive bread for a stone from one who had power created a new sensation in the Arab mind, nor were they slow to appreciate other reforms—fair pay was introduced in place of the curse and the lash, education encouraged, industrial arts developed, and higher forms of social morality inculcated. It was practical Christianity.

The African in the Religious Life

In view of the fact that vocations for a religious life are more difficult to obtain in Africa than elsewhere, we are always glad to chronicle such spiritual results as are obtained by the missionaries. A Holy Ghost Father, Rev. J. Remy, recounts one of his recent experiences, showing that the French Congo is producing hopeful material for the priesthood:

"We must admit," says the Father, "that the work of finding candidates for a religious or ecclesiastical life demands infinite patience, but now and then Divine Grace operates in some soul with marked success. Such a soul is possessed by a young native, who, after a serious novitiate, has now become a lay Brother. He recently sent me this letter, which shows his desire for the salvation of the souls.

"Reverend Father:

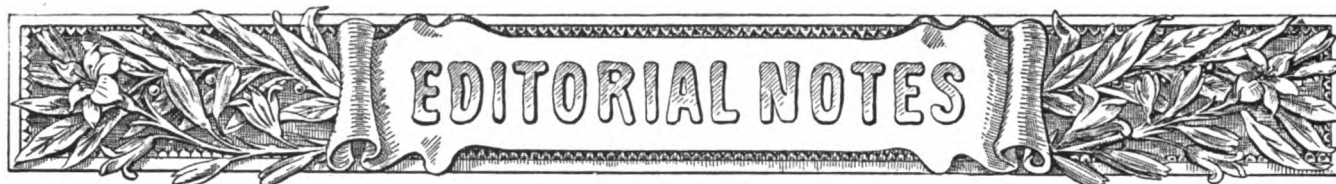
"You will no doubt be surprised at the request I am mak-

ing, but fraternal love urges it. In the name of the Master we serve I ask you to come to my aid and spare me the pain of a lasting grief. Here is the reason of my inquietude:

"I have an elder brother who is still a pagan. He has contracted the sleeping sickness while following his profession as an elephant hunter, and is now in the hospital at Brazzerville.

"O Father, if you know how anxious I am, and how I long to see him received into our holy religion before he dies. I have not seen him for twenty-five years, but on hearing of his sad condition I thought of you, and I feel sure you will instruct and baptize him so that we may meet one day in Heaven. I thank you in advance for all that you may do for this afflicted one, and ask you to accept the sentiments of my deepest respect and veneration."

"This letter surely compares favorably with any that could be written by a white man in similar circumstances, and shows that we missionaries must not despair of in time forming a helpful and efficient clergy."



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

DR. MCGLINCHIEY the zealous director of the Propagation of the Faith in Boston makes in a recent issue of the *Pilot* the following remarks to which we heartily subscribe:

**A Dime
a Year**

"If every Catholic in the United States gave ten cents a year to the mission cause, half the suffering of the missionaries would be averted.

Suppose every one who reads this would first pay up back dues; that is, send us a dime for every year he has lived, and then to that add one dime in advance for 1918—just think of the suffering that each individual offering would wipe out! Even if you were one hundred years old you would not have to give more than \$10.10, and think how few of our readers have even seventy-five years to their credit.

Come now, young and old, pay up back dues during the coming Lent. You will never miss this amount and it will be the best Christmas gift you ever gave in your life for it will without doubt be the means of saving immortal souls. Give this alms to our dear Lord and beg Him, through the intercession of His Blessed Mother and good St. Joseph, to bring the war to a speedy close and send back our brave boys to the hearts that long for them. Tell me, wouldn't you bless the day that your eye happened to fall on these few lines, if Our Lord, Who has promised not to overlook even a cup of water given in His Name, would reward the giving of your alms by sending back your boy to you safe and sound in soul and body?"

* * *

WE are very grateful to the persons who send us Mass Intentions for distribution among needy missionaries to whom they are of great assistance in the pursuance of their labors.

**Mass
Intentions**

In order, however, to avoid all misunderstandings, we must remark in the first place that Mass offerings do not secure

membership in the Propagation of the Faith Society, nor obtain for the donors its spiritual privileges. To secure such the contribution must be made to the general fund of the Society out of which all missions receive a yearly allowance. We make this remark because we notice that certain benefactors who used

to send membership offerings, now add a request for Masses according to stated intentions.

In the second place, whilst we assume the responsibility that they will be offered within the time limits assigned by the Church, we give no guarantee that they will be said within certain limits or on dates designated by the donors, as it is impossible for us to know in advance whether the priest to whom those Intentions will be assigned shall be free to discharge the obligation on the days stated.

All special donations and Mass Intentions are forwarded directly, and at regular intervals, from this office to the bishops and heads of missions for transmission or distribution by them.

* * *

IN our December issue we remarked that despite war times the various Protestant missionary organizations of America and Europe had collected thirty millions of dollars for the current year. A writer in America comments upon these figures as follows:

**Doing
Our Bit**

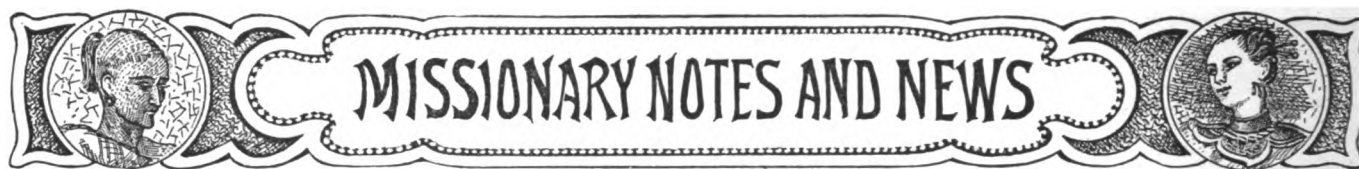
"Catholics should make it a matter of serious self-examination, whether they have not pulled their purse strings too tightly when the mission appeal was made to them. There is still time to remember our heroic missionaries, to offer our share, whether great or small, to the Propagation of the Faith, the Holy Childhood, or any of the well-approved mission organizations. We have become a billion-dollar nation, and we can no longer forget the brave men at the front, our Catholic missionaries in heathen lands, nor the self-devoted women who are doing more for humanity than even the Red Cross nurses, or any humanitarian organization interested in the welfare of the bodies of men. It is a great war, and we must fight on to victory."

* * *

WAR is in the air, and while missionaries are men of peace, we are borrowing war terms to make known their wants. The battle they wage is an old one, only the terms are new. "Men, munitions, supplies, comfort kits," and the like were never applied to their needs until the last few years; but even Propagation of the Faith workers have caught the spirit of the times and adopted the military tone.

**Our Soldiers
of the Cross**

So, if our friends prefer to bestow "rations" instead of food, "munitions" instead of money, "spiritual comfort kits" instead of prayers, it is all the same to the poor priest in "the firing line," and may amuse the giver more. Without any exaggeration, however, the missionaries are now fighting for their lives, or rather the lives of their missions, and it depends on us stay-at-homes whether they can get "over the top" or not.



AMERICA

New York has had the distinction of entertaining two Chinese priests who are members of the Society of Jesus. One, Rev. Peter Chang, S.J., will spend a year at the Jesuit Novitiate of St. Andrew's-on-Hudson at Poughkeepsie, where he will devote his time to the study of English. After a year he will go to China and take up missionary work. His influence should be of great value among the people of his race.

The scholastic, Rev. Simon Thang, S.J., has been in the Society of Jesus for ten years and expects to be ordained to the priesthood in three years. Like Father Chang, he is attached to the Portuguese Jesuit Province. Father Thang will act as a catechist on his return to China.

Miss Christina Hennessey, of Braintree, who recently received the habit of the Order of St. Francis in Baltimore, Maryland, taking the name of Sister Mary Xavier, expects to assume the duties of foreign mission work. She plans to sail in July for England where she will complete her novitiate at the Mother House of the Order, St. Mary's Abbey, Mill Hill, London, England.

After her profession Sister Xavier will leave England for Uganda, Africa.

EUROPE

Rev. Fr. Galvin, a missionary to China, has formed in Ireland a society to be called "The Irish Mission to China." This society has been approved by all the Irish bishops. Its head was received in private audience by the Pope, who gave his blessing to the work and to all who assist it. It has raised by collections throughout Ireland a sum of money with which it has endowed a college for the education of its future priests. This college is ready to open with five professors and thirty theological students.

Certain members of the new society are now in America, where they hope to secure additional funds to aid in establishing the schools and hospitals needed for an active propaganda among China's pagan millions.

ASIA

China's great inundation still remains uppermost in the minds of the missionaries in the afflicted portions of the country.

Some 12,000 square miles have been flooded; over a million people have been left homeless—55,000 in Tientsin alone, and losses in crops and other property destroyed are estimated at millions of dollars.

Tientsin, Paotingfu and Lintsing suffered most. The former city, being close to the river and but little above it, was of course submerged, the water reaching a depth of two feet in the Chinese houses; and after remaining stationary for six weeks, suddenly rising higher through the incoming of a fresh overflow.

Fr. Grimard, P.F.M., of Kwei Chow, China, says: "Poor Kwei Chow, everything must be started over again, and the task is immense for our feeble resources. It is difficult enough to erect a building here once, but to undertake the work a second time is overwhelming. Give us the encouragement of your prayers."

Fifty years ago last April the first Belgian missionary to Mongolia perished of typhus fever. His grave was scarcely made when a successor, Fr. Verbist, took up the work and became known as the founder of the Belgian mission in Mongolia. This was in February, 1868.

The tree thus planted was torn by many tempests, but its roots had taken good hold in the soil. Moreover, the Master has said: "The works for which many victims offer their lives are near victory." Four of the first band remained in the mission until 1900, when they were called on to suffer a glorious martyrdom. But the apostolate in Mongolia was never abandoned. Tears, sweat, labor and prayers were offered freely in behalf of the poor natives, and now, after fifty years, Central, East and Southwest Mongolia register no less than 98,221 Catholics. The tombs of 108 missionaries dot the hills and valleys of Mongolia to bear witness to this silent victory of the Faith.

Missionaries will be interested in the news that comes from Rome regarding the beatification of the martyrs of Tonkin. There are 1,743 of these glorious confessors of the Faith; at their head are the four venerable vicars apostolic, namely, Bishops Joseph Diaz, Melchior San Pedro, Valentin Berrio-Ochoa and Jerome Hermosilla and a number of members of the Dominican Order. The documents concerning the process make nine large volumes and the details they give recall the martyrdoms of the primitive Church.

The Bahnars are among the most savage tribes of Annam, and even after baptism need a great deal of direction and care to keep them in the ways of Christianity. Schools for the young are the best means of civilizing them writes Fr. T. Tour, P.F.M. One for boys at Kontum, dedicated to The Blessed Cuenot, martyr, is having much success, and the next thing is to open a similar one for girls. A community of native nuns is ready and waiting to take charge of it. The only thing lacking, therefore, is that indispensable article, money.

We have made appeals lately for the Bengal mission conducted by the Jesuits. It is a large one, and before the war was flourishing as well as any in poverty-stricken India may be said to flourish. It comprises 25 missionary centers or stations, with 52 missionaries, 9 convents, with 32 European and 50 Indian nuns; 23 churches and 515 chapels (most of which are also used as day-schools), and 34 boarding schools. It employed last year 600 catechists and 450 lay-teachers. Of the 14,600 children that attended the schools, more than 2,500 were free boarders entirely maintained by the Mission. In its catechumenates last year some 4,000 adults were prepared for baptism.

In Malabar the Carmelite Fathers are training priests with much success, for Fr. Bruno, O.C.D., gives encouraging figures of the ordinations at Puthenpally, where the mothers and sisters of the newly ordained cast their jewels at the feet of the young priests in characteristic Oriental fashion, as fitting offerings to Christ's ambassadors.

AFRICA

"Our mission continues on its narrow road, a little more slowly than usual, yet without stopping entirely and without abandoning hope in the Providence which sustains us." Such is the report of Fr. J. E. Canitrol, Fort Dauphin, Madagascar.

"Everything has been restricted to the utmost. We had a flourishing trade school where carpentry and cabinet making was taught. The young instructor, a native, was very efficient, but we have had to let him go because we could no longer pay his salary, small as it was."

"The pupils who attend the day schools are more numerous than ever. I can add also that most of our baptized converts remain faithful."

magazine place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping; no address.—A. S. BURLESON, Postmaster General.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH-

THE
GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation: *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the *Annals of the Propagation of the Faith*.

Spiritual Favors Granted to Associates

MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

IMPORTANT SPIRITUAL PRIVILEGES have been granted by the Church to priests helping the work by their influence or personal alms. A pamphlet giving a comprehensive explanation of these favors will be sent free to priests on application.

Annals of the Propagation of the Faith

the official organ of the Society is published every other month in various languages, and forwarded gratis to all Perpetual and Special Members; also to all Bands of ten Associates.

Address all remittances of alms, and all requests for information concerning the missions, to the Diocesan or Parochial Director of the Society, where it is established, or to the General Director for the United States, the Right Rev. Mgr. Joseph Freri, 343 Lexington Avenue, New York City.

"Catholic Missions" is issued every month.

Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

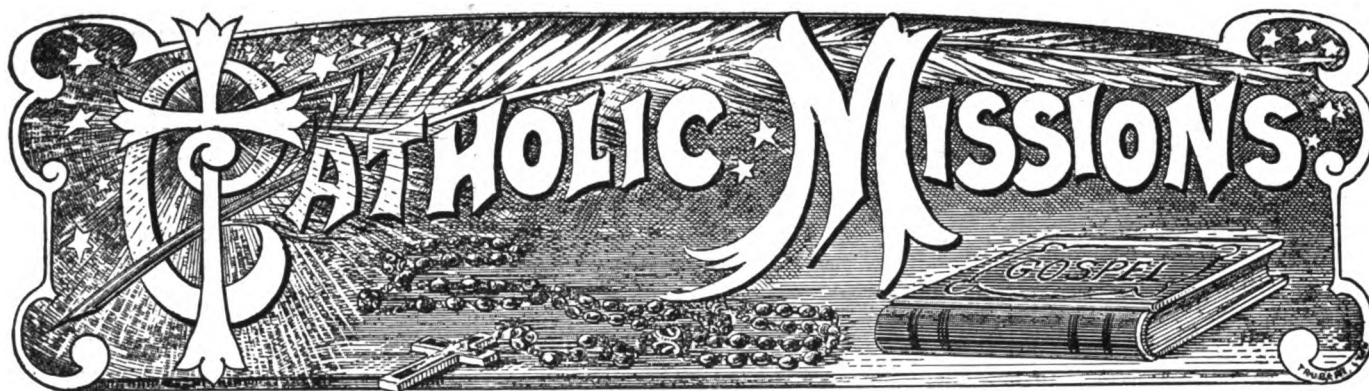
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February, April, June,
August, October, December

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New York, N. Y.



DEFINING THE WORK OF THE PROPAGATION OF THE FAITH

Right Rev. Hubert Otto, B. F. M.

Mgr. Otto is Vicar Apostolic of North Kansu, China. He has defined the work of the Propagation of the Faith as the work of Christ—to which definition, of course, nothing can be added.

AS I write these words, it is harvest time in Liang-chow-fu. With the crowing of the cock at dawn, the laborers arise and set forth for the fields. Their toil all day is of the rudest sort. Machines are unknown; it is by the sheer strength of their arms and the sweat of their brow and with implements that have not changed since the reign of Confucius that the task is pursued.

And the thought comes to me that this harvest labor typifies the work of the Propagation of the Faith. It is the image which Our Lord, Himself, presented, over and over again, to His Apostles.

in India, in the islands of the Pacific. Woman as well as men have left their countries, their homes to brave the dangers of a pagan land. They forget their home-sickness and their suffering

In the Great Enthusiasm That Fills Their Souls

The harvest is white, they wish to glean in the beautiful fields of which their Lord is Master.

The work of Christ—such is my definition for the work of the Propagation of the Faith, and this work should be fostered by all Christians.

And how poor is this great organization! How

To Rouse Their Interest

and to reach their understanding. "Lift up your eyes and see the countries, for they are white already to harvest." And again, "Pray the Lord of the harvest, that He send forth laborers into His harvest." This work, above all, He calls the work of His Father.

Down through the centuries, men have responded to this call for laborers. Patrick and Columban heard it, and many others of the faithful, even to our own time. Today we find hundreds of apostles in China,



BURIAL OF ST. CECILIA, A MARTYR FOR THE FAITH

beset by the difficulties that come from a lack of support! As has been said by a bishop, "The bequests made to national causes and to the arts are imposing, those to The Society for the Propagation of the Faith extremely modest."

Yet this fact is in keeping with the nature of the Society. Founded in Lyons by an humble maiden, it was the pennies of poor working women that kept it in existence rather than the gifts of the rich. And such has continued to be its history.

Not long ago I read in a newspaper an item to the effect that a million dollars had been given to a certain hospital. I found myself wishing that a similar gift would be given to our poor Catholic catechumenate here, a hospital for souls, that is kept alive nobody knows how.

Then, raising my eyes, they fell upon a picture of Bethlehem which hung upon the wall. Yes there was my consolation, there my encouragement. Louis Veuillot has said that the Lord's chief benefactors are the poor.

Whose Gifts Come From the Heart

How grateful then must He and His apostles be for alms bestowed at the cost of sacrifice and privation endured through much love.

Catholic Mesopotamia and Its Bishop

A personal letter received from Mgr. Manna, Bishop of Van, who has been staying in England, is subjoined, and it may interest friends of this rather unadvertised portion of the mission world to learn something of the prelate himself. His letter reads:

"The small sum collected during my tour has been sent to our poor people in Persia. There are several tens of thousands whose possessions were carried off by the Moslems, twenty-six convert priests were killed and seventy-five others are now in a destitute state. Besides, all our villages, houses, churches and chapels were completely ruined. This will give you some idea of what our poor Christians suffered and are still suffering.

"I intended to go to America, but it is difficult to make so long a journey at this time, therefore I will remain some months in Rome, waiting for means to return to my mission.

"Permit me, then, to ask for help in behalf of my people. I shall be very grateful to receive here the gifts which the charity of the faithful might give."

Bishop Manna is an Assyrian by birth and first saw the light in a suburb of what was once Nineveh the Great. Sent at sixteen to the Patriarchal Seminary at Mossoul, he was ordained priest at the age of twenty-one, and became a professor at the Dominican Fathers' Seminary at Mossoul, where he inaugurated those literary efforts that have won him such distinction. Mgr. Manna speaks seven languages, including Hebrew, Arabic and Turkish, and is the author of several philological works. At the age of thirty-four

And what miracles of grace do these alms bring about? In each Christian center may be found a chapel, a school, a hospital or an orphan asylum according to the size of the place. The aged are sheltered, poor infants, instead of being cast into the ravines, are rescued; baptized and placed in Christian homes.

Pagans have the Gospel brought to them, Christians are helped along the road to perfection, light takes the place of darkness in a countless number of souls—all these wonders are performed by the little offerings that come through the agencies of the Propagation of the Faith Society and the Holy Childhood Society to the foreign missions.

What a joyful consolation it will be for the generous hearts

Who Have Helped Spread the Divine Kingdom

to hear at the day of judgment the words spoken by the great Judge of mankind, "As you have done to the least of My little ones you have done unto Me."

Therefore never forget, my friends, that the work of the Propagation of the Faith is the work of Christ. Through it, you become participators in His apostolate.

the brilliant young professor was nominated Bishop of Talbora, and from that time forward his efforts have been devoted to consolidating the Church in Syro-Chaldaea, and winning back with much success the many Nestorian schismatics, having brought 100 priests and two Nestorian Bishops to the True Fold. He also erected churches, chapels and schools, and the Bishop's House at Van, only to see, when the war spread to the East, the patient work of years hopelessly wrecked.

Rice and the Chinese

It is generally thought that the Chinese live on rice. So they used to (in happier times), and so they would like to do now, if they could get the rice. But famine, caused by one affliction or another, is so common and the price of rice so high that they are beginning to forget what their staple food used to be.

Fr. Durand, a Franciscan missionary in Shantung, states that some of the poor people scarcely get a bowl of rice once a year. Sorgo cakes are their chief food. These are very coarse, as the sorgo flour is mixed with chaff. Sometimes they have cakes made of millet and on rare occasions wheat is used. The poor people eat but two meals a day and even the rich eat sparingly, for fear their money may not hold out. As for the dogs, their appearance is a sure indication of the wealth or poverty of a village; in the poor districts they are walking skeletons.

CATHOLIC EDUCATION IN KUICHAU

Rev. T. Tour, P. F. M.

To this timely study of school conditions in China we append some photographs received from the district affected by the great inundation of the late summer. Intense misery resulted. This condition may be expected to last for some time to come unless outside relief on a large scale can be secured.

DURING the last years of the Tsin dynasty, Emperor Kouang attempted certain reforms in the school system and set about introducing to his vast empire some of the methods of Japan, Europe and America. With the advent of the Republic, these reforms became emphasized.

Even Kuichau, placed by its geographical position far from commercial and industrial centers, became affected by the new atmosphere. The rulers of the province tried to conform to a broader program and in the cities, especially,

They Founded Modern Schools

whose exterior glamor, alas, very often concealed an interior hollowness.

The Catholic Church was also obliged to consider the subject, and in as few words possible I should like to put before my readers what we have tried to do in the task of preserving our doctrines and conforming to Chinese standards.

When speaking on the subject of schools, it is customary for most persons to exclaim, "The future of the Church in China rests in her schools." I believe this to be an exaggeration. The essential thing is evangelization pure and simple, and this is the principal aim of the missionary's life.

The first means, and the only truly efficacious one to secure conversion, is for the apostle to act as an apostle: to teach and preach his Faith, to develop the interior life of such converts as he is able to make.

The second means, which is after all the application of the first

Under a Different Form

is the founding of schools for doctrine where children and older catechumens can study catechism and the books most suited to aid their comprehension of Catholicism.

Now it is without doubt very useful and in certain cases necessary to have modern schools if one can, and to conduct them according to the program laid down by the

government. Up to this time it is not only the missionaries of Kuichau who have been without modern schools. Out of fifty districts there are only two or three equipped with them. In fact our mission has schools for girls some time while the pagans have none.

I estimate that out of every one hundred persons, ten boys and ten girls are of school age. We have 35,000 Christians and 5,000 serious catechumens, that is a total of 40,000 souls; this gives us 3,400 school children.

Of the 40,000 persons over whom we exercise a direct influence, 35,000 live in the country being

Farmers On a Small Scale

The cities and large villages contain the remaining 5,000. Most of our schools are established in the cities and receive boarders. A few are in the country within reach of the more remote Christians.

Our schools have given the following results—everywhere we have imparted solid instruction to our pupils who have in turn converted their families. Wherever the schools exist in restricted numbers, there the Catholic life is less marked, unless catechists by frequent visits make up the deficit of religious instruction.

The school in its ideal function solidifies the Christian family; we have always sought to obtain this result, and we have often succeeded.

Although our means are modest they represent a vast amount of self-sacrifice, physical effort and



anxiety, in return they yield joys and disappointment, hope and despair. Our schools are modest, but they are based on experience gained in the past and we will improve them to meet future needs as soon as we can.

In the foundation of schools three things are needful—money, masters and pupils. As for the former necessity missionaries and native priests have placed

A Tax Even On Their Poor Resources

in order to swell the fund for educational purposes, and when the central mission aids we are able to open new classes each year.

As to instructors we have opened a normal school for boys and one for girls; those students who show the greatest aptitude are sent to Sutchuen where they continue their studies under the direction of the Brothers. When sufficiently prepared these young people furnish the instructors for our classes.

The school children must be placed in two classes: pagan and Christian. I have already given an idea of how the Christian children are handled, and it is our aim to protect these from the allurements of the pagan schools. We do not always succeed in this because our schools lack glitter and attractiveness. I may truthfully say, however, that no great number of Christian pupils are won by the greater attractiveness of our rivals.

Should we attempt by grander buildings, more numerous professors and an enlarged curriculum to win to our side a numerous pagan attendance? Perhaps. But it is doubtful if the result would repay the expenditure even if we decided upon such a course.

The crowd of children that flock to the pagan schools will in the end prove

A Menace to the Government

if the varnish of knowledge they now obtain, which is insufficient to give them the means of gaining an honest living, is not changed for a more solid education.

Much is glamor in the government schools as now conducted, and we Catholics are perhaps as well off with a small number of serious students.

Most of our Catholic schools are reserved for converts; a few admit pagan children as well.

School buildings are often a part of the church con-

struction, permission for such an institution having been received from the local mandarin. Sometimes the mandarin is hostile to the idea.

At Kiang Long, for example, three mandarins objected to the school. It was opened just the same, and was for some time the only school in the place. It remained private for a period and was then made public, at which date the mandarins sought to have the Christian teachers removed.

A Compromise Was Reached

by which catechism was taught for an hour each day.

This school now has seventy pupils, of whom twenty-nine are Christians. The pagan chiefs of the village pay the necessary fees, and the missionary is satisfied with this solution of the case. A private school now open for girls at the same place has an attendance of twenty pupils, all Catholics.

At another place, Houang Ko Chou, the school exists under the same conditions. There, also, the mandarins and the inspectors were hostile to it. Christian parents, finding their children indolent and undisciplined, begged the priests to open a private school.

This was done; when an inspector wished to have the crucifix banished from the walls, the missionary renounced the pecuniary aid given by the government and retained all religious articles in their places. Since the school was then independent, it could be conducted as the teachers desired, and its good effects were soon felt.

At Tchen Ly, the school dates from 1911, and was well attended from the first. Though held in the very residence of the missionary, the teachers, almost all of whom are pagan,

Resent the Influence of Religion

The Christians, being greatly outnumbered by the pagans, have not much voice in educational matters, but such mixed schools can never be satisfactory from a religious point of view, unless the missionary has power to give entire direction to the children entrusted to him.

An interesting report on this subject has been prepared by the Jesuit Fathers of Tsen Y.

"We have," they write, "sought to give a solid religious education, and at the same time to follow the lines of modern instruction in profane subjects.



GOING TO SEA IN A BOWL

The formation of Catholic character takes a primary place, and is, of course, the real reason for the existence of the school. We wish to fit our pupils

Want of means, only, prevents us from multiplying schools of this kind according to the needs of this interesting people.

To Be Defenders of the Faith

and to know it so well that they will be able to spread it abroad when they finally leave our care.

"Our first consideration as Apostles, is the salvation of souls; the schools are a means to allow us to accomplish that end. We admit the children of the rich and the children of the poor and all contribute according to their means. We also teach the children of catechumens, and so the school becomes also a sort of catechumenate. The results obtained have been most consoling."

I may add in parenthesis that the school of Tsen Y is, indeed, most successful, the only obstacle to its greater development being the usual complaint—lack of money.

I could put before my readers many more examples of a similar nature, but those already cited are sufficient to give an idea of how our schools are conducted. Everywhere there are the same difficulties, the same struggles and about the same results.

I cannot finish, however, without saying a word about our efforts among natives, not Chinese for instance, the Dioi. With them it is not a question of giving a modern education.

But of Teaching Christian Doctrine

in as many classes as we can possibly maintain.

To sum up the matter, the question of schools in China is a delicate one to handle, and figures do not accurately represent the results secured.

The school showing the largest attendance is sometimes the one that gives the least consolation from a spiritual point of view, while a few pupils in some obscure classroom have obtained the real result desired by the missionary. Thus statistics become only so much powder in the eyes.

In Kuichau, it must be admitted, we have plenty of obstacles to encounter. Most of the Christians are very poor and scattered over a wide tract of the country. They are far from the school centers, and have not money to defray the expense of sending children to us.

Then too there is the lack of coöperation on the part of officials, and the refusal of the government

To Give Our Graduates a Diploma

The loss of this sheepskin, bearing its big seal, is a serious one to the Chinese who so dearly love education and all that belongs to it.

Let us hope that when peace is restored, some teaching orders will come to poor Kuichau and give its children the educational food it is now so sadly craving.



HIGH AND COMPARATIVELY DRY

A Word About Conditional Gifts for the S. P. F.

Perhaps not enough people know about the possibility of helping our Society by conditional gifts.

The plan is very simple. The Society receives gifts, large or small, entering into an agreement to pay the donors or life beneficiaries, so long as they shall live, an amount equivalent to a fair rate of interest. What that amount shall be is fixed at the outset by mutual agreement.

The character and standing of The Society for the Propagation of the Faith give abundant assurance

that its Conditional Gifts Fund will be safely and wisely managed. The Society is now (1917) over ninety-five years old, and in all its history every payment has been promptly made and every agreement faithfully kept. References on this point will be gladly furnished to prospective benefactors.

Moreover, the rates of interest which it is possible to obtain on good investments frequently fluctuate and often decrease, while the rate of income paid by the Society will remain the same to the end of the beneficiary's life.

In fact, such investments are as safe as a Liberty Bond.

CASTE AND ITS MENACE

Rev. J. B. Michotte, P. F. M.

Caste forms the greatest obstacle to the conversion of India. Bound by iron laws that have existed for centuries, the son of India must follow exactly in the footsteps of his father, who in turn did not deviate from his ancestors. To lose caste means to become an outlaw, to be shunned as if one had a contagion. Thus it requires great moral courage on the part of an ignorant native to adopt the religion and customs of a stranger.

THE evangelization of India goes back to Apostolic days, as it was upon the shores of Madras that the Apostle, St. Thomas, according to tradition, crowned his life of labor and sacrifice by martyrdom.

In the course of the centuries since that time many admirable apostles have visited these people, who are still plunged in the shadows of a gross and sensual paganism. First came St. Francis Xavier and Joan de Britto, and they were followed by hundreds of missionaries not less noted for their sanctity and zeal. The blood of martyrs, that seed of Christians, has also watered the arid soil; moreover, for three centuries Christian nations have controlled the destinies of India. Yet in spite of so much suffering and so many tears a desperate barrenness prevails.

While there are some millions of Catholics spread through the country there are also 300,000,000 souls, a fifth of the population of the world, plunged in revolting paganism, and this in spite of the fact that the people of India have a mild and naturally religious character.

To what shall we attribute this comparative failure of the apostolate? Why does the Indian still remain blind to the Light of Truth?

The Great Obstacle to Missionary Endeavor

is India's social organization, or in other words, caste. Banish caste from India and thousands would rush joyously into the arms of the Church.

And what is caste?

Of Portuguese origin from the word *casta*, meaning race, caste serves to mark the different classes or tribes into which the people of India have been divided. Caste separates the population into classes which are never confounded, and which have, each one, separate laws, customs and privileges. According to

them also is permitted a system of oppression, for the superior classes have little compassion on the ignorance and degradation of the inferior classes.

Yet this partition of the inhabitants of the country into numerous tribes is not peculiar to India alone. Such a custom still

Exists Among the Arabs and the Tartars

and was very common among other ancient nations. Moses, according to an order received from God, divided the Hebrew people into tribes, and this distinction of caste existed among the Egyptians.

Cecrops divided the people of Athens into tribes, and Numa Pompilius knew no better way of intimidating and separating the Sabins and the Romans than by placing them in different classes.

The origin of castes in India remains somewhat obscure. Native books state that the god Brahma to whom they attribute the creation of the world, followed this action among its first peoples. From the head of Brahma sprang the Brahmins; the Kchatrias came from his shoulders; the Veissiahs sprang from his stomach, and the Soudras from his feet. This fable is today accepted as an article of faith among almost all Indians and its allegorical character is easily explained.

The Brahmins springing from the head typify the intelligence and wisdom necessary to fulfil the priestly duties assigned to them. The shoulders symbolize strength, and the Kchatrias are therefore destined to act as governors and as warriors. The Veissiahs springing from the stomach furnish the nourishment of the people and are agriculturists, while the feet recall the Soudras who are destined to slavery and to painful labor.

Each of these four castes is divided into several others which



THE COW IS A SACRED ANIMAL IN INDIA AND TO EAT OF ITS FLESH IS AN UNPARDONABLE CRIME

are again sub-divided into innumerable clans. Among the Brahmins, for example, there are four principal castes which are again divided into more than twenty branches. The other castes have an equal number of divisions and sub-divisions. Of all of them, however, the Soudras are the most numerous, comprising as they do the Pariahs who form the general mass of the people; they constitute at least nine-tenths of the total population.

The most terrible thing about caste is the fact that as one is born so one must die. The son must follow the same employment, use the same tools and live the same life that his father did. In fact, the people of India resemble the birds, who today build their nests exactly as they were built from the beginning of time. Therefore, no matter how ambitious an Indian may be, neither temporal power, matrimony nor other means may move him from one caste to another—from a low to a higher.

The Brahmins without doubt are the most distinguished among the Indian peoples. After them come the Kchatrias whose pre-eminence is partly contested by the other castes.

The intellectual and physical qualities of our Indians correspond in a general way to their social standing. We cannot state, however, that all the virtues and high moral quality are dispensed in the same proportion, for the Brahmins

Who Stand at the Head of Society

and are certainly intellectual have many weaknesses. In them we find intense pride joined to great corruption, and duplicity is also one of the marks of their character. The Kchatrias are distinguished by physical strength and energy, but these qualities often degenerate into cruelty and tyranny. They possess, however, loyalty and much dignity.

As for the Soudras they seem to reflect the virtues and defects of their superiors, according as they live in close proximity to them or more remote in the country.

Some authors claim that this division of society into castes is the triumph of Indian legislation. Without sharing their admiration for an organization that destroys all progress, one thing can be said for

it—that it makes possible a calm and tranquil life devoid of all ambition and, therefore, all unrest. It has preserved also the civilization which for so many centuries has been the admiration of the people of Europe.

But while caste safeguards interior peace and prosperity, it does not produce the physical force necessary to resist exterior attacks. In preserving caste the Indians weaken their national element.

Again, this excess of love for caste banishes natural affection. With all the feeling of which they are capable centered on tribal matters, the Indians are indifferent to the human beings by whom they may be surrounded.

Father Vaughan says:

"Outside their own caste the weal or woe of their fellows affect them in no degree whatever. We have again and again witnessed along the great pilgrim routes of India harrowing illustrations of this sad truth. We have seen poor creatures, smitten with disease, lying on the roadside passed by hundreds of their co-religionists with no more concern than if they were dying dogs; we have seen the poor parched sufferers with folded hands and pleading voice crave

A Drop of Water to Moisten Their Lips

but all in vain. Hundreds thus perish, untended, unpitied, unaided; perhaps even before death does its work, the vultures and jackals begin theirs, and thus lines of whitened bones and blackened skulls, border the roads leading to the sacred shrines.

"And whence comes this worse than brutal callousness? What has dried up the springs of human sym-

pathy? It is caste. This first of all taught the people to look upon differing castes as different species; it next taught the lesson of defilement by contact; thus utter isolation and heartless selfishness account for the whole of the sickening scenes described."

Moral depravity does not effect caste; a man may be a thief, a perjurer, an assassin and not lose his social standing. But if he allows himself to accept a glass of water from the hands of a Pariah he loses standing.

Each caste is distinguished by certain rights which may not be shared by the men of any other caste.



SHOWING THE EFFECTS OF CHRISTIANITY

Timid and peaceable by nature the Indian asserts these rights with great ferocity when called on to do so.

Caste honor is also a magic term and fanatics are very ready to resent any affronts. The honors and privileges involved are often childish and ridiculous, as for instance the way to wear a certain robe, the right to carry certain ornaments or flowers, the right to ride on horseback or to carry a trumpet—all these things have been fixed by the usage of centuries and may never be changed.

It is well known that the great revolt of 1857 was caused by the fact that the cartridges distributed to a certain caste had been dipped in tallow. Enmity so bitter that it can throw a whole district into war and bloodshed may be caused by a change of wearing apparel or by some other small item.

The Privilege of Wearing Red Flowers

belongs exclusively to the Pariahs who, scorned as



BRAHMINS: INDIA'S HIGHEST CASTE

they are, nevertheless, have certain particular privileges.

While no one in India may hope to better his condition, he may very easily make it more unfortunate by losing caste. A real excommunication can fall upon the individual who defies the laws of caste, and this means that he loses not only all his friends, but even his parents and his wife and children, who often refuse to share his disgrace or to allow him beneath their roof.

For a simple fault an Indian may sometimes be admitted to an inferior caste and then his sufferings are not quite so great. Thus a Soudra may drop to the class of the poor Pariahs, but even here his lot is far from a happy one.

Things which seem very small to us may cause the loss of caste; for example, to have eaten with a Pariah, to have eaten forbidden meats, especially beef, to have touched persons of an inferior caste. For small

offences the Indian may sometimes be reinstated after painful punishment and sacrifices. It is customary to burn the tongue of the victim with a piece of hot metal, to make him walk on hot coals or to sear his flesh with a burning metal which leaves marks for life. After his punishment the reinstated person gives a great feast to the authorities who have been his judges, and then joins the people of his caste again. Ignorance of one's fault forms no excuse.

It is related that a number of Brahmins on one occasion gave a great dinner and without knowing it admitted a Soudra. All the Brahmins present

Were Banished From Their Caste

and could only enter it again after most painful experiences. On another occasion, a Brahmin who by mistake sat at table with an Indian of inferior caste got out of his difficulty only after paying a fine of \$20,000, the price named for his pardon.

A Brahmin convicted of having eaten in the company of English officers was excluded from his caste for three years, and was allowed to enter it again only after the payment of the enormous sum of forty thousand pounds sterling. But there exist some offences so grave that no penance can secure their forgiveness. The crime of eating the flesh of the ox or the cow is perhaps the greatest of these.

During the reign of Tippou Tib, the last Mussulman prince who ruled over Maissour, an attempt was made to change the religion of the people of the district. Several Brahmins were placed in captivity and forced to eat the flesh of the cow, the most sacred animal of India. Later on, when the people were freed again from the rule of the tyrant, several of them who had lost caste by eating beef sought to enter their caste again. Their case was placed before the council, but in spite of the fact that they had had no desire to offend,

Their Crime Was Declared Beyond Pardon

These details will show the truly fanatical devotion of our natives for their tribal caste and the fear they have of losing it. During the famine which desolated India in 1770, in which almost five million of its inhabitants perished from hunger, it was a common thing to see cattle dragging themselves over the dry fields covered with the skeletons of the dead, while all around were starving people who never thought of sustaining life by killing the cattle. It was a case where fanaticism was stronger than nature.

This fixed devotion to caste, this fear of the terrible punishment which follows any breaking of its rules, forms one of the strongest obstacles to the growth of Christianity in India. The great number

of its natives, as we have seen, would rather lose life itself than wander by the fraction of an inch from the beaten path which has been marked out for them from time immemorial. For an Indian to become a Christian means

Renouncing All His Worldly Privileges

all possibilities of state or grandeur. In place of these he draws upon himself the scorn of his own people and is exposed to insult from people of every other caste.

Nevertheless, our missionaries meet upon their road some souls destined to be theirs, some minds open to the light of faith in spite of all the shadows of superstition.

Caste is, then, the greatest instrument of the demon in this land, but our Master knows when He will overcome this obstacle and free the souls of the poor natives from the tyranny to which they are subjected. When and how He will do this is His secret, and we have only to wait the hour of redemption that is to sure dawn for India's suffering millions.

"Climbers of Palms"

A recent number of the *English Catholic Missions* speaks feelingly of some of India's wretched people. It says:

"The 'low-caste' folk of the Jaffna Peninsular, Ceylon—who cares about them? For these humble toilers are only climbers of palms—that is to say, they are expert in scaling the lithe trunks of the trees from whence they may draw the 'tody,' or palm-wine, and since they have no land of their own to cultivate, they work for high-caste landlords, and cannot pretend to the least little plot for themselves.

"Yet one friend they have—it is the Oblate Missionary. Perhaps it is because of the very abjection of these poor sons of the Ceylon soil that the Oblate Missionaries feel a special interest in their welfare, and why a Ceylon priest of the Congregation, Fr. Gnanaprakasara, has started a modest Mission for the Pallas who are embracing the Faith in Tinnevely, in spite of the persecutions they have to suffer from their employers, who belong to the high-caste Vellalas."

The Great Big Public School in China

Most amusing is the method of conducting school among the native teachers of China. Fr. Léauté, P.F.M., who is in the Canton mission, describes it as follows:

"The first time a child goes to school he arrives very early in the morning, carried on the back of his mother, his head covered with a veil and clutching in his hand a stick of celery. The celery represents the ardor with which the pupil is to attack his lessons. In fact, the Chinese word for celery, *kan*, and industriousness are the same, so the celery is thought to typify hard work and application. The head is covered with a veil to conceal the little one from evil spirits.

"When class opens, the first pupil leaves his seat and places himself before the teacher, who reads a certain passage. The child repeats this and returns to his seat, where he goes on singing the passage out loud, oblivious of those around him. The second pupil does the same, and so on until the whole school is finally shouting away at a different lesson in a perfect pandemonium of noise. With us poor 'devils of strangers' a little quiet is necessary for study—not so with the Chinese.

"When the 'study hour' is ended the children file again before the teacher and hurl the memorized passage, of which they comprehend nothing, at his head. Woe to him who hesitates or has forgotten his text. The rod is nearby, and soon there comes other cries besides those ordinarily heard in this peaceful retreat."

Let Us Spread This Sentiment

A contemporary publication writes of our foreign missionaries and their noble endeavor:

"The grace of God which enabled the Church's chosen children to forsake home and friends and worldly interests at a time when youth held out to them the fondest worldly hopes can make of physical hardships only incentives to carry human courage even to the threshold of the preternatural. Quietly they work without parade or ostentation, and yet with a success to which the success of non-Catholic missionaries with their abundance of money, supplies and equipment can offer no comparison.

"Our missionary work is done in no mercenary spirit. No salaries, no comforts, no substantial buildings are necessary to give it a setting. It is heroic work done by heroic women, who are inflamed with the apostolic spirit and who are prompted not by motives of material gain, but solely by their love for God and souls. Such a spirit has attracted the world's attention and many a zealous Protestant has been forced to the conclusion that 'none but the Roman Catholics come up to the ideal of the absolute self-devotion of the apostolic missionary.'

"Surely Catholics should be proud of the faith which can lead to such extremes of heroism and which can give to the world such zealous soldiers of the Cross. Missionary work is sacred. It is a source of untold blessing to all who promote and prosper it. Why will not more Catholics participate in its spiritual rewards by giving it the assistance of their alms or their prayers?"

About the Perpetual Membership

Solicit Heaven's richest blessing by securing a perpetual membership in our Society.

The offering for a perpetual membership is forty dollars. It entitles the individual enrolled to all the spiritual privileges of the Society for the Propagation of the Faith, in life and death. The plenary and partial indulgences granted to the benefactors are many. More than fifteen thousand Masses are annually celebrated for the living and deceased members of the Society.

The offering for a perpetual membership may be made at one time or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made, because it insures for life and eternity.

FALSE PROPHETS ON THE IVORY COAST

Rev. Joseph Gorja, L. Af. M.

From time to time missionaries in Africa have alluded to the career of an individual named Harris who succeeded in creating quite a commotion among religiously inclined natives. Here is the story of that famous "revivalist." To his work, strange, as it may seem, the Faith owes many converts.

PROVIDENCE often makes use of strange instruments with which to work definite good. During the first months of the war our Vicar Apostolic and ten missionaries were obliged to leave the mission, and this meant that only a few priests were left to serve our eight principal stations. Several of the latter were at once closed and therefore the apostolic field was somewhat abandoned to the mercy of the enemy.

It was at this time that a strange rumor floated over the region; it was said that a new prophet had made his appearance—one endowed with wonderful, even divine powers. Under his sway idols were cast down and broken, and crowds of pagans threw aside their fetiches in order to embrace a new Christian religion.

The Colonial Government finding nothing dangerous in the prophet, permitted him to make his triumphal journey across the country, and was, indeed, glad to see the natives cast aside superstitions that had been the cause of so much crime and so many horrors. The prophet did not seem

To Labor for Any Special Church

or any particular sect; he simply exhorted his admirers to join the Christian congregation which happened to be nearest them.

It followed, therefore, that churches and chapels were crowded as never before; we even benefited by the general enthusiasm, and our chapels could not contain the crowds that filled them every Sunday.

It goes without saying that the missionaries were somewhat surprised by these fantastic events; they decided to have a meeting and adopt a general line of conduct while awaiting further developments.

The name of the prophet was Harris and he hailed from the Liberia Free State. He seemed to possess remarkable magnetic powers, and these were

assisted by threats of dire punishment for those who refused to obey his mandates; sickness, death or the transformation into stone images or into animals were a few of the things promised.

Terror and amazement being the chief agents used by the prophet, it is easy to see that he could make a great impression on the mentality of our natives; his dogma was also quite simple as he asked only

The Belief in a Single God

the observation of Sunday and the refraining from crime. He said nothing against polygamy, and therefore the natives found no great difficulty in embracing a religion so simple and so merciful in its precepts. After thus embracing it they were no longer fetichers and neither were they Christians.

In a short time, emboldened by success, Mr. Harris became more ambitious. He began to assert that he could bring back the dead to life, and it was no unusual thing to see a group of his neophytes assembled around a corpse trying by means of prayers and psalms to resuscitate the departed one. The fact that this was not done did not discourage the deluded natives, for it was always said that in such and such a village the miracle had been wrought.

The next move in this farce was the appearance of some female prophetesses. One of them visited our village, where she wrought much havoc among the truly faithful Christians. This woman claimed to



AN AFRICAN OASIS

be in constant communication with God, Who gave her the solution of all questions brought for her to pass upon; she also promised among other things that in due time the whites and the blacks would change color.

Conditions now became so extreme that the government judged it time to interfere. The prophets and their followers began to show great enmity toward the government and toward the Catholic Church, and finally a number of them were thrown into prison. Harris himself seeing that his end was approaching fled from the Ivory Coast, and the curtain fell on the first act of this religious drama.

Perfect calm could not succeed so much excitement. Notwithstanding the vigilance of the government all the prophets did not disappear with Harris. Each promulgated a new religion, and it was difficult to distinguish one religion from another.

A subtle antagonism against Catholicism marked

prophet have been the instrument chosen to work out mysterious designs in our mission? Our pride, indeed, was greatly humbled by seeing a charlatan make in three months more converts than we had gained in twenty-two years.

The impression produced in many souls by the propaganda of Harris did not entirely disappear after his departure. A desire for spiritual things was aroused; these natives, whom civilization has not robbed of a desire to believe in something, continued to seek religion and our churches were filled once more. Thus, the number of our adult baptisms which before the war did not exceed each year eighty or eighty-five, during these last twelve months was more than five hundred. Before the war, also, we had sixteen missionaries, while today we are only seven, including the Vicar Apostolic, yet these seven priests have done more than ever before.

So it would seem that our Master, taking pity on our sad condition and remembering our weakness, has made use of a strange experience to give us much consolation. In some villages where a missionary has never been able to call regularly little Christian centers have been formed under the spontaneous direction of a Christian or a catechumen,

Himself Only Poorly Instructed

These congregations meet regularly to receive the elements of religious instruction and to pray and sing hymns. Yes, a great wave of piety has swept over our Ivory Coast, and in many towns the natives have shown great generosity in trying to enlarge the old churches or to build new ones.



THE PROPHET HARRIS AND HIS SUITE

them all, however, and many of our neophytes were affected. In the village of Memné we found two camps,

One for the Priests, the Other for the New Cults

The government was taxed with showing us partiality, and to avoid trouble we were forbidden for a time to build chapels outside our own grounds. The teaching of catechists also became more difficult, and misrepresentation to the authorities for a time made our position most difficult.

And what is the situation now that the spirit of enmity toward us has disappeared, that peace has been restored and that we are once more permitted full liberty of action? Thanks are due first of all to Divine Providence who sent the prophet Harris to us. We read in Scriptures that Our Lord deigned to employ an humble animal to make known to Balaam His Divine wishes; why then should not the Liberian

At Akrou a small village situated near my mission, a young man, although married and the father of a family, voluntarily left a lucrative situation with the government in order to give himself to the conversion of his companions without any pay at all. In his leisure hour he plants a few vegetables in the poor soil of his garden or goes out in his little boat for fish, trying this way to eke out an existence. His trials are many but he is having the satisfaction of seeing his village become almost wholly converted.

Lahou, an important locality, but some distance from the central mission, and one which during the last twenty-two years had received only about six visits from a priest, showed another increase in converts. A number of its natives chose a teacher among their Christians, and with him for a leader decided to build a chapel. They did this work entirely with their own hands, and after it was finished they became so well educated in their religion

that it was soon possible to baptize fifty of them. The sight of these eager yet ignorant natives recalled the struggles and the successes of the primitive Church.

Thus our field enlarges itself, and the new churches that are springing up everywhere are like storehouses in which the harvest of souls is placed for safe keeping. The reign of Satan is growing more weak, and the Ivory Coast will soon hold an honorable place in the missionary world.

But every man is an egotist at heart and every father thinks his own children the best. So I cannot bring this article to a close without asking my readers to cast their eyes over the post at Bingerville, and I hope this inspection will serve as an epilogue to what has preceded it.

When I left Bingerville in 1913 to take a much needed rest in France, we had passed through a difficult period and had not much hope of the future.

Our Converts Were Made Very Slowly

and our modest chapel was not over-crowded, even on the greatest feasts.

The first Sunday after my return in 1914 I said Mass in this chapel, and what was my surprise not only to see the building filled to overflowing, but a great crowd gathered outside the chapel. It transpired that the district was then in the full flush over the religious enthusiasm aroused by the prophet

Harris. I waited a few weeks, thinking that this devotion would soon wear itself out, but as it did not there was nothing for me to do but to build a new church.

Everyone agreed to this proposal and even the government allowed its carrier, and this in the midst of the war, to help us bring our material. The church was finally finished and solemnly blessed in August, 1915, and I had the happiness of placing at the disposal of my Christians a church five times as large as the former chapel.

In the last three years I have baptized four times as many converts as during the ten preceding years. Before the war, also, we were always two priests at Bingerville, and now I am all alone, which shows that this result is not due to a large staff of missionaries.

I am growing old. Twenty-two years is a long space of time even in the temperate zones of France and America; upon the West Coast of Africa it means a life time. Before chanting my *Nunc Dimittis* I would like to prepare for my successor a church entirely completed and a situation devoid of difficulties. Although our place of worship is of sufficient size it still lacks many things, and since Providence has chosen such strange means to fill the building, I should like to give it to these fervent Christians in an appropriate condition. This means that I am asking a little help from friends in distant lands.

Orientalists to See a Play Written by an American Bishop

A very impressive morality play, "The Mystery of Life," written by the Rev. J. F. X. O'Connor, S.J., has been blessed by Pope Benedict XV., and will be presented widely during the Lenten season in many of our cities. It is interesting to learn that the play has been translated into Chinese and Japanese, and will be given for the edification of natives in countries of the Far East as soon as possible.

Generous Return for Value Given

Surely those who feel inclined to help the Carmelite nuns of St. Joseph's Convent, in Travancore, India, will receive a rich return for their favors. Generous, indeed, are the promises made by the Superior, Sr. Margaret of Jesus. Here is her letter:

"Our little mission is educating poor children and instructing them in our holy religion here at St. Joseph's School. But having no funds and also not receiving any help from the government, our lot is a most deplorable one. We are in need of food and more extensive dwellings. We are housing thirty-six children in a room that was only intended for eighteen. We are three hundred in all, but if we had the means we could shelter and instruct many more little ones.

"We humbly beg the generous and good-hearted Catholics

in the United States, through the Propagation of the Faith Society, for a little help. In return for the alms received we solemnly promise our noble benefactors to offer for them to Almighty God, in honor of the ever Blessed Mary, and her spouse, St. Joseph, for one entire year, all our holy communions, all visits to the Blessed Sacrament in the tabernacle, all Masses heard and all mortifications and ejaculatory prayers. And we will also give them a perpetual share in all our good works resulting from our poor little mission."

Opinion of a Seasoned Apostle

Rev. Gavan Duffy, who has spent some time in the United States, is authority for these statements. As a missionary of long experience in India he should be an authority on the trials of the apostolic life:

"Many Catholic priests working as missionaries in foreign lands are dying twenty to thirty years ahead of their natural time because they are deprived of the necessities of life through poverty.

"I myself have lived nine months of the year on rice alone, and taught school at 118 degrees in the shade, when a pupil had to pass around water every half hour to keep the other youngsters from being overcome.

"When a returned missionary tells of the hardships he has undergone, he does not seek sympathy. He merely wishes to make known that others must make sacrifices, too, if the work is to go ahead. Christ gave the command not merely to some, but to all Catholics to teach all nations, and we should regard the foreign missionary as our ambassador."

THE KEIESE AND HIS CHURCH

Rev. Joseph Kolk, M. S. H.

Speaking of the very great strides made toward Christian perfection among the Keiese of the Oceanic Islands, and the happiness the natives find in their little churches, Fr. Kolk remarks: "It is said that where there is a will there is a way. Our converts have the will and the wood, perhaps some good friends will give them the way." Splendid timber can be had for the cutting, but other materials must be bought and paid for, so the churches are not as numerous as they should be.

"HISTORY repeats itself," that's what they say—and surely the maxim seems to apply to the spread of the Gospel.

Drop by drop the Christian spirit was instilled into the newly-baptized Barbarians of old Europe. Pagan habits and customs could not be thrown off at once, but the grace of faith was in the soul. Slowly but surely that grace of faith turned the alars of idols into Christian churches, until we reach the ages of religion with their mediæval cathedrals unsurpassed in splendor and beauty by any temple of pagan antiquity.

Something similar, but on a small, very small scale, is dawning upon our islands. The Keiese has been baptized. He knows the true God—and he has accepted to submit his savage nature to God's law.

The New Convert Has Learned to Love God

and to honor God's lovely saints, and already the finest building in the village is the church and the greatest feastday is the Christian holyday.

Conversion is no longer personal. The community as such has been converted, and begins to show its Christian character.

The great thing in this world is religion so the Keiese says in conversation. The pagan nature is not completely reconciled to the Christian conviction, yet

the uplifting of public and social life has started for good, if we have to believe our eyes, and judge from the building of churches on our islands.

Hardly five or ten years ago, the missionary, and nobody but the missionary was supposed to saw wood and to raise money for the erection of a church. People would come and take a look—but what the white-faced man was trying to do, was a puzzle to them.

Then came teaching and preaching—a baptism here and a baptism there. God blessed the missionary's patience with a group of new Christians, with a pretty bamboo chapel, with more goodwill, and finally with a general betting on "who would build the finest church."

No question yet of course of mediæval cathedrals, for we were terribly short of money and of genius here.

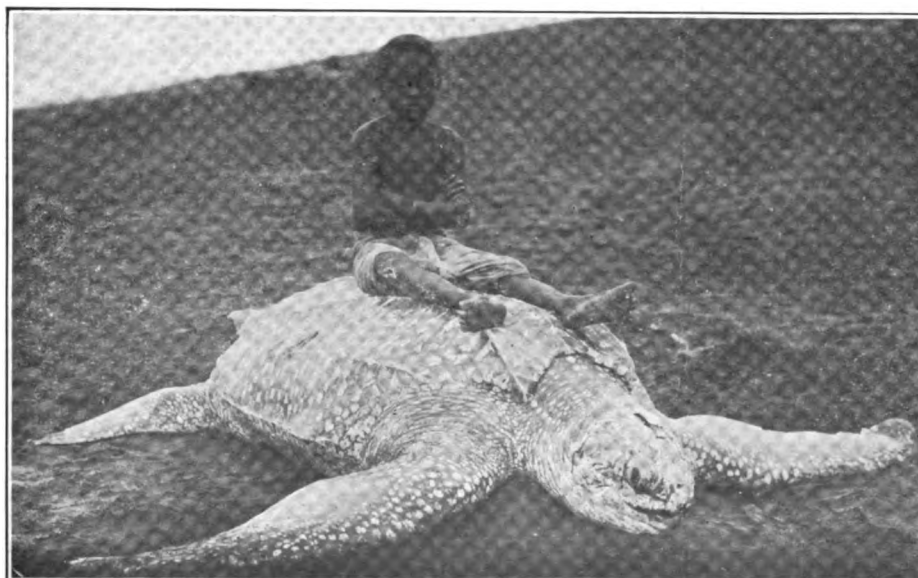
Still Everyone Was Going to Try His Best

Stone and especially the right kind of stone is rather scarce here, but there is plenty of timber of the world-famous iron wood.

Things began to change. Langgoor had no business to have the finest church for miles around, a church built with the money of others, and with the muscles of others whilst the surrounding villages had to be satisfied with a miserable shed for school and church. It was not right. So Namàr started, and promised money and work and trees and everything but zinc for the roof, concrete for the floor, tools and nails.

So one of us missionaries (not exactly an architect) made a beautiful plan for a Gothic church with two side-aisles, steeple, vestibule, sacristy, sanctuary, and choir-gallery, a real church as the Keiese called it.

A miniature model of the church-to-be was worked out in soft wood—and all Namàr O.K.'d the proposition, so



OCEANICA IS FAVORABLE TO THE GROWTH OF TURTLES

we took the risk, for a risky thing it was, remembering that perseverance is not the main characteristic of our natives.

The women broke the ground in the center of the village. The men and the boys were to work at least one day in the week—and

The Slackers Were to Pay a Fine

so as to help cover at least the expenses. The finest, tallest and straightest trees were spotted in the woods, felled and dragged to the village, there to be trimmed and turned into columns, other trees furnished planks and boards.

For our Keiese it was a gigantic undertaking, and perseverance and patience would be needed as much as trees and boards and planks. There was many a lull, but with patience and coaxing the work went on. The trees were squared and grooved in genuine Keiese style. Hundreds of girders underwent the operations outlined by our architect's pencil, and the framework was put up, the steeple erected, and the walls covered without any of your American tools or instruments.

The idea began to take shape and form. Roof and floor were added (quite a relief to the pastor and to his pocket-book) and then came the conviction: any Keiese can build a fine church for the true Faith.

Now came the turn of skilled labor and of artists. Altars, pulpits, communion rail, baptismal font, Gothic windows, Stations of the Cross, missal-stands—everything "made in Kei" of Keiese wood and with Keiese "devotion." Namàr had her church, a fine church, and a list of contributors on one of the walls personifies and perpetuates the

The Peace to All of Goodwill

Such was our start—and of course no village wanted to be behind us. Plenty of wood and labor everywhere; the rest depends on skill, energy—and the money for zinc, concrete, nails and tools. Jealousy set in pretty soon and the villages around Namàr said they were going to have a church with two steeples, with three steeples—so that we had to put a damper on their enthusiasm.

So much for the house of worship!

How does the Keiese behave in the Church? Please remember that he is a newly converted pagan, and that it is very hard for him to break away from inveterate habits. Moreover, his little church has none of the many things which in America lead naturally to a Sunday frame of mind. But you would be surprised, as I was surprised myself the first time I saw it, how devout the Christian Keiese can be.

Quite a few adults and all the children go to church twice a day—even when there is no resident priest and when the Blessed Sacrament is not kept in the church. Every morning they come and say their prayers together.

If there is a missionary, they hear Mass and stay for

catechism. If there is no missionary, then a *gooroo* (a schoolmaster) teaches catechism for a half hour.

Evening prayer is said also in common. Their favorite prayer is the Rosary, or part of it, and before leaving the church, some one sings a hymn in Keiese, Malay or Latin.

In Latin? Yes in Latin—and never have I heard any old country congregation sing so much Latin as our Keiese in their little churches. Most of the time they sing it without a book: they learn it all by heart.

Sunday of course is the great day, a real feastday in the monotonous life of the Keiese. Early in the morning men, women and children walk in groups to the mission where the pastor resides. At the first bell—or rather at the first sound of the gong or Keiese drum—the Catholics enter the church, all

Neatly Dressed in Their Sunday Clothes.

The men go first. Next come the children lined up two and two. Finally the mothers pulling a youngster by the left hand, and carrying a baby on the right arm. Every one has his own place—when there is place or room enough. Unfortunately our churches are two small. There are no pews. Our substitute for pews are stumps of trees and bamboosticks.

After the Asperges, which sung by the whole congregation under the direction of the *gooroo*, but of course without organ accompaniment—all kneel down to answer the liturgical prayers. The whole congregation answers the altar prayers—and many of your altar boys could learn a lesson here. After the Introit the Mass is sung by the congregation—men and women alternating. Every village has a number of first-class singers especially among the women. All seem to understand the soul of Gregorian Chant—but of course not every voice is a perfect expression of such understanding.

Many receive Holy Communion every Sunday—and even on weekdays.

The greatest feastdays or holydays for the Catholic Keiese are Easter, Christmas and Corpus Christi. Those are the great days for musicians and decorators inside and outside of the church.

They Love to Follow Their Individual Inspirations

in the arrangement of bunting, pictures, flowers and palmleaves. Children, young people, men and women, all want to have their say and their "compliment" on those occasions. If there is a procession, then the whole village is in gala attire, and a dance puts the crown on the festivities.

The Keiese likes to show himself on those occasions; he will never miss either a funeral, a wedding, the Stations of the Cross, Benediction, or the Holy Week devotions. It gives all in all a favorable impression of the Keiese Catholics, who by the way had never heard of the Gospel barely ten years ago. Allowance must be made, of course, for the shady side of things such as slackers, poor singers and bad

boys. The children, however, are under strict control—and as soon as mischief tries to get the best of a boy in the church, the helping hand of the *gooroo* or of a neighbor puts it down effectively.

As to the adults, many of them no doubt find praying very hard—they must be continually called to attention by singing, by ceremonies and so forth. What they want is statues, pictures, bells and an organ.

When hard times visit the Keiese, he knows how to seek the church, how to pray, to receive the sacraments, to make secretly an offering at the altar as he used to make an offering on the stump of a sacred tree. Is anybody seriously ill in the village? then some friends go and say the Rosary together in the church, whereafter a dish of rice awaits them in the house of the sick person.

Once a month a Requiem High Mass is sung

in every parish for the faithful departed of the community.

Those and other details go to show the dawn of real religious life among our newly converted pagans. Already the church promises to be not only the center of attraction in the village, but also the heart of Christian life. There are, however, some half or wholly Christian villages where the church is far from being the finest public building—not for lack of goodwill, no—but for lack of many other things. The Keiese is poor, and the mission is still poorer.

There are in many large villages so-called churches that look more like stables—churches with bare walls, with sand floors and with roofs of sagoleaves, churches with a rickety table instead of an altar. But where there is a will there is a way. Our new Christians have the will and the wood—and some of you kind readers may show us the way.

What the Children are Doing

Really touching are the letters received from the primary grade children of St. Peter's School, Caledonia, Minn., who, after we know not what heroic self-denial, have gotten together fifteen dollars with which to ransom three Chinese babies. Most beautiful the sentiment expressed by the little ones of the first grade, who desire a dying baby, that it may go to heaven without delay, and so pray for them before the throne of the Heavenly Father.

The letters, indeed, show a thought and feeling far in excess of the age of the writers. The first one runs:

"With pleasure we send you \$10.00 for the ransom of two little heathen boys. Please name one of them 'Matthias James Henry,' Matthias in honor of our pastor, the Reverend Matthias Borresch, and Henry in honor of the godfather. The other boy should be called 'Oswald Joseph Benedict,' St. Joseph is to be its patron; Benedict, in honor of our teacher, and Oswald is godfather.

"With best wishes to you and the dear little ones in the foreign land, we are,

"Your little friends of the Third and Fourth Grades."

The second letter written in a childish handwriting that bespeaks the age of the benefactors, is even more extraordinary:

"We are the little boys and girls of the First and Second Grades, and have saved \$5.00, with which we wish to buy a dying heathen baby girl.

"We would like to have her go to heaven right away and pray for us.

"Little Fidelis has the honor of being her godmother. We would like to have her named Marie Theresa Fidelis. We have chosen the 'Blessed Virgin' and the 'Little Flower of Jesus' for her patrons.

"Now we are saving our pennies to buy a heathen boy. We are also busy collecting stamps, and try to do all that we can for the poor little heathens.

"Wishing to offer our first little gift to the dear Infant Jesus, we are,

"Your Little Friends."

Catechists in the Solomon Islands

Not so often do we hear from our apostles in the Oceanic Islands as from missionaries in other parts of the world. Remote they are, in fact, and often left to a terrible isolation; but they are pursuing just the same course and using just the same methods as their brothers.

In these islands the catechist is also trained to become a powerful aid in teaching religion, and Fr. J. M. Aubin, S. M., of Rua Suva, Solomon Islands, sends some facts that may appeal to the charitable. He states that one hundred dollars will support a family of catechists during the two years needed for their education. Thirty dollars a year is the sum paid to each working catechist in the distant posts, and there are forty-seven of these in the mission. It is becoming more and more difficult to pay these catechists and impossible to add to their number. Surely Fr. Aubin should not be forgotten when we are distributing our gifts.

The School Question in Curacao

The school question is one that troubles the missionaries of Curacao, in the West Indies. Dominican Fathers have charge of the schools. One of their number, Rev. G. M. Dahlhaus, O. P., writes to the Propagation of the Faith to see if its numerous friends will not spare a little help for him. He says of the conditions on his island:

"Most of the Indian and colored people are very, very poor and cannot pay a penny for the school training of their children. But everyone will understand that it is entirely necessary, especially in a mission, that the poor little ones come to school if they are to have religious and moral education.

"Now we have the school, but we cannot keep the teachers, on account of having no money to pay their salaries. So I thought to appeal to you, dear friends of the missions, and beg you to help our children."

OLD-TIME MISSIONARIES IN INDIA

Rev. W. G. Hood, E. F. M.

Some things happened to missionaries three hundred and nineteen years ago that do not happen to them today. For instance, there were pirate ships abroad then which it was difficult to elude. The escape cited here of a good priest who was menaced by two foes suggests the conundrum, "Would you rather that a crocodile ate you or a tiger?"

AS a remarkable piece of evidence of early Catholic missionary effort in India, I am sending CATHOLIC MISSIONS the following cutting from the leading secular journal of Madras, viz., the *Madras Times*, whose editor is a learned Catholic.

At first sight, the record may not be thought of much interest. However, I am anxious that America should have a record of the Church's keen desire to evangelize this vast land three hundred and nineteen years ago; it makes a large bite into the history of the Church and should help us to greater effort in carrying out Christ's behest.

We cannot plead inability to go forth for want of funds and missionary zeal when the pioneers we read of in days long gone by did so heroically, and thus laid the foundations of much that has been accomplished.

They Had No Thought of Self

when money was scarcer and the way to the scene of their labors longer and more dangerous than now. They did not dream of turning their back on the plough to which they had put their hands, surrounded with awful dangers though their furrows were.

This simple narrative of our gallant-missionaries of the distant past should spur us all on to greater endeavor. The zeal of men of God is still at the dis-

posal of Christ our leader. The money too is in the possession of our Catholic brethren if they will but constrain themselves to part with it

For Love of God and Souls

Forward then in His name, and take heart from the generous and noble men that plunged into difficulties and dangers without a thought of aught but Christ's command and its successful accomplishment!

The following account of a missionary tour in Bengal by two Jesuit missionaries three hundred and nineteen years ago, appears in the last issue of *Bengal Past and Present*. The account is a translation by the Rev. A. Sauliere, S.J., of one of the chapters in an old-time French volume. We have abridged it considerably.

Bengala is a great kingdom situated beyond the river Ganges, by which it is bounded on the West. Ptolemy speaking of this kingdom calls it "Gange," perhaps because that river waters it.

The Portuguese have a few settlements in that Kingdom, and several dwell there, whilst others come thither to trade, for those settlements are generally on the seashore.

The country is very rich in food-stuffs; it produces especially a great quantity of rice. For, besides the supply needed for the Kingdom, every year they obtain from it many ship-loads, which they carry to divers parts of India which are less well supplied. They also collect there much ginger, sugar, and above all, great quantities of cotton, with which they make fine cloth and other very neat stuffs which are sold

All Over India and Even in Portugal

One finds in that country civet-cats, and many ferocious animals, especially rhinoceroses, which are much valued, because not only the horns they have on the nose, but also their hoofs (*ongles*), their flesh, and their blood are used against poison.

There are also many lizards, as big as crocodiles and tigers, which are so eager, especially for human flesh, that unless one has seen it one could



"THE MISSIONARY WHO SENT THIS PHOTOGRAPH LABELS IT: SELF WITH HORSE AND TENT ENTERING A NEW VILLAGE"

not easily believe it. They will pursue a ship along the seacoast for more than twenty leagues to tear to pieces any one who should happen to set foot on land. By night they spring into the boats to carry off those inside.

On this subject, I shall relate a fact which happened whilst we were in Bengala. The man in the story had a very narrow escape, being saved only by a special providence of God. For, being in a boat pretty near the shore, lo! a tiger came straight to him from the land, while a crocodile emerged from the water on the opposite side.

The tiger, wishing to be the first to secure his prey, bounded so lustily that he passed over the man, and falling on the edge of the boat, as the crocodile was coming up, he was received into its mouth. Thus the poor man, who was pursued by the tiger and the crocodile, escaped both.

But to return to our subject, the reason why the Kingdom of Bengala is so famous and so frequented, specially by the Gentiles, is the Ganges; for they believe that its waters have the power, not only of cleansing the body, but also

Of Purifying the Soul of All Sins

So that they send for that water from a distance of more than six hundred leagues, and there are people who make a trade of it, as of other goods.

In the year 1598, Fr. Nicholas Pimenta, being Visitor of the Colleges or houses of the Society of Jesus in India, sent two Fathers of the Society to Bengala to help, by the work peculiar to our institute, the Portuguese who are in that kingdom, and at the same time to see whether they could enter into it to preach to the Gentiles and other infidels the faith of Jesus Christ. These two Fathers were Francis Fernandez (born in 1570), and Fr. Dominic Sosa (de Sousa), born in 1555).

They left Cochin on the third of May, 1598, in a Bengali (Bengalois) ship bound for a certain harbor called "Small Harbor" (near Kalpi), which is one of the most famous of Bengala. But they did not make this voyage without anxiety. For, before they had lost sight of the ships in the harbor of Cochin,

they met with a galley of Malabar pirates who seemed intent upon attacking them; but, seeing that those who were in the ship were preparing to fight, they left them alone.

When they had left behind them the island of Ceylon and as they were opposite Negapatam, there arose an impetuous and very strong wind which seized the ship suddenly athwart and struck the sails with such violence that it made her collapse on the side, so that she was very near to being engulfed in the water. She remained thus for half an hour bent on one side and taking water, so that those in the ship were greatly afraid lest she should sink altogether. Seeing themselves in such danger, each one betook himself to prayer, commending his soul to God and disposing himself by confession for a good death.

They remained three full days in anxiety. But in the end, God sent them fair weather, with which they happily pursued their course as far as the mouth of the Ganges, where they

Encountered Another Great Danger

For, at the mouth of that river, there are plenty of sand-banks, which it is very dangerous to pass. Accordingly, for fear of running on those banks, they sailed with caution; but, having deviated a little from the channel, they met with the very danger they wished to avoid. However, God rescued them once more, so that they reached "Small Harbor" eighteen days after their departure from Cochin.

From that place, they sailed eight days longer up the river, to reach Gullo (Hughly), which is a harbor some fifty leagues from the mouth of the Ganges and on the banks of that same river. The Portuguese have a colony there, inhabited by several of their nation. The two Fathers were received with great affection and rejoicing by the Portuguese, as well as by the native Christians. They at once gave them two well-furnished houses for their lodging, and supplied them with whatever they needed.

A great crowd of little children came even to the harbor to meet and welcome them, entreating them to instruct them, for they had no one to teach them,



THEY "LIKE TO HEAR THE OLD BAND PLAY"

and so they were losing all their time in playing truant the whole day long and getting spoilt.

Meanwhile the two Fathers began to study Bengali. But they were much hampered, as there was no one to teach them, for those who knew that language did not know Portuguese and vice versa. At last, however, they learned the language, and both missionaries wrote religious manuals in Bengali. Fr. Fernandez preached every Sunday morning in the great church, while in the evening, his companion, Fr. Sosa, gave Catechism, and this was attended by such a concourse of people that the church was always full.

The good which resulted from these and such like exercises was not small. Several made a good general confession of all their past life; many soldiers who up to that time had lived by pillage and theft, plundering all those who happened to sail up or down the river, were rescued from such a life of brigandage and began to lead a better life.

However, from the moment they reached that place, their attention was chiefly drawn to the necessity of building a hospital. They saw the poor sick people, Christians as well as Gentiles,

Forsaken By All and Expiring in the Fields,

where their corpses were torn to pieces and devoured by the wild beasts, which caused them great heart-

rending. But those whose assistance was chiefly needed to promote that good work, were for a time opposed to it. However, when they were shown in a sermon on works of mercy and almsgiving the need for a hospital in that place, they were so completely won over that, in a short time, a great sum of money was collected with which they bought in a very convenient spot a house all furnished, and supplied with everything necessary.

After some months at Gullo, they set off for another place called the "Great Harbor" (Chittagong), but not without great regret on the part of the inhabitants of Gullo.

They stopped for long periods at different places on their way, and it was a long time before they arrived at Chatigan (Chittagong), which is the name of the town situated at the great harbor. When they arrived there, they declared to the chief inhabitants of the town that the only reason of their coming was to administer the Sacraments, and preach the word of God both to the Portuguese and to the native Christians, and also to bring to the knowledge of the faith the infidels they could win over.

On hearing this, they all answered with one voice that nowhere in the kingdom of Bengala could greater success be achieved. The King of Arracan had gone to war against Pegu, yet they were quite certain that, on his return, he would give them leave to preach.

A Family of Seven Hundred

It is not often that our missionary nuns make personal appeals, but now and then a long-suffering Sister takes her pen in hand and tells what her special trials are.

Sister Guerlain is Superior of the Sisters of Charity at Tchong-ting-fou, in Southwest Che-li. It seems there, as well as in Africa, grasshoppers often become a pest and destroy harvests upon which the people had depended for daily bread. Last year this happened, and the consequent scarcity of food is making life hard for the Sisters and the seven hundred little ones in their care. Seven hundred children is a pretty big family for anyone to feed in war times or hard times. The pagans invoke their idols, but the priests and nuns pray to St. Joseph, that good friend of the poor, and not infrequently he works something very like a miracle for them.

Pithy Words from a Norbertin Father

A society of mission workers not so well known as many others is that of the Norbertins. Its priests conduct a mission in the Belgian Congo, Africa, that seems to be in a very satisfactory condition, accord-

ing to the account just sent to the S. P. F. by one of their number in Moenge; he also takes the occasion to speak a good word for the Blacks:

"Our mission is still flourishing. We have at present fifty-two chapels which are visited by the priests every two months, while the Catholics come to the mission every great feast day, such as Xmas, Easter, etc. It has been our experience that the native Catholic soon wanders from the faith if he is not watched and cared for. By frequently visiting him at home in his village he can be made to keep good. I am rather amused at some persons who are scandalized because certain Blacks do not conduct themselves as they should, and proceed to make a big hullabaloo about the uselessness of the missionaries' work. But if we were to compare the life of a great many Catholics in our own country, who have every means to attain perfection, with the life of the greater number of our black Catholics, the latter would far superior be found, considering it is not over thirty years since the missionaries came out here. Even saints are not made in a day.

"We are servants of the God of heaven and earth, and we are building a temple."—I Esd. v. 11.

THE COST OF REDEMPTION

A Belgian Foreign Missionary

Why does redemption cost so much? The answer to this question is found in the second paragraph of this article, and it fell from the lips of a Chinese convert to Christianity.

I ONCE asked a student how the Creation could have been accomplished in six days, while the Redemption had cost and was still costing so much labor, so many trials. His reply is worthy of being recorded. He said:

"In the Creation all matter was plastic to the hand of God. He called the stars, and as if at a clarion's sound they hastened to arrange themselves in their proper places; the spheres obeyed; all the elements were moulded without resistance. But the Redemption must be worked out against the spirit of revolt."

This explanation is clearly exemplified in the missions: rarely do we find Matthews ready to rise, leave all and follow the Master. Each conversion differs from every other; there is no set rule for enlightening the clouded mind; but nothing is more wonderful than the manner in which

Divine Love Manifests Itself

in order to gain its point. Here is the story of a conversion that seems especially full of interest:

Our friend Li was an irreproachable Chinaman according to pagan ideals. He would not have missed burning his stick of incense to the new moon and on the fifteenth of each month for anything. He paid his subscription to the local theatre punctually, knew his classics by heart, and when occasion required could quote passages from Confucius very effectively. What more could be desired in a good Oriental? By way of diversion he smoked opium, acquired a certain amount of wealth, and got what other pleasures he could out of life.

One fine day he chanced to see a missionary passing down the street engaged in reading his breviary. The man, the book and a few details, insignificant to Catholics, held the attention of

the pagan, and he made inquiries concerning them of a Christian friend. The latter placed in the hands of the pagan a book which he charged him to read. The volume was none other than the one which had

Enlightened the Mind of St. Augustine

Again it made an impression. When Sunday came, Li ventured to the church.

This act may not seem of much importance, but converts have told me that they feel on such an occasion as if all eyes are fixed on them, and they half expect to be cast out of doors.

The next move was an interview with the priest which resulted in Li's determination to assist at the Sunday services regularly. This he did, coming a long distance on horseback to satisfy his newly-acquired interest.

Most marvelous of all he made a heroic vow to renounce opium. Becoming more enthusiastic, he gave the management of his shop to a brother, and came with his entire family to reside at the mission in order to finish his religious education.

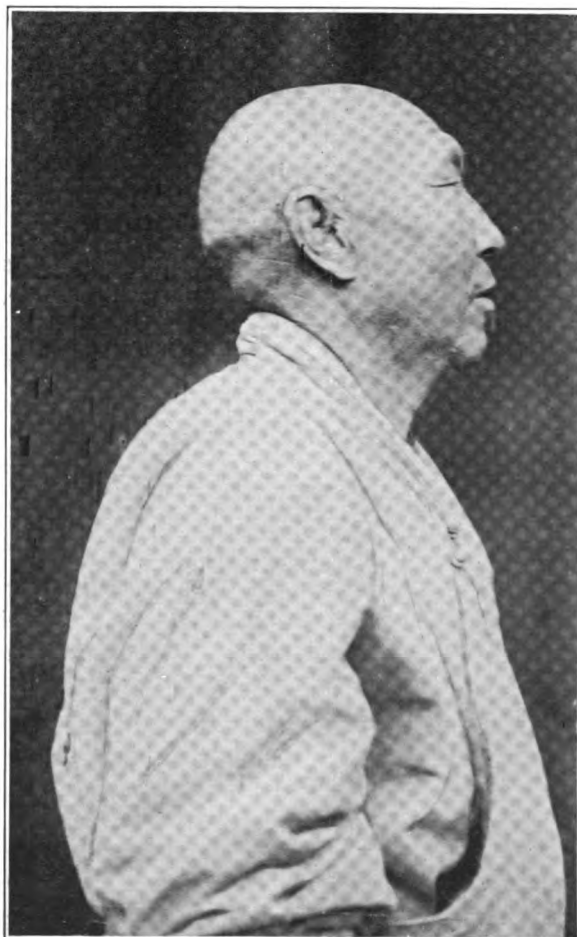
His wife and children were received at the hospital while

He Stayed With the Missionaries

Madame Li found this sudden change in her mode of living somewhat despotic, but a Chinese woman does not question the wisdom of her lord and master.

The missionary charged with these conversions applied himself diligently to the task, and he was well rewarded. Eight days had not passed when the women and the little ones were able to recite their lessons like good school children.

The course at the catechumenate lasted forty days, and each day our faithful Li saw more and more clearly the value of our



A LAMA, OR BUDDHIST HIGH PRIEST

holy religion. He finally decided to hire a house near the presbytery, so that he and his family could be near the chapel and assist regularly at devotions.

Continuing his good work, he sought the conversion of his father and his eldest brother. This meant an immense expenditure of time and patience on the part of our zealous supporter. The brother continues to adhere to his pagan belief, but the parent, as his last hour approached was moved to heed the admonition of his son and died as a baptized Christian.

Li's next move was to bring to us his married sister, whose husband was, of course, a pagan. She staid

Thirty Days at the Catechumenate

renounced the use of opium to which she was addicted, and promised to return in due time to receive baptism.

Finally, Li sought a Christian husband for his eldest daughter, and in this action showed that he was firmly grounded in our religion, for the marriage ceremony was entirely devoid of those superstitious practices so dear to the heart of the Chinaman. Li, in short, was an example of how truly devout and sincere the converts of this country can be when their hearts are wholly open to the truth.

Not all who take the first step in the right direction, persevere so faithfully. One day a visiting card was handed to me bearing the name of a prominent mandarin and this message: "I desire to spend some

time at your residence to learn something of your religion. I will pay all expenses." My response was that he should come as soon as possible, and I would undertake his instruction.

For fifty days I did everything in my power to enlighten the mind of my pupil. Every morning there was a conference, after dinner another period of instruction. Rarely have I met a more intelligent man, and his attitude was also most docile. Educated as he was he recited his prayers and catechism lesson like a child.

As he lived at some distance from the mission, he was finally baptized, confirmed and made his First Communion. Never seemed a convert more sincere or more

Anxious to Advance in Grace

I should not have believed anyone who prophesied that he would not remain a true son of the Church.

And yet I learned, later, that after one or two visits to the nearest missionary, he had entirely lapsed and paid no further attention to his newly-assumed duties. Who could have predicted such a lapse!

But so goes the ordinary course of our apostolate.

Failure follows success and success again gives consolation for failure. We must have plenty of chapels, schools, hospitals and catechists; with these agents the struggling souls, so new to the rigors of an exacting religion, are strengthened, comforted and sustained.



LITTLE RITA: RANSOMED AND BAPTIZED BY AN AMERICAN LADY

The Chinese Do Strange Things

A contemporary contains this list of the strange things the Chinese do. It seems doubtful if babies are above crying even in China, but there is no telling. Perhaps our missionaries will know whether or not these facts are true:

Their soldiers wear petticoats; their compasses point south; their babies never cry; they wear white when they mourn; their seat of honor is at the left; their family name comes first; pupils turn their backs to the teacher, and fireworks are set off in the daytime.

There are some vocations that are very hard to understand. I have not the least doubt that there are some people whose vocation—the highest of all—is to suffer. To many seems to be given that great vocation of Jesus Christ our Lord, to suffer for themselves and others.—Rev. Basil Maturin.

WHEN THE BISHOP CALLS

Rev. J. V. D'Souza

We see from Fr. D'Souza's letter what pleasure the pastoral visit of a bishop gives the newly-born children of the Faith. The district referred to is Hosur Remount, Mattigiri, India, and the natives trooped forth with garlands of flowers to deck the loving Father who had come to encourage them in their religious fervor and bid them persevere in the good path they had chosen.

RECENTLY the Bishop—the Rt. Rev. H. Teissier—was in my district for over a fortnight, having had to visit and confirm children in the five chapels allotted to my charge.

There were over three hundred confirmations and about one thousand five hundred communions, just about the total for a full year a couple of years back. The Bishop was received right royally throughout and though the "reception ceremonies" were long and fatiguing, he always waded through them with saintly courage, often declaring to me that he was ready to undergo any "operation" provided he could thus afford pleasure and joy to these poor people.

The first village that the Bishop visited was that of Moothoakondapally, my present headquarters. The day previous and throughout the night

We Had Heavy Showers of Rain

so that we gave up all hope of greeting His Lordship; but towards noon the weather cleared up, and with it too disappeared the gloom of disappointment that had settled on the features of such as had worked hard to get up the show.

There was bright sunlight in the sky and light and cheer in the heart of the Catholics. The Bishop

came in a motorcar: but as he arrived before dusk, much too soon to appreciate and enjoy the effects of the fireworks, he had to halt beyond the precincts of the village. When it was sufficiently dark he drove up near the village.

Here he was garlanded. Then he exchanged his American car for the Indian motorcar, I mean for a bullock coach. With the Barber's Band in front, blowing away their lungs, and with a huge crowd behind consisting mostly of pagans, His Lordship and myself were carried round and through the village much like show animals in a cage!

The Christians were, no doubt, very proud of their "Dodda Guru" and several assumed the rôle of petty officials, giving orders in stentorian voices right and left as if the inhabitants of the whole world were temporarily placed under their command. There were halts without number: the reason alleged being that

The Fireworks and Gunpowder Being Damp

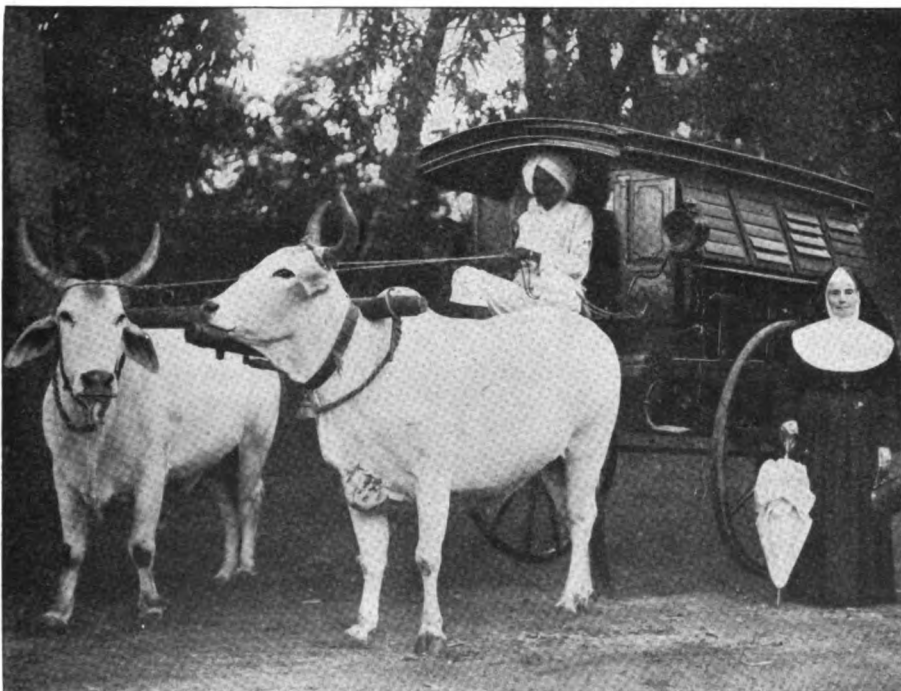
were not igniting; but, I fear, the secret motive was the village people might have a good look at His Lordship and not forget him soon.

As His Lordship is no longer a shy, bashful young man, being sixty-five years of age, he stood the test

maxima cum laude and never blushed! Our kind friends, however, forgot to charge and collect fees as at a menagerie show: else we should have had enough to buy His Lordship a new soutane and biretta in lieu of the old one he was wearing, the legacy of His Predecessor.

After this first procession was over, His Lordship was conducted to a pandal where he put on the cappa and assumed the mitre and crozier. Then a second but short procession started to the church, the village laundryman spreading cloth on the ground before His Lordship as he moved forward step by step. The pagans were struck dumb, holding their breath in utter surprise and admiration.

During His Lordship's stay



TRAVELING DE LUXE IN INDIA

many pagans—among them not a few Brahmins—attended service. They declared and acknowledged later that the rites of the Catholic Church, in contrast to their own, were inspiring and “in keeping with the dignity and majesty of God.” I now pray most earnestly that the mortifications which His Lordship secretly made and offered up may bear fruit in the conversion of at least some as saw and honored him.

When the Bishop visited the next village of Dararahally, he nearly wept when he saw the old ruined church there.

Each chapel had its turn and share in the welcome given to our Pastor Bonus but Anckal was easy first: there the people had put up a magnificent rain proof pandal from one end of the street right up

To the Gate of the Chapel

One of the Government high officials—a Catholic—gave a beautiful example of his strong faith and piety. Amidst a crowd of pagans and in the presence of his subordinates he humbly knelt before His Lordship and kissed the ring. That one act undid all possible prejudices against the Catholic Church.

From an African Post

From Basankusu, Belgian Congo, Rev. G. Brandsma, of the Mill Hill Missionaries at that place, writes not too despairingly of the state of things in his part of Africa. Of course he needs more helpers, and he says:

“I have again asked for two more priests and am confident that they will arrive in a few months. As soon as the number of priests will allow, I shall have two Fathers almost constantly out on journeys, visiting the far off Christians and the districts where we hope to open missions. In January next I hope to undertake such a journey myself.

“There is a district five days’ journey from our nearest station which promises well. Already a number of boys have been coming in from there and staying at the mission until they got baptism, which meant two years. They behaved splendidly, and now, after they have gone off to their village, we are well satisfied with them. On the great feast days they have faithfully come in, marching five days, to receive the sacraments. They appear superior in many ways to tribes we are now converting. On my coming journey I shall take these young men along and put them out as catechists, so as to prepare the field.”

St. Joseph

St. Joseph is constantly besought as a protector by distressed nuns and priests in the missions. To him, as little children to a loving father, they whisper their wants, from him they confidently expect relief. Nor is this confidence often misplaced. So wonderful are the favors received from the good saint that they not infrequently savor of the miraculous. The stories of these gifts sometimes appear in the letters sent

When an officer, argued the pagans, who has five thousand subordinates under him not only salutes but actually bends his knees to another—an act not done even to the Maharajah—then this “Goddad Guru” must

Be a Great and Holy Man

After this many pagans came forward and fell at the feet of His Lordship and craved his blessing. May God bless this noble officer and his family and reward him richly for this open and public profession of his faith.

The Bishop inspected the three schools that I have recently established. He was not only much pleased but admired the rapid progress made by these rude boys who before knew only how to tend cattle and sheep.

I have therefore a special reason to thank my kind benefactors for all the encouragement given and the full hearted sympathy extended me, and I pray God not only to bless them and their family but that He may also deign to call one of their protégés to the Holy Priesthood as a perpetual memorial to their charitability and benevolence.

abroad by the workers in the apostolate, but more often they are hidden deep in the hearts of the humble recipients as jewels are treasured in a casket. To muse upon them in the midst of a dreary isolation is one of the luxuries permitted these lonely laborers in the vineyard of the Master.

Good Wishes

The mission of Tumba is in the Belgian Congo, and writing from there Fr. Heintz, C.S.S.R., says:

“May all blessings rest upon the generous Catholics of great and glorious America, who in these times of general distress do not forget their poor brothers in the Faith.

“Here in Africa the missionary must spend a large part of his time travelling from one post to another. The dry season lasts from May until November, and then he must take advantage of the rivers, which are so swollen in the rainy season as to make them dangerous. He must carry with him everything needful for a two months’ absence from headquarters, and this means his camp bed, portable chapel and personal necessities. He stays two, three or even six hours in a village and then pushes on. Happily, conversions multiply, and our schools are well filled with little folk, and this in spite of the fact that the Lower Congo is a Protestant territory.”

“In the past century our apostles have succeeded in converting twenty-seven millions of souls in pagan countries. And amid this harvest, like an enormous bouquet of red flowers, are nearly one hundred thousand martyrs, whilst Heaven alone knows the number of the nameless victims who have fallen in the great slaughter of persecutions.”



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

NOTHING is more remarkable, in these strenuous times, than the fact that neither wars, nor famine, nor death, is able to quench the missionary spirit that is manifesting itself in a remarkable manner in different parts of the world. In spite of every disorder new societies devoted to the mission cause are springing up, and a new ardor is being shown by those at home as well as those in the field.

* * *

WE have received the first number of *The Far East*, "a monthly magazine devoted to the organization of an Irish national mission to China," in other words the organ of the Maynooth mission to China, which was founded at a meeting of the Irish Bishops in October, 1916, and received the blessing of the Holy Father in June, 1917.

We have already announced to the readers of CATHOLIC MISSIONS the foundation of this new Society, and heartily welcome its members to the ranks of the Apostolate. This movement marks an epoch in the life of Ireland, it is the first purely Irish mission ever organized to heathen lands in modern times. It was a wonder to many that Ireland, whose priests, brothers and nuns are scattered over the world, had not a mission of its own for the pagans.

The editor of *The Far East*, the Rev. John Blowick, himself a member of the Maynooth Mission, states that "the first time that China was brought under the notice of the Irish priesthood and people as a pagan nation was in 1911, when a missionary from China visited this country and among other things delivered an address to the students of St. Patrick's College, Maynooth."

We can hardly believe that up to seven years ago the Irish clergy and people were not aware of the sad condition of the Chinese nation, and of the great need of more laborers to bring it to Christ. The fact of the matter is that the work of the propagation of the Faith had not been placed before the people as a clear duty of religion, and not merely as a work of

charity or supererogation. It is the last will of Christ that the Gospel be preached to the whole world, and it is the duty of every Christian to help in some way or another the execution of the will of our Redeemer. We have no doubt that the Maynooth mission will have a large share in the glorious work, and will cause the Irish race to show itself forth again as the Ambassador of Christ.

* * *

In connection with the foregoing we may remark that Italy has also taken a step in the same direction. Rev. Fr. Manna, editor of the Italian *Catholic Missions*, and Mgr. Conforti, Bishop of Parma, have founded an institution called The Clergy Missionary Association, which is specially intended to aid foreign missions. The new association has the approbation of the Holy Father, and fifty Cardinals and Bishops have given it their support.

Mgr. Conforti founded a seminary at Parma some years ago. There has also been a foreign mission seminary at Genoa for half a century, and that in Lombardi, the mother house of the Milan Foreign Mission Society, has given not only many apostles, but several martyrs to the cause.

The people of Italy are to be congratulated on the fact that in spite of the war they can show this praiseworthy zeal for the work of the apostolate.

* * *

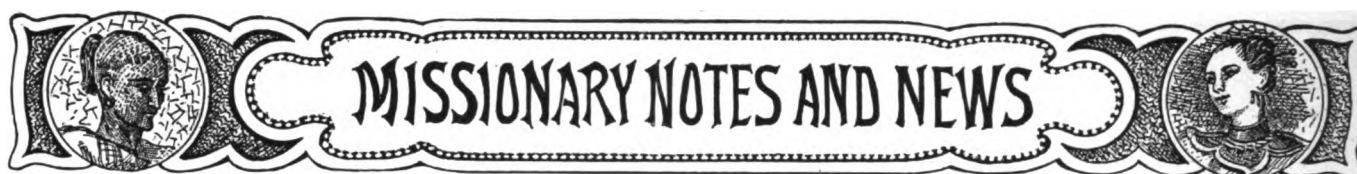
WE know that in heathen countries like Japan, China, India there are numerous temples erected to Buddha and other so-called divinities of the world; we are pained when told of their magnificence

Pagan Temples in Christian United States

and the sad contrast made by the humble buildings consecrated to the worship of the true God. But it may come as a surprise to learn that in this Christian country of ours, there are no less than seventy-four temples devoted to the worship of Buddha, most of these being on the Pacific coast, from which the propaganda is being carried on among the white race.

We are apprised of this fact on the occasion of the erection of a new and magnificent Buddhist temple recently erected in Seattle. There are four thousand Japanese in that city and they contributed lavishly toward the building and support of this monument.

In contrast to this it is consoling to know that in Los Angeles a Catholic missionary is endeavoring to build for the Japanese a church worthy of the name. The missionary work among them undertaken a few years ago and pursued with much success by Fr. Breton, has received a new impetus from the young and energetic new Bishop of Los Angeles, the Right Rev. J. J. Cantwell, who declared publicly that "no work in his Diocese was more Catholic in its purpose, or more patriotic in its endeavor."



AMERICA

SOUTHERN MISSIONS

The report of the Josephite Fathers for the past year would seem to show that the Society is in a flourishing condition. Those who see a promising field for Catholicity in the colored race of our own country will rejoice in these figures:

Engaged in colored work, 63 priests. (Two priests at the Catholic University.) Thirty-one seminarians and 50 students preparing themselves for the priesthood. Eighty-eight Sisters and 38 lay teachers at work in the classrooms of the various schools.

Twenty-four Sisters in charge of the Domestic Departments of institutions. St. Joseph's Seminary, Baltimore, Md., 4 priests, 31 seminarians, 5 Sisters. Epiphany Apostolic College, Baltimore, Md., 4 priests, 50 students, 7 Sisters. St. Joseph's College, Montgomery, Ala., 2 priests, 52 students, 3 lay teachers. St. Joseph's Industrial School, Clayton, Del., 2 priests, 80 students, 9 instructors, 5 Sisters. St. Joseph's Home, Wilmington, Del., 86 boys, 8 Sisters.

CANADA The venerable Oblate missionary, Rev. Damase Dandurand, is said to be the oldest living priest, being ninety-eight years old. Fr. Dandurand was born near Montreal in 1819, and became the first Canadian to enter the Oblate Order. He has just celebrated the seventy-sixth anniversary of his ordination, possesses good health and says Mass every day. For many years he labored as a missionary in Manitoba and is now chaplain of Taché Hospital, St. Boniface.

EUROPE

FRANCE The necrology of the missions has been compiled for another year. The figures given are for 1916, owing to the difficulty of securing reports from all parts of the world: Five bishops have died and 201 priests. As usual, the Jesuits head the list, with 46 members gone to their reward. The Paris Foreign Missionaries lost 34 priests. Next in point of numbers come the Oblates, the Franciscans, the Holy Ghost Fathers and the White Fathers. Every corner of the globe is represented, and every nationality.

IRELAND Ireland is becoming very much awake to the needs of foreign missions, and her sons will soon swell the number of English-speaking priests destined for the apostolic vocation. The Lyons African

Missionaries have long had a house in Cork, and their work is well established. We have also announced the recent formation of a Society for Chinese missions. Now the Mill Hill Fathers of England have secured a private house at Waterford, and efforts are concentrated on providing the furniture necessary to make a College of it. At present students attend the classes at St. John's Seminary in that city. The new undertaking is made in response to the call for more priests in the under-staffed missions of the Society.

ASIA

INDO-CHINA Indo-China, where the Paris Foreign Mission Society began such a determined propaganda about a half-century ago, and where, after the blood of martyrs had been shed abundantly, the natives showed a more grateful appreciation of the efforts of their faithful apostles, offers a strange confusion of religions. The missionaries must combat the worship of the cobra by the Cambodians and a relaxed Buddhism among the Thai tending towards ancestor worship and the adoration of spirits. The Laotians though apparently very religious, have a mixture of Buddhism and sorcery and a worship of spirits. It is a very superficial Buddhism which the Annamites possess, and they also have Taoism and Confucianism as well as other cults. Islam is the religion of a certain number of the Chams, while the others affect Brahmanism. Both religions are, however, very corrupted and apparently have little hold on those professing them.

HONAN Fr. Gerard Brambilla writes from Hwaikingfu, N. Honan: "Some vicious pagans attacked and destroyed two of my schools, and the local magistrate being also so unfriendly, refused to prosecute them. Of the remaining schools several would be closed did not the help received from America allow us to retain our teachers. The work of the catechists is the life or death of the missions. As long as we can train and pay them, converts are certain: without them very little can be done."

SHEKLUNG What a sad thing it must be to see infants afflicted from the moment of their birth with leprosy! Mr. Henry McGlinchey, a Jesuit, who on his way to India stopped at Sheklung, China, says:

"O it is pitiful to see the little baby lepers at Sheklung. Some of them are darlings, so pretty and attractive, but

there on their tiny faces you can see a small circle which marks the beginning of the deadly disease that has baffled medical skill from the earliest ages."

CHE LY Bishop de Vienne of East Che Ly writes to say that he has ordained three more native priests, which brings the number of such valuable co-laborers in his field up to fifty-five—a total to be proud of. He is one of the sufferers of the great flood, and his mission sustains more than a thousand poor persons without counting seven or eight hundred orphans.

AFRICA

NIGERIA The Superior General of the Lyons African Missionaries announces that the Propaganda has appointed an Irish missionary, Rev. Thomas Broderick, L. Af. M., to be Prefect Apostolic of Upper Nigeria. He succeeds the late Fr. Zappa.

UGANDA It is with great pleasure that we announce the appointment of Rev. John Forbes, W. Fr., to be Coadjutor Bishop to Mgr. Streicher, Vicar-Apostolic of North Nyanza. Fr. Forbes has been Superior of St. Mary's School, Rubaga, for the past few years, and before that he was Superior of the Postulate of the White Fathers in Quebec. Fr. Forbes is himself a Canadian, having been born at Isle Perrot about fifty-three years ago. His experience also includes a residence in the Holy Land, where the White Fathers conduct a college. Bishop Forbes of Joliett, Canada, is his brother.

UPPER NILE From Bishop Biermans, of the Upper Nile comes this letter. His vicariate is a vast one and calls for a considerable expenditure of money:

"Our yearly report has just been finished, and we have every reason to be grateful. We had 3,648 baptisms and a considerable increase in practically all the items of our Spiritual Returns. We have now 33,276 Christians and 37,000 catechumens, with 707 catechists.

"I have been able to keep all my mission stations open I am happy to say, but our financial difficulty remains a very serious one. The upkeep of the whole mission per year comes to \$25,000—only \$8,565 of that amount is covered by the grants which I receive. Hence the balance of about \$16,500 has to be found somewhere else—not here, of course.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.



The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

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"Catholic Missions" is issued every month.

Subscription Price:

{	United States, One Dollar a Year.
	Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

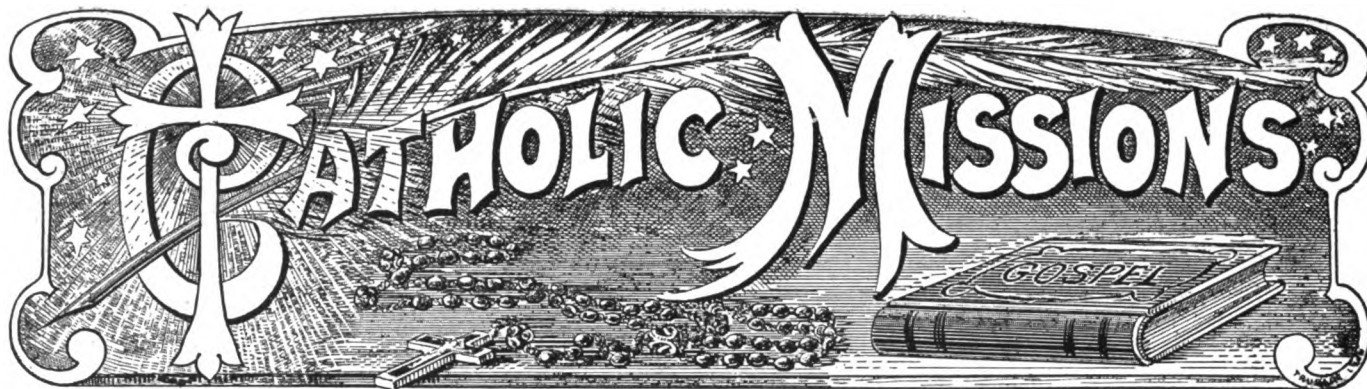
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IS ISSUED EVERY OTHER MONTH

February, April, June,
August, October, December

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343 Lexington Avenue
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TWO VICTIMS OF THE ESKIMOS

Rev. Fr. Duchaussois, O. M. I.

In a series of articles will be given the sad circumstances surrounding the death of the two Oblate missionaries who were killed by the Eskimos in the wastes of the Arctic circle. We know that the murderers were arrested by members of the Northwest Mounted Police after an unbroken quest of more than two years and brought to the courts of Calgary for trial. The first installment deals with the general character of the men of the North.

THE Eskimos have their habitation in the most desolate region of our globe. Their various tribes are scattered through the Arctic territory from Behring Sea, in the extreme west of Alaska, to the Straights of Belle Ile in the southeast extremity of Labrador. Along the Arctic Ocean they may be found in Greenland and in the polar islands, forming the population of that vague country known as Baffin's Bay and Franklin Land. Their total number may be placed at about

Twenty Thousand Individuals

In the essential points of their languages, traditions, legends and customs they display a national similarity. Without doubt they are descendants of an Asiatic people. This close relationship is clearly shown in their features. The five Eskimos brought to Edmonton and to Calgary drew the exclamation from every one who saw them: "Surely these men are Japanese," and in fact it was difficult to distinguish them from the Japanese who may be found in large numbers in the Canadian Northwest.

Fr. Petitot, O.M.I., drew in 1875 a portrait of the Eskimos which will fit our visitors of 1917 very well.

"The men have a round face with the large flat features of the Mongolian race; the cheeks are fat, the mouth large, the lips thick with the lower lip pendant;

they usually wear a small beard which is very black like their hair;

Their Little Eyes are Dark, Narrow and Slanting

like those of the Chinese; the complexion is of a sooty olive tint.

"The women are of a somewhat fairer tint, and their features are a little more delicate than those of the men. The upper lip is slightly upturned as with the Cossack and Tartar women; the nose is short, the forehead high and the eyes somewhat larger than those of the male Eskimo. They love to drag the hair into a knot at the top of the head like the Chinese and Japanese ladies; regarding size they are usually small but strong, excellent dancers and good mimics."

As to the spiritual physiognomy of the Eskimos if it is complex it is nevertheless easily understood by the explorer or the missionary, for civilization has not yet taught these savages the art of con-

cealing their vices under the mask of convention. But they possess many good qualities, and know how to show them.

Their hospitality is warm and sincere, and the stranger who enters their lodges may consider himself lord of all they possess. Even Fr. Le Roux wrote three months before his death: "I have been received by



REV. FR. ROUVIÈRE, O. M. I.

the Eskimos as a guest of distinction. In every camp I was given the best place and at meals the daintiest morsels were always reserved for me."

It is owing to their many good points that every missionary from Fr. Petitot to Fr. Turquetil has felt quite sure that their paganism would one day

Yield to Divine Grace

Nor are they dull in intellect; when taught they listen attentively and remember correctly; when it is a question of a joke or a *bon mot* they laugh with full appreciation of the point.

The five Eskimos who were dragged from their solitude and suddenly thrown into a court of tribunal, gave every evidence of the clear and sound intelligence of their nation. For hours, for days even, they were subjected to ceaseless questioning, but they replied to the attacks of the advocates slowly, surely and without any appearance of disturbance.

In constructing the instruments required by their mode of life they show great skill and ingenuity. They are even able to forge the iron sometimes secured from wrecked vessels from which they make their terrible spears and knives. They are most skillful workers in ivory, and from bones can make needles and most delicate earrings and ornaments.

These kings of the icy desert have some things in common with the Redskins, for they know how to kill animals needed to furnish them with clothing and with food, but their task is much more difficult. They have, moreover, solved the problem of living fairly comfortably without fire in the most rigorous climate of the world. Though they have no matches they know how to strike a spark from two pieces of iron pyrites, and from this they light the oil lamp which serves in their huts for all purposes of lighting and heating.

The igloo represents the most famous form of Eskimo architecture. The ease and rapidity with which our natives construct this dwelling is marvelous, and even while traveling they do not hesitate to build, even for the use of a few nights,

This Popular Palace of Ice

When it comes time to rest, the men choose a clear space and with the aid of the huge cutlass which has accompanied them day and night since childhood, they cut some large square blocks of snow. These blocks are placed in a circle and over them is poured water secured from holes cut through the ice. Freezing immediately, the water seals the blocks of

snow. Other portions laid on the first structure gradually form a cone-shaped retreat. The same cutlass hacks out a small opening, and with a few bear skins thrown on the floor the dwelling is complete.

The white man soon begins to smother in the dreadful air of the igloo which is reeking with tobacco smoke, burning oil and the odor of human bodies, but the Eskimo finds his home all that can be desired. When the temperature becomes too hot he is forced to throw off his heavy clothing; soon steam rises from the melting walls and the place becomes a veritable Turkish bath. Often the ice walls themselves melt as thin as a pane of glass through which the rays of the moon shine clearly and with strangely beautiful effect.

It was in a hut of this kind, built by the knives that were later to slay them, that our missionaries passed their last night, side by side with their assassins.

Igloos intended for permanent homes are a little better arranged. In them one finds an annex for storing provisions, and there is in general much more space. Numerous Eskimo villages are built far out on the Arctic Ocean.

Though enjoying an abundance of food during the brief summer, when the Eskimos follow the wandering flocks of reindeer and elk, with the coming of winter they

Are Exposed to Frightful Fasts

Often the tempests which rage from December to March freeze the surface of the ocean so thick that the seals that are accustomed to make holes in the ice for air, at which time they meet death at the hands of the hunters, are unable to follow their usual habit. This means that the poor men are re-

duced to eating their boots, their caps, the strings of their bows and even their clothing. It is needless to say that these dried skins do not make a very nourishing repasts.

Even in good times the Eskimos are accustomed to eat not only raw meat, but meat that has soiled. Considering that the supply of fresh venison is hung in the igloo hut often close to the oil lamp, it is not strange that it soon becomes decomposed, and it is said that from long habit our natives now prefer rancid meat to fresh meat.

In opposition to the many natural virtues possessed by these people it is necessary to name their bad qualities if one would draw a complete picture. But let me say at once that those who accuse the Eskimo of profound moral degradation should not condemn all in an equal manner. Among these men as elsewhere in the world there are the good and the bad



REV. FR. LE ROUX, O. M. I.

The murderers of Fr. Rouviere and Fr. Le Roux, when recounting their exploit to their tribe did not receive the applause of all, and when the Mounted Police came to arrest the murderers no defence was offered, and many declared they were ashamed of such malefactors.

The Eskimos are liars, not among one another, but when dealing with strangers. And this propensity made it difficult for the Police, in their quest for the assassins.

Lying and thievery often go together, so it is not strange to learn that the Eskimos are fond of stealing. An Eskimo never blushes at stealing but only at being found out. Stealing, moreover, is never punished among children and Fr. Rouviere often deplored this fact. Without doubt it was a desire to take the poor possessions of the missionaries that caused the Eskimos to kill their faithful friends.

Some of our natives do not shrink even before murder and cannibalism, when these crimes serve their cupidity. On such occasions the Eskimo strikes his victim with the same calm and sureness with which he harpoons a walrus. He knows how to wait patiently until the proper moment comes and then

He Strikes His Blow With Absolute Fatality

Many of the explorers have experienced the ferocity of this man of the North. Franklin, Richardson, Puller and Hopper were threatened with death many times and owed their salvation only to their number and the fear inspired by their firearms.

But pride, thievery, lying and a propensity to kill are not the only obstacles which the demon uses to combat the coming of the True Faith in the Arctic regions. Greater than any of these are superstition and its attendant sorceries.

It is difficult to define the religion of the Eskimos, for they are reticent regarding their beliefs. Sometimes, when questioned, they refuse absolutely to answer and when pressed give only a

vague idea of their pagan faith. We know, however, that they have two sovereign spirits, one good, and consequently not deserving of much attention, the other bad and the author of all the evil that troubles man here on earth. To propitiate this malign spirit of darkness requires all the sacrifices and devotion it is possible to employ.

The cult of the bad spirit results in many sorceries. All the Eskimos practise sorcery. When the murderer Sinnisiak was arrested and told that he was to be brought

To the Courts of the Great White Chiefs

he cried: "I will brew a potion, and the boat will not be able to move through the water."

Every group has its medicine man and whenever sickness or death occurs mysterious rites are held, and the medicine man goes through various contortions in order to reach the spirits he is supposed to control.

In the spring of 1917 Fr. Frapsauce, O.M.I., the missionary at Fort Norman, was sent by Bishop Breyant to bless the burial places of our martyred priests, and prepare the way for a new effort at evangelization. On returning from his trip, which he called a pilgrimage, Fr. Frapsauce wrote these lines:

"I found the Eskimos of that region very gay and lively, in fact no one seemed at all affected by gloom. I tried, therefore, to be as gay as my hosts. If one could be always joking I believe there

would be nothing to fear from a people so fond of laughter. They are also capable of very hard labor, but their manners are deplorable. It seems to be a habit among them to abandon the children born in summer. They steal and are most dissolute. But as elsewhere, there are some good men who neither lie nor steal, in spite of the bad example around them, but one and all are addicted to sorcery."



VERY MUCH IN THE WILD STATE

"Alas!" exclaimed Ozanam, "it is easier to find men willing to go to the ends of the earth and sacrifice their life in order to preach the Gospel, than it is to find people willing to pay the cost of their journey."

THE NEGRO MISSIONS OF THE SOCIETY OF THE DIVINE WORD

Rev. P. J. Wendel, S. V. D.

It is a pleasure to read this clear and concise account of what to many of us is a closed book, that is, the condition of our own missionary field among the colored people of the South. The Society of the Divine Word shares with the Josephite Fathers the task of bringing these neglected people to a realization of the beauty of our Faith. They are responding in a most encouraging manner.

IT is just ten years since the late Archbishop Quigley, of Chicago, prevailed upon the Fathers of the Divine Word to take up mission work in the South among the negroes. Among all the black belt States, it seemed that Mississippi was the most in need, and so far as the Catholic Church was concerned it did not figure much among the blacks. There were a few Catholic negroes scattered along the coast in charge of the zealous Josephite Fathers, but the middle and northern parts of Mississippi did not have any at all. Therefore, this was a mission field in the truest sense of the word.

At the invitation of Bishop Heslin, of Natchez, the S. V. D., sent Fr. Heick to the Mississippi delta in

Miss., where already a small congregation of about thirty Catholics existed. These attended St. Paul's Church for the whites, and were most eager

To Have Their Own Church and Priest

The Venerable Founder of our society, Fr. Janssen, after he had heard of the failure of the mission in the delta, wrote to Fr. Heick: "*Incipias prudenter, suaviter et fortiter.*" Wise words, which have since been the moving idea at the opening of all our missions. The beginning of the new enterprise at Vicksburg was made in an old grocery store across from the A. & V. Depot, as humble and bare as the stable

at Bethlehem. With the help of Rev. Mother Katherine Drexel, the Father secured some property farther up town and erected there a combination church and school.

This style of building, plain, of brick, two stories, and comprising school-rooms, chapel and for the start also quarters for the Sisters, has been the pattern which has been imitated in all our missions. As the mission grows, gradually the Sisters move out, the chapel is separated, and the buildings are used wholly for school purposes.



ONE OF THE HIGH SCHOOL CLASSES WITH A SISTER OF THE HOLY GHOST

1905, to make a start and to look over the field. With the help of a wealthy Catholic gentleman from Chicago, who owned a large plantation, Fr. Heick began a school at Marygold in Bolivar County. He did most of the teaching himself, but became a victim of that vice which has done much harm in the spread of the Gospel, the vice of prejudice. The white people of the vicinity raised so many objections and put so many obstacles in the way that Fr. Heick had to give up the purpose of doing missionary work in the country districts of the delta.

Bishop Heslin advised the Father to go to Vicksburg,

The mission at Vicksburg began with forty children in school, and has now 230 of which only half are Catholics. The thirty original Catholics now number 250. In the last year alone there were over eighty converts at St. Mary's. They have seven large class-rooms and a neat chapel, a priest's and Sisters' house, and a hall for parish and school entertainment. Fr. Hoenderop, the present pastor, is working hard to erect a church, as, in spite of the two Masses every Sunday, the present chapel is by far too small.

The Society has opened two schools in the suburbs of Vicksburg, which are doing finely. In one of them

there was last year only one convert, and this year there are sixteen.

This is in a nutshell the history of every other mission that was opened by the Fathers of the Divine Word. It was, you may say, always a start from nothing.

Jackson, Miss., which was opened in 1908, had no Catholic at all, not a single one, and now has over 150 and an attendance of over 300 children. Considerable trouble was caused here by the white people, who objected to

The Location of the New Mission

and the objection took such a form that the place, though already bought, had to be abandoned. Fr. Heick, the Superior, who is now in charge of this mission, was lucky enough to get, through the generosity of the Knights of Columbus, their old council hall, which after reconstruction, has made a neat little church, dedicated to the Holy Ghost. This is the first real church building in our missions.

Last Easter there was a class of thirty-six converts baptized. Lately this mission suffered a great deal by the recent hurricane that swept through the city and missed the mission by just about a hundred yards. Jackson has the brightest prospects for a most successful future, and the day is not far off when the 12,000 colored people of the city will have embraced the Catholic faith or be very much in favor of it.

Following the A. & V.

Railroad east, the Society opened in 1910 a new mission at Meridan, the largest city of the State. Prejudice against the enterprise was high, but as the beginning was made quietly and unostentatiously, the school building was erected before anyone had time to realize what was going on. This mission and also the one at Little Rock, Ark., are different from the others, in so far as the negroes are recent settlers, and the population is a gathering of moving and shifting people. In many cases they are discontented, and for that reason can't stay long enough in a place to take any interest in church or racial matters. They are the hardest class for mission work.

A string of endless difficulties was put in the way of Fr. Wendel, who had been placed in charge of the mission. To some the erection of a Catholic school was the greatest calamity that ever befell this part of the country. Still, in spite of all the little and big intrigues, which even developed into threat and vio-

lence towards the priests, the little mustard seed, which began with only three Catholics, grew, and now the church counts 125 in its fold and the school has 200 children.

In the same year, 1910, Rt. Rev. Bishop Morris, of Little Rock, Ark., invited the Fathers of the Divine Word to take up the Colored work in the capital of Arkansas. This mission had been opened by the Benedictine Fathers in 1908 in a small church on Gaines Street, where also two Sisters of St. Benedict taught school. When we took the Mission over Bishop Morris purchased a better location, and in 1911 we erected our typical style of mission buildings, church and school under one roof. The congregation of St. Bartholomew numbers now 180 Catholics with about 200 children in school. The pastor, Fr. Steinhauer, is also conducting a school in a new settlement called Harrington's Addition, in the suburbs. When we consider that all Arkansas has, besides Little Rock, only one real negro mission—Pine Bluff—we can imagine



GYMNASTICS ARE POPULAR AMONG THE GIRLS

what a rôle such a mission has to play in the future conversion of that state.

The last mission erected before the great European war broke out was the Sacred Heart mission at Greenville, Miss., in the Mississippi delta. There were about fifteen Catholics attending or not attending the white church. In 1913 Bishop Gunn, of Natchez, dedicated the new combination building of school and church.

A Slow but Steady Growth Has Marked the Progress of This Mission

There are now sixty Catholics, and nearly 200 children in school. The Baptists of the city could not bear the idea of a Catholic school in Greenville, although they had been there a few scores of years, and never had thought of a school. They now began a school of their own with the avowed purpose of counteracting the influence of the Catholic mission. But

the effect was nil. Fr. Christman, who is in charge, has the situation well in hand, and he is confident that God's cause will triumph. He also attends to a mission at Mound Bayou, which is an entirely negro city. He begins with about sixteen Catholics.

This is but a bald outline of the actual work accomplished by our negro missions. The figures may not look large, but when we consider the difficulties that had to be surmounted in a community hostile to everything Catholic, we must feel grateful. The breaking down of that bitter prejudice against the Church

Paves the Way to Great Results

Now a word about our system. We read in the Bible that besides His disciples Christ had with Him the holy women, "Who ministered unto Him." This example has been followed by the Church in all times, and therefore, we see the Sisters of various orders working side by side with the priests in all mission fields. The mission Sisters of the Holy Ghost, who were founded by our venerated Father, Arnold Jansen, have been connected with our negro missions ever since these were started.

The nuns never have failed to be equal to the hard task allotted to them. It is a fact which must be openly acknowledged, that it would be a useless attempt and waste of time to conduct one of these missions in a population that never has seen any Catholic church or people without the help of these noble women.

Our whole hope is in the school. In fact in some places we had a school before we had a congregation. For months the priest says Mass and preaches to the Sisters and a few children. It is a hard and trying time for a zealous young man thus going "into the whole world to preach to all nations." But gradually he gains some members, and after a few years a flourishing congregation is established. It is ever principally the work of the school. More than in any other mission field in the United States the school has here to do the pioneer work. The intelligent imparting of the Catholic Faith in the school-room is the work that is going to tell in

The Future Make-Up of the Congregations

The young Catholic, who is the man and the woman of tomorrow, and who shall be able to represent his Church before persons that are already ready to slur her, is the one who does most in the conversion of the people. This is the kind our schools are expected to supply and do supply.

For this reason we have ever since we began our work, paid most attention to our schools, and we bring them up to the highest possible standard, rather this than to the direct work of preaching. The method is a slow one, but it is the most substantial and in the end it proves the most successful. We have been criticized, and in some quarters, have found little understanding of our "novel experiment" as

someone called it, but we have also had the sound and experienced judgment of Catholic educators and missionaries, who claim this to be the only lasting and permanently successful way to conduct the mission work among the negroes. We believe that they are right.

The fact that Mgr. Burke, the head of the Board for Colored missions, is now devoting all his time and means to the schools, demonstrates the thorough soundness of the system. As I said a while ago, this method, of course, does not show big results for a long time, and in this way may be a little disappointing to the casual observer, and at times, it is even discouraging for the man on the firing line. But it is a solid foundation that can only be crowned by a permanent superstructure.

This is already apparent to the missionary; he finds it in the Catholic atmosphere, which his school is creating in the locality, and in the standing that it is receiving from the intelligence and good conduct of the scholars.

Of course, there is one hitch in the system, which if not soon attended to, may minimize results considerably. This is the higher education of the scholars that graduate from the Catholic grammar school and are willing and fit

To Take Up Further and Professional Studies

To fill this demand as far as it is at present possible, all schools have added a high school course, but we must establish a High and Normal School to meet this demand. Financial reasons have so far hampered this enterprise. What wealthy Catholic will come to our aid?

And a word about the outlook for the future. The outlook is good; it is indeed most satisfactory. The foundation is laid, and therefore things will take their traditional course. We have established so far five larger missionary centres in Mississippi and Arkansas, from which branch schools and churches will be planted. The present war has prevented any of our missionaries from reaching these shores and no new missions could, therefore, be opened.

Our missions have now their own magazine, *The Colored Messenger*, which is combined with the *Christian Family*, Techny, Ill., to represent them before the public. They have for their schools and churches their own hymn book, for every one working among the colored people knows what a suitable hymn book means for this song-loving people. The schools are systematically inspected and examined by a specially appointed inspector from the North.

Every one of our missions has on the average 5,000 holy Communion and 1,500 confessions per year, showing the fervor of converts. When we consider that ten years ago there were no communions nor confessions in these sections, we readily understand the creative power of the Catholic school.

In conclusion and to sum up the needs of the colored missions, we venture to say that they are prin-

cipally the lack of priests, Sisters and funds. We have seen splendid vocations for the priesthood among colored boys, but there was no one to reach them the helping hand. All the priests in the work are praying God to give the Catholic young colored man what by divine right is his, an education for the priesthood, but all our endeavors will be in vain till God moves the hearts and minds of those upon whom falls the final responsibility.

Statistics of the Negro missions of the Society of the Divine Word. In ten years the following results have been obtained: Priests, 5; Sisters, 41; Catholics, 1,800; children in school, 1,500; lay teachers, 4; central schools, 5; branch schools, 4; churches, chapels and stations, 9; rectories, 5; convents, 4; boarding school for girls, 1; publication: *Colored Messenger* in connection with *Christian Family*, 1.

In all our schools there is a strictly enforced system for the eight years grammar and four years high school course, which enables the school to attain a high degree of efficiency, and at the same time has many advantages when teachers are changed and moved from one place to another.

We have been trying hard to have two priests on each mission, because the stations are so far apart, and the community life for which a religious should be very anxious, cannot be followed if one is all alone. Also it must be said "*Vae Soli!* Woe unto him that is alone." The words which St. Paul, the great missionary, was forced to utter about himself do certainly still apply to those that tread in his footsteps:

"Lest having preached to others, I myself may become a castaway" (1. Cor. ix. 27).



FOU AUGUSTINE. PLEASE READ HER LETTER ON THIS PAGE

Who Will Give Fou Augustine an Education?

All the way from Yen-Chow, the Lazarist mission in Che Kiang, comes a beautiful letter written in Chinese characters and duly censored by the government. This letter was written by a little girl named Fou Augustine, who has had the beginning of an education and who desires to complete it, so that she may become a mistress catechist, and thus labor for the mission. With the letter comes a photograph showing a serious-faced maiden, and also, fortunately, a translation of her petition, which is written in a tone of the most abject humility, and which will surely touch some kind heart in "rich America:"

"Respectfully I remind you, dear friends, that since many seas separate us, I cannot see you in person. But I know that God is merciful and that His priests also practise the same virtue, thanks to which I and my family have come to know the true Faith.

"My parents are old and poor, and there are many children. I, a sinner, am fifteen years old, and I am the sixth of seven boys and girls. Until now the good missionary has aided me in a special manner, but to continue my studies in a boarding school I will need sixty or seventy dollars. So now, I, a poor sinner, am asking some generous person to pay my expenses for a year, in order that I may be able to make myself useful teaching the catechumens.

"I am making good progress in my studies, and should such a benefactor be found, I will kneel before my Master and offer up sincere prayers of gratitude. Although I am only a vile creature, and not worthy of addressing people across the water, I hope to be forgiven. May someone have pity on me, and show me charity.

"Most respectfully,

"FOU AUGUSTINE."

"What a spectacle it will be on the last day, when all things are revealed, and the luxurious rich are shown the multitudes of poor, lost souls, who might have been saved had they (the rich) not turned a deaf ear to the appeals of the missionaries in behalf of these poor neglected ones!"

TEN YEARS PIONEERING IN THE PHILIPPINES

Rev. René Michielsens, B. F. M.

Fr. Michielsens says in his inspiring article on pioneering in the Philippines Islands: "The ceremonies and exterior worship of the Protestant sects are too cold for the Filipino character. The effect of such propaganda is to take away the faith the natives have without giving them anything in return except materialism. A more important enemy to the Catholic Church is Aglipayanism which preserves the forms of the ancient Faith and also appeals to the passionate nationalism of the Filipinos."

THE first caravan of Belgian missionaries landed on the Philippine shore just ten years ago. We had been called here by the late Apostolic Delegate, Mgr. Ambrosius Agius, and by several American bishops who succeeded their Spanish predecessors after the occupation of these islands by the United States at the end of the nineteenth century. Among them I must gratefully remember the names of the Archbishop of Manila, Mgr. Jeremias Harty (now in the diocese of Omaha) and Bishop Dougherty of Vigan, elected two years ago to the diocese of Buffalo. These prominent prelates wished to organize a thorough renewal of Christian life in this beautiful Archipelago, once the glory of the Catholic Church in the Far East, and now, alas! a prey of religious indifference.

Under their powerful protection we set courageously to work in order to save from this terrible spiritual wreck as much as could be saved. Ruined churches had to be repaired, decayed "conventos" (rectories) to be rebuilt, schools to be erected, mission-stations in the non-Christian territory of North-Luzon to be founded. The first stations where we started our missionary work were: Cervantes, in the centre of the Lepanto sub-province, Bon-toc,

Amidst the Head-Hunting Igorots

and Baguio in the lovely Benguet pine-region, the country of the heathen Kankanay and Nabalaj tribes. Some of our Fathers were also engaged in parish and school work amongst the civilized Tagalogs of Manila and surroundings..

Soon after these first establishments, other stations

were created as the number of our missionaries increased: the wild Ifugaos of Quiangan and Lagawi were evangelized, while some of our pioneers recognized and occupied the whole Province of Neuva-Vizcaya. This part of the Philippines is one of the most fertile and splendid regions to be found on earth, but although

It May Be Called a Paradise of Beauty

It is not at all an El Dorado of joy. Snakes of all kind and color lurk under the thick bamboo bushes and cocoanut groves, while millipeds and similar dangerous insects are hidden in the crevices of the house-walls. For an expert rifleman there is plenty of good game, for wild mountain hogs, deer and monkeys rove about in the tropical forests, and even crocodiles swim in the Magat.

The population of this Province is a variegated one: it is composed of lazy Isinay farmers overcome, slowly but surely, by active Ilocano immigrants; these people inhabit the narrow valley along the banks of the Magat river, but the unexplored mountains between this river and the Pacific Ocean are the dwelling places of the Ibilaos and Ilongots, who armed still with poisoned arrows, defy in their inaccessible jungles all unwelcome visitors.

These various tribes of Luzon have their own dialects and customs, peculiar to each of them: this fact presents, of course, a real difficulty for the work of their civilization, as they are unable to understand one another and, consequently, profess no sympathy for their neighbors.

In the last two years four new stations were occupied:



THE LIGHT OF GRACE WILL DO MUCH FOR THIS LITTLE GIRL

Bishop Hurth (Vigan) confided the "pueblo" of Bañgan to our care. This township is situated in La Union province on the coast-line. The Father in charge has to care for some 17,000 Ilcoano and Bago people. Bishop Foley (Tuguerao) asked a Belgian missionary for the district of Aritao, amongst the Isinay tribe in the Southern part of the valley of Neuva-Vizcaya, a country that suffered heavily of the Aglipayan heretics.

Another missionary was sent to Carig in Isabela, a region well known on account of its tobacco-fields, which are said to be the best in the world. It will be easy for the Father of Carig to reach the habitat of the wild Gaddanes, living in his neighborhood, but it is still impossible for him to afford the cost of a school for this poor isolated people, as he has to administer three different villages of old Christians, who are badly in need of religious instruction and spiritual help.

Finally Archbishop Harty (Manila) wished a Belgian Father to go to Tanay amidst the Tagalogs of the great lake De Bay, at the foot of the lofty mountain range where secluded from all contact with civilization, a lot of savage Negritos are living a semi-nomadic life. These Negritos, or Aëtas, are quite interesting dwarfs and are

The Aboriginal People of the Philippines.

They vegetate in a state of absolute destitution and are on the lowest scale of humanity. We may liken them to the "Blacks" of the interior of the Australian continent or to the Semangs of the Malay peninsula, and although of a different ethnological division, yet they belong to the same race of famous pygmies who were mentioned by Herodotes 2,300 years ago. This ancient writer stated they were living in the region of the sources of the Nile, and even up to date remnants of them can be found in the deepest forests of Central Africa.

Two years ago, one of our Fathers started also the evangelizing of the head-hunting Kalingas: a chapel was built at Lubuagan, north of Bontoc; and the first Mass since the origin of Christianity was celebrated there. But now we have to wait for a more opportune time that will bring us some more material help, before we can go along with the civiliza-

tion of this Lubuagan country, where never before the Gospel was preached.

The Belgian Scheut Fathers in the Philippines number up to date thirty-seven priests and five lay Brothers. These Brothers give us very valuable aid by building chapels and schools, by gardening, etc., as they are handy craftsmen. We are helped also in our Christianizing task by some forty Belgian missionary Sisters (Canonesses of St. Augustine) who devote themselves especially to the Christian education of girls and to the nursing of sick people.

We work in five provinces and are scattered as well among the old Christian population of the low-lands as the wild and heathen tribes-men of the hinterland. The Catholic population—Catholic at least by name—we have to care for, amounts to 107,000, while the heathen people of our mission field are reckoned to number from 400,000 to 500,000.

We are grouped in twenty-four residences to which are attached

Fifty-nine Schools and Three Colleges

Most of these schools have received government recognition; other schools will follow in the near future.

In these schools we give the instruction prescribed by the programs of the Bureau of Education, and they are highly appreciated by the Government Officials, who recognized the efficiency of our Igorot schools by voting an allocation of 7,500 pesos to our free Catholic schools of the Mountain province. This allocation was given last year, but now, as the famous Jones Bill passed in the

American Congress and granted self-government to the Filipino people, the stipulation that no money nor supplies should be attributed to any religious corporation, we are deprived of this potent help, that was at the same time an encouraging and doubtless sign of governmental appreciation for our Catholic missionary work.

That our Catholic schools constitute a real success will be made clear by the simple fact that at the beginning of the present school year, 1917-1918, we registered a total of 7,300 pupils, and that notwithstanding the awful European war, which obliged us to reduce our school system on account of lack of sustentation.



THIS IS NOT A BIRD'S NEST, BUT A HUMAN HABITATION

In the mountain province we are managing also six free dispensaries and the wild men show much confidence in the efficacy of the medicines of the "Apo Padi" (Father).

God's fructifying blessings have been showered most abundantly over the spiritual labors of his Apostles and the following statistics will prove it. During the past annual term: July 1, 1916, to June 30, 1917, our Scheut Fathers in the Philippines distributed 290,000 Holy Communions, heard 106,000 confessions, of which about 20,000 were Easter confessions; they conferred 4,744 baptisms to children of Christian parents, and besides that, they had the unspeakable joy to regenerate in the baptismal waters 688 pagans, submitting thus to the sweet yoke of Christ these hundreds of happy adepts of the Propagated Faith.

Yet, these heart-gladdening successes and heavenly blessings were preceded by many a year of suffering and toil, and constitute the spiritual fruits of bloody tears and supreme sacrifices; three Belgian missionaries repose below the sandy downs of the beach at Tagudin, while another rests in the mountains of Bontoc and a fifth on the bank of the Magat river. These five humble

Victims of Christian Charity and Self-Sacrificing Love

while awaiting in their last resting places the glorious day of the general Resurrection, are praying and beseeching mankind to apply the the Divine Redeemer of

fruits of His precious Blood to more and more souls... So they are complying with the last words of one of them: "In Heaven I shall remain the apostle of my dear Igorots!" That is the way Catholic Truth is progressing in the field confided to our care. Nevertheless the difficulties met with in our apostolate are great and manifold. I just will speak a little about some "moral" difficulties without making mention of the bodily hardships inherent to all missionary life in a tropical country.

First, we have to compete with the numerous and well-supported Protestant ministers from the States, belonging to the various denominations: Methodists, Episcopalians, Adventists, Union-Church, etc. These missionaries are splendidly equipped with printing-press, hospitals, Y. M. C. A. buildings, etc. Their success, however, is really scanty; it cannot be put in parallel with the enormous expenses. Their ceremonies and exterior worship of the Protestants are

too cold for the Filipino character; they do not speak to the sentimental heart of the southern people. The work of the Protestants in the Archipelago may be said to be rather a destructive one, leading some of the younger folk to despise the old religion of their fellow-countrymen, and conducting them to a practically complete indifferentism.

That is the way Protestantism plays havoc with the Catholic Faith. An American army officer (Captain Blunt) after nine years spent in the Philippines made the following statement about this matter:

"What effect Protestant proselytizing may have on the rising generation is hard to forecast, but on adults of the present it simply amounts to taking the faith they have had away from them without giving any in return."

A more important enemy of the Catholic Church in these islands is the heresy of Aglipayanism. It is a local schism, founded nearly twenty years ago by a renegade Filipino priest named Aglipay, who de-



GREAT BED OF MOLTEN LAVA NEAR A VOLCANO

clared himself bishop and head of his new religion. It has made heart-rending progress amongst the ignorant Filipinos, who are deceived by the exterior similitude of its religious acts and priests' dress with the Catholic ones.

A potent agent of propagation for this schism is found in this fact: that it is flattering the nationalism and appealing directly to the passionate desire of political independence of the Filipino people. For instance: they sing High Mass clothed in vestments representing the three national colors, grape-wine is not used when celebrating Mass, the native sugarcane extract called "basi" is sufficient. The languages of their ceremonies are the different native dialects, etc. The name itself of their Church explains enough their chauvinistic dreams and exalted claims: "Iglesia Filipina Independente" (Independent Philippine Church).

Instruction is not needed for an adult who wishes

to receive their baptism: if he pays the money asked for, it is all right! Even their pseudo-priests can be ordained by a simple telegraphic message sent by Aglipay, and Mr. So and So who is a porter or shoe-cleaner today, will be seen tomorrow officiating in their churches....Of course on their program no mention is made about celibacy.

It is not difficult to understand that such an easy religion which is contriving by these ignoble means to proselytize and which has retained nothing more than some

Mutilated Ceremonies of Our Catholic Liturgy

and some corrupted principles of our Holy Faith, has been able to make adepts amongst the lower class of the poor Filipino society deprived of sound religious ideas and of the smallest bit of catechetical instruction.

With God's grace we are slowly clearing the districts confided to our care, of this spiritual pest. The great weapon against it consists in the gentleness, tact and virtuous life of the missionary. The Aglipayan priests do not give up their prey without fighting and the diabolical hatred of these "Pari-pari" does not spare either insults or calumnies when speaking of the "Belgas" as they call us, and although, generally speaking, they are too cowardly to attack directly the person of the Fathers, yet indirectly, they try to harm them as much as they can without being brought to trial; even the horse of the missionary has sometimes to expiate for his master.

But the greatest plague attacking the propagation and consolidation of Catholicism in these Islands is without doubt religious "indifferentism." The public school system introduced since the American occupation of the Archipelago contributes, of course, in a disastrous way to nourish

And Increase this Indifferentism

It is especially the younger generation educated by neutral teaching and imbued of falsely understood principles of "liberty," that does not appreciate the benefits brought about by religion, and that does not feel the want of prayer and morality. They marry before the Judge rather than in the Church, because it is easier and more speedy. And people dare to call such a kind of marriage, "A civil sacrament." Why, they say, should such a sacrament not be as good and efficient as one received in the Church? The result of this mentality is a rapidly increasing immorality.

On account of these dreadful circumstances, our strongest effort for the spiritual renewal of Christian life in the Philippines, and for the true evangelizing of the pagan tribes is consecrated to the Catholic school system we have organized already and which we are planning to extend when money will be at hand. Sometime ago, in order to centralize our labors, and trusting in our national Belgian motto:

"Union is strength," we created a Central Igorot Dormitory at Baguio, Mountain Province. My Superiors confided it to my care.

This institution is one of fundamental necessity: it is destined to endow with a high grade instruction and an exquisite religious training, a number of selected Igorot boys, belonging to the different wild tribes amongst which our Fathers are pioneering: Atok-Nabalogs, Bontoc-Igorots, Benguet-Kankays, Quiangan-Ifugaos, etc. These promising subjects receive at this Central institution of Baguio a thorough education made with special care under the direct supervision of the missionary in charge, and so when leaving our Dormitory, they are enabled.

To Help Us As Pious Catechists

well trained teachers, excellent artisans, in one word: as clever agents of Christian civilization amongst their poor countrymen plunged still in the darkness of paganism.

I wish, dear readers, you could assist at Mass celebrated every morning in the simple chapel of this Dormitory: how your Christian hearts would be filled with true celestial joy, at the sight of my dear Igorot boys, who were enemies one to another some years ago, and who could not even pass through one another's territory without the greatest danger to be killed, and now....gaze on them! Kneeling devoutly in the same chapel, praying with a loud voice the same prayers for their common benefactors, singing in choir, praising the One God—the God of the poor and weak, of the humble and meek!

And when the little bell rings three times and announces that the moment of Communion has arrived, look at them; with what modesty and reverence they approach the altar; and how sweet an emotion overflowing my heart, when placing on their tongue the Divine Guest of their soul, Who will enlighten their mind and strengthen their will against corruption and darkness of heathendom. When Mass is ended, wait still a minute and listen; with their rude but manly voices, they sing one of the hymns of their English song-book. You may hear just the same Cantic at Trinity Church or at St. Paul's Cathedral, but surely it will not be rendered with such an overwhelming expression of

Religious Conviction and Naïve Faith

Yes, this Dormitory really constitutes a gladdening hope for the future and that is the reason why we entitled it: "Evergreen" Dormitory. It is a base for the Apostolate among our savage mountain folk, its fruit will benefit the whole mission territory.

The Sacred Heart of Him Who was the first missionary, and Who sent us abroad ordering us to the mission field, will reward an hundredfold the most humble aid gifted for His sake to His beloved Igorot boys.

JAPANESE LEADERSHIP OF ASIA AND ITS ENEMIES

A Paris Foreign Missionary

All missionaries seem agreed that the forcing of Shintoism as a national religion, to be promulgated in the schools, is to prove an injury to Japan from a social and material point of view, as well as from a spiritual one. Japan thus retrogrades instead of advancing in thought.

JAPAN aims at the leadership of Asia not only in material but also in spiritual matters. Let us see what obstacles and enemies her leadership will have to cope with in the world of thought.

After the reduction of Tsing-to, Count Okuma, the Japanese Premier, presented China with twenty-one demands. One of these amazed the religious world, viz., the Count asked for the right of instructing China in Buddhist doctrines. "China formerly taught Japan Buddhism, how can Japan now pretend to teach her teacher?" must have asked even the outsiders. As for those acquainted with Japanese Buddhists, they were really astonished, because they knew well that, according to educated Japanese themselves, Japanese Buddhism has fallen into decay and is unable to reform itself. Yet the Japanese press persisted in that demand, not on account of its Buddhist zeal (as it is rather Shintoist) but because it intended using Buddhism as a tool. So rotten a tool, even handled by clever Japanese hands, would have been an obstacle, rather than an aid to

Japanese Influence in China

In Japan Buddhism enjoys a semi-official protection; in fact it is more protected now than it was ten or twenty years ago; but does it deserve protection? Certainly not. As a matter of fact, Japanese *literati* never knew well the genuine doctrine of Confucius; they did not appreciate and even hated his teaching about the towering Heaven superior to the Emperor himself. They were forced by the Tokugawa régime to confine themselves to a mere commentary of Chu-hi (Japanese Shu-shi) who was himself no more than a materialistic commentator of Confucius. Confucius was not so materialistic. He believed in the immortality of the soul, only he was silent about its fate.

According to the learned author, Léon Weiger, Chu-hi (d. 1200 A.D.) must be called the evil genius of China and ranked among the philosophical evil-doers of mankind. As the Tokugawas, the rulers of

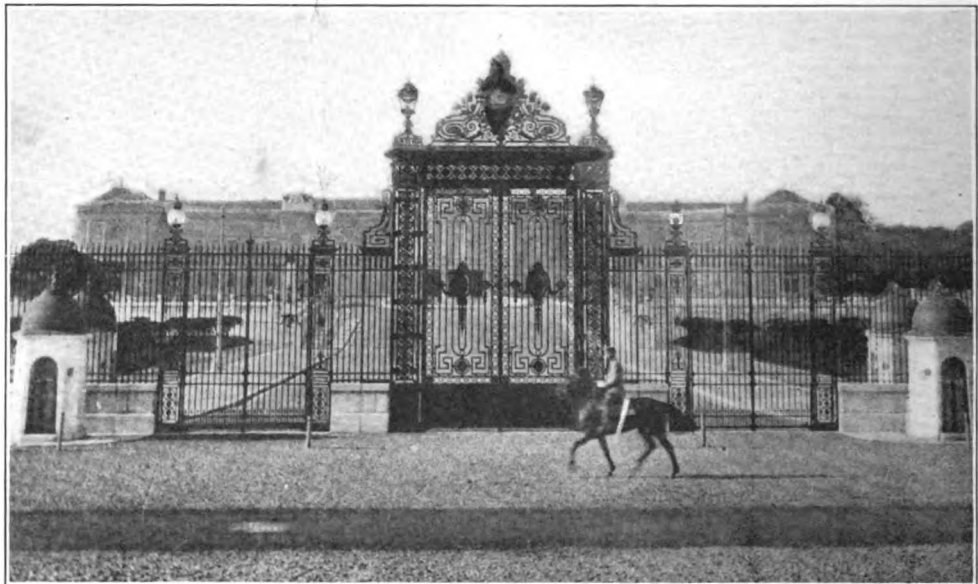
Japan during 250 years, may be called also the evil genius of their country, the Japanese *literati* are much to be pitied for having lived so long a time under the yoke of all these evil minds both Chinese and Japanese.

Progressive Chinese have lately succeeded in throwing off

The Official Yoke of Confucius

by excluding his worship from the state affairs. They now content themselves with worshipping Heaven in a Heaven's temple without performing absurd and superstitious ceremonies.

Official Japan seems to have adopted quite an opposite course. On April 26, 1907, the Seido, a temple



BEFORE THE PALACE OF THE PRESENT EMPEROR

in Tokyo dedicated to Confucius, was reopened after forty years of neglect, the wooden statue of the old Chinese sage was dusted and the most prominent men of the country, namely, the three ministers, Makino, Matsu-oka, Sakatani and other distinguished professors, performed religiously before him the obsolete ceremony of the three prostrations and nine adorations.

In Japan the common people do not worship Confucius, and it is doubtful whether the aforesaid personages adore him in their hearts, but in fact the teachers, following the examples of their leaders, stick to Confucius or rather to his commentator Chu-hi. Then no wonder that such people are, according to some broad-minded Japanese, the most stubborn,

backward, and opposed to foreign thought in Japan. Private associations, the *Côa-dôbunkia*, for instance, though founded for the purpose of promoting Japanese expansion, are prone to become the focus of the above-mentioned anti-foreign and anti-Christian spirit. The minds imbued with the materialistic doctrines of Chu-hi (which are somewhat akin to the dynamic materialism of Haeckel) cannot but choose to go against Christianity.

In short, the Japanese leaders and *literati*, by sticking to the old ways of Chu-hi, do not at all befriend the progress of China nor the leadership of their country. Why do they not adopt the decalogue? They will certainly find this moral code of mankind far better than the moral truisms of Confucianism.

Last year an anti-Christian magazine, entitled *Daiki Kumin—The Great People* bore on its cover a picture of the God Lusano-o in the very act of kicking a Crucifix.

It must be said that Japanese polytheism (called

said (June, 1916) that the Japanese do not enjoy so much freedom of thought under the Shintoist rule as the Indians do under the British rule.

On February 17, 1889, a progressive Japanese, Mori by name, was assassinated by a fanatic, for having committed a very slight and perhaps unintentional offence against the Sun-Goddess *Omaterasu*, a dread goddess, is it not? Nowadays the best Japanese professors are obliged, on penalty of being dismissed, to teach that the grandson of the said goddess, began to rule Japan in the year 660 B. C.—a farcical date, as every learned Japanese knows. This, of course, brings shame on their tuition, but is necessary

For the Honor of Ancestral Gods

Omaterasu, the Sun-Goddess, her brother Susano-o, the old Jimmu and other deified heroes are the true rulers of modern Japan, according to the saying: the Empire and the gods are only one thing.

But are not these rulers the enemies of Japan and of her leadership, since they led her backwards against the sovereign Heaven, a genuine Asiatic thought, against the absolute, against God Himself? "We trust in God" is the motto of America and the civilized world agrees with her. The reader may remember that the main dogma of Shintoism, the divinity of the Mikado, is not properly Asiatic, but rather Egyptian, since the old Pharaoh was also supposed to be the grandson of the sun.

The kami have monopolized primary education in Japan, making all schools undenominational Shintoist.



OUR NATIONAL GAME IN JAPAN

Shintoism) is Japan's State religion because, on the one hand, the shrine's bureau is connected with the Department of Education whose business is to mold the brains of all the Japanese and Korean children; on the other hand school-boys, soldiers and officers are compelled to attend such ceremonies as *miya-sampai* (god worship) and *thokonsai* (soul worship).

Shintoism regards as understrappers all religious that submit to it, imposing upon them, more or less expressly, Mikado-worship and Japanese-worship. As a model creed the leader of Japan

Shintoism May Be Termed Japanism

Japanism is perfection itself, as it does not distinguish even verbally between Japan and divinity. In the main, bigots to Shintoism admire themselves in reality. Is not this spirit a stumbling block to Japanese leadership in the domain of thought? Was not Tagore, the Indian poet, a friend of Japan? Still he

In Korea mission schools are now compelled to become undenominational or to close the doors.

I sometimes dream of a Japan converted, an Island of Saints, and spreading spiritual enlightenment in China. Had the great Nobuuaga ruled Japan for a long time, instead of the Tokugawas, that dream would have, very likely, been realized,

But Today It Is Only a Dream

The kami the leaders and also alas! the misleaders of Japan, induced her once to isolate herself materially from the civilized world. They are now inducing her to isolate herself spiritually from mankind by education, which is far worse than the former and much more to be dreaded for its consequences abroad in China and in America. For of course, he who is brought up from childhood to think that he is a son of the kami and that he belongs to a unique and superior race, can hardly agree with people of other

countries on a footing of equality and reciprocity. Writing in this strain, I am neither against Japan nor against her visible rulers; on the contrary I feel I am defending her interests. I am only against her invisible rulers, the kami or rather the devils. I ven-

ture to say with St. Paul: "We wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places" Eph. vi. 12.

Soul Power

This fine bit of composition, taken from *The Josephite*, was written by a graduate of St. Francis de Sales School, Rock Castle, Va.:

"Thought, true labor of any kind, highest virtue itself is it not the daughter of pain," pain which purifies the heart as fire purifies gold? What is soul power, but the power to suffer and endure, a power which must be cultivated through the exercise of toil and patient suffering.

"Nature cannot rejoice at pain, loss and sorrow, the heritage of fallen man; therefore, if we are patient, and, still more, joyful under suffering and affliction, if we are strong, silent; if we endure, we show forth a power that has no illusions, and presents no dangers, the supernatural power of the soul. When we are able to say under the weight of the heaviest burden: 'Afflictions fall not like the lightning stroke upon a tree to blast and shatter it the more, but like the blows of a mighty sculptor which shape the marble into a thing of beauty,' then have we won the greatest victory which the soul of man can gain, the conquest, not of others, but the mastery of self.

"This power to endure reaches its zenith in woman:

"Not she with traitorous words her Master stung,
Not she it was that denied Him with faithless tongue;
But she, whilst Apostles fled, stood brave,
Last at His Cross, and first at His Grave?"

"When grief threatens to overwhelm us and nature recoils before the blow, the contemplation of those two women at the foot of the Cross will be strength to our weakness. Consider what they had to undergo—writhing in excruciating pains, they saw the Son of God hanging upon the 'Tree of Infamy,' yet they continued to stand there, tearful, grief-stricken and filled with anguish, because they could do nothing to help Him.

"When the power to endure is ebbing, recall the pile of fagots upon which the saintly patriot, Joan of Arc, was burned. What soul power was centred in her, when she stood triumphantly, not before her judges, but her accusers, and heard them pronounce the sentence of death against her, without murmur either against court or king, whom she had saved from utter defeat.

"Consider the endurance of Madam Elizabeth of France, a woman accustomed to the luxury of a court, when thrown into a dark and filthy cell, to await her death, for no other crime than that of her royal birth. Picture her, if you can, standing beside a pile of the gory heads of those whom she loved. It was a sight to shock even the stoutest nerves; but sustained by that Christian faith which had supported her through almost unparalleled woe, apparently without a tremor, she ascended the scaffold—looked calmly and benignantly upon the vast multitude, as if imploring God's blessing upon them, and then surrendered herself to her executioners.

"Soul power is the essence of greatness. Hildebrand, the son of a poor carpenter, is known to the world as the great Pontiff, Gregory the VII. We cannot doubt his power of endurance when we recall his words to Hugh of Cluny, every one

of which reveals his great suffering soul: 'I am come into the depths of the sea, and a tempest hath overwhelmed me. I would that I could convey to you the full extent of the tribulations that prey upon me; of the endless labors that overwhelm me, and crush me under their heavy weight.'

"What prompted the great Apostle of the Gentiles to say: 'In journeys often, in perils from my own nation, in labors and painfulness, in much watchings, in hunger and thirst, in fastings often?'

"Ah, the soul of that Christian Warrior, his power to suffer spoke out, proclaiming to weak and fearful men the secret of his victory: 'I can do all things in Him Who strengthens me.'"

No "Riceless Days in India"

If we are inclined to find fault with our various meatless, wheatless, sweetless days, we should read this experience of a missionary in India, which appears in the English *Catholic Missions*, and learn something about monotony in diet:

"When does a missionary have his meals?" says a Madura missionary. "Poor meals! there is no fixed hour for them, and they are very sketchy. Rice and water, seasoned (at dinner time) with spice sauce or pepper water by way of food. In this way I have eaten rice 8,640 times a dozen years! Occasionally a few native vegetables, a bit of mutton or chicken, and, at the seaside, fish, vary the monotony. Beef or veal are never eaten. Being sacred animals, the bovine race is protected with idolatrous zeal, a prejudice which a missionary would never think of hurting on account of the dislike, and even disgust, with which he would be looked upon by a superstitious pagan people. Did he not come among them to win their hearts to Jesus Christ, not to alienate?"

Words of Bishop Otto, B. F. M.

Bishop Otto of N. Kansu writes the following:

"What miracles of grace have the alms given to foreign missions brought about? In each Christian centre may be found a chapel, a school, a hospital or an orphan asylum, according to the size of the place. The aged are sheltered, poor infants, instead of being cast into the ravines, are rescued, baptized and placed in Christian homes.

"Pagans have the Gospel brought to them, Christians are helped along the road to perfection, light takes the place of darkness in a countless number of souls—all these wonders are performed by the little offerings that come through the agencies of the Propagation of the Faith Society and the Holy Childhood Association.

"What a joyful consolation it will be for the generous hearts who have helped spread the Divine Kingdom to hear at the day of judgment the words spoken by the great Judge of mankind: 'As you have done to the least of My little ones, you have done unto Me.'

"Therefore, never forget, my friends, that the work of the Propagation of the Faith is the work of Christ. Through it you become participators in His apostolate."

THE ERITREA MISSION

Rev. P. Ezechia, O. M. Cap.

Eritrea is an unknown territory to the readers of this magazine and they will be glad to explore it under the direction of Fr. Ezechia. It belongs to Italy and is therefore in charge of an Italian branch of the Capuchins who have found this African field no easy task to evangelize.

E RITREA, which geographically is part of the Empire of Ethiopia and politically belongs to the kingdom of Italy, is a mixture of beautiful and barren country. Located south of Abyssinia, along the Red Sea, its shores seem bare and inhospitable. Then suddenly one discovers fertile valleys dividing the arid plains with well cultivated tablelands and mountains of high altitude, majestic rivers and impetuous torrents.

Of its 340,000 inhabitants about two-thirds speak one of the eight dialects of the country, the others speak Arabic. Divided by language they are also separated by the various religions they practise. Over 100,000 belong to the Coptic (heretic) Church; they profess the Monophysism, according to which Our Lord had only one nature. They admit the first three Ecumenical Councils of the Church, but reject the others, from the fourth council, that of Chalcedonia.

They believe that God is the Creator of all things,

That There Are Nine Orders of Angels

that Jesus Christ unites divinity and humanity in one nature; and that there are seven Sacraments; they do not, however, administer the Sacrament of Extreme Unction nor keep the Blessed Sacrament in their churches.

They have a rite of their own, with special ceremonies for Mass and the administration of the Sacraments; they keep days of fast and abstinence, and numerous holydays, at least one hundred and ninety per year. The first religious authority of the country is the Abuna, the second the head of the monks of the country.

The Mohammedans number about 156,000, of whom 15,000 are still pagans. Finally there are 21,000 Catholics, most of whom have entered the fold in these last few years.

Let us glance at the history of Eritrea. The Ethiopian Church was founded by St. Frumentius in the fourth century but fell into heresy at the time the Church of Alexander with which it was connected, embraced the error of Eutychius. Toward the end of the thirteenth century the Holy See sent to Abyssinia twelve members of

The Newly-Founded Order of St. Dominic

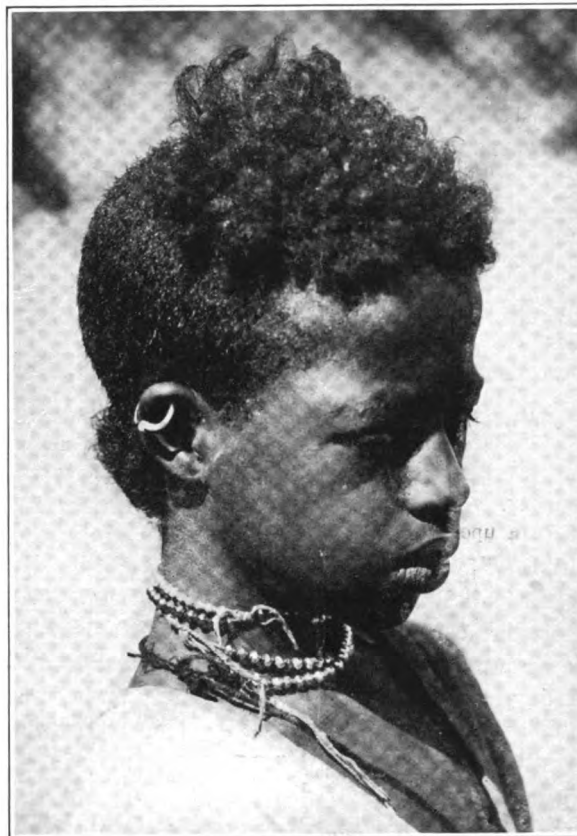
But those men who had come on a mission of peace and with the sole desire of enlightening their fellow-men, and of opening wider for them the road to salvation were put to death.

Three centuries later five Portuguese Jesuits succeeded in entering Ethiopia, and for nearly a century the sons of St. Ignatius worked with zeal and success for the spiritual regeneration of those poor people.

Martyrdom and Exile Was Their Reward

In 1648 the Sacred Council of Propaganda made another attempt and sent four French Capuchins, two of them were promptly beheaded at Suakim, and the other two were shortly after executed at Gandari. Pope Pius X. raised these four martyrs to our altars in 1905.

For two more centuries Ethiopia remained in the darkness of error, a victim of political and religious revolutions which desolated



BOY OF ERITREA

the country almost continuously.

It is only in 1839 that the Abyssinian mission was entrusted to the French Lazarists in the person of the venerable Mgr. de Jacobis. For over half a century they kept up the good work, always struggling against the superstitions of paganism, the perfidy of heresy, not to mention poverty and a deadly climate.

Eritrea having been detached from Abyssinia to become an Italian colony, Pope Leo XIII. placed it in care of Italian Capuchin Fathers and Fr. Michael

da Carbonard, a distinguished scholar, was appointed Prefect Apostolic. He had sixteen years of arduous labors, but through an indomitable will he overcame all obstacles. With the help of his small flock, and the assistance he received from his brethren in Europe and especially the Society for the Propagation of the Faith he succeeded in erecting churches, hospitals and schools where is taught the pure doctrine of the Gospel. Fr. du Carbornard died full of merits and good works on June 24, 1910.

The following year Pope Pius X. erected the Prefecture of Eritrea to a Vicariate Apostolic, appointing as first Vicar-Bishop, Mgr. Camillo Carrara. This eminent prelate, full of zeal and initiative, has successfully pursued the labor of his glorious predecessors.

Today it contains thirty young men preparing themselves for the ministry under

The Direction of Pious and Learned Professors

and about sixty native priests, fully acquainted with their duties, are zealously working in forty-two towns or villages.

Financial, moral, even physical difficulties do not hinder the courageous prelate from following the course he has marked out. He has established in the capital of the colony a printing press, provided with the most modern machinery and an able force of workmen. A number of works have been printed in the Italian and other languages of the country, for the instruction of the people and the diffusion of sound religious, social and political principles.

To train good mechanics the Bishop has founded an industrial school, with large buildings and grounds, and equipped with the best tools of all kinds. Connected with it are two workshops, one for tailoring, the other for leather works. We have over sixty boys in the State school, who will one day be expert work-

men, practical Catholics and later the heads of good Christian families. A station has been established at Barentis to try to convert the Cusana which is still pagan. The missionaries report some success due undoubtedly, after the grace of God, to their untiring patience. Even among a lower tribe, the Bogas, our priests have obtained consoling results.

They visit those poor people in their miserable huts, going from one to the other, relate some episode from the Gospel, teach some prayer, and not infrequently they meet well disposed souls, anxious to hear the good news and to prepare for Baptism. The following statistics will give an idea of the results attained:

Residences, 10; churches, 42; missionaries, 25; native priests, 54; Italian nuns, 35; native students in seminary, 30; half-breed students, 25; students in



MGR. CARRARA, A MISSIONARY AND STUDENTS

industrial school, 60; orphans, 130; European school boys, 445; native school boys, 439; European Catholics, 2,500; native Catholics, 21,000.

Our dear Bishop has in view many other religious and social works; we ask the prayers of our readers that he may find the means of carrying out his designs.

The Ideal Colored Mission.

A late issue of *The Colored Harvest*, the organ of the Josephite Society, says:

"The problem of converting the Negro to Catholicity is not simply equivalent to a course of instruction, baptism, and the Sacraments. The ideal colored mission, besides controlling the religious life of its members, should also be in a position to foster and protect the social activities of Negroes, to better their economic condition, and even to afford or inspire more suitable houses. Only those familiar with the South can grasp this suggestion. That so much good work is done in spite of social and economic obstacles is due to the mercy of God and the inner strength of Catholicity. It is unfortunate that the ideal is so stringently conditioned by the real—real money."

An Apple a Day

There is an old saying which runs, "An apple a day keeps the doctor away." We might revise it in this style, "A penny a day keeps the devil away."

By eating an apple each day we are supposed to procure such good health that we have no need to call in a physician. If we were to give a penny a day to the mission cause we would drive the evil one so far away from some poor pagan people that they could almost forget he exists. At any rate, they would no longer remain his abject slaves. After all, a penny a day means only \$3.65 a year, which is not an amount to frighten many of the good Catholics who still need to be reminded that there are foreign missions.

"IN JOURNEYING OFTEN--IN PERILS IN THE WILDERNESS"

Right Rev. Gabriel Grison, M. S. H.

Here we see how closely scriptural injunction is fulfilled by our apostles. They go forth out of their country, and from the hour of their departure they must be prepared for the countless dangers and fatigues of continual journeying into regions of which they are often the first explorers.

CIRCUMSTANCES, after a period of many trials, making it possible for me to undertake a visitation of the greater part of my vicariate, I set out in the month of October from St. Gabriel on this difficult journey.

When I state that I did not see my residence again until the latter part of March, some idea of the distance I covered may be gained. I traveled, in fact, over about two thousand miles, and that during the rainy season which this year lasted almost the entire twelve months in our part of Africa.

I have come to the conclusion that we white people encumber ourselves with too many belongings

And Too Many Cares

For instance, when we travel we expend much time and trouble preparing for the trip. Our black brother on the contrary is ready on the instant to go one mile or one thousand miles.

If he possesses a blanket or a mat he snatches it up and throws it on his back; a few bananas serve as food supply, and behold he is waiting to set out. The ordinary European feels obliged to take along with him a folding chair and table, a camp bed, some linen, a portable pharmacy, cooking and table necessities and often a tent.

As for the missionary he requires a portable altar and its furnishings, and some books to sustain his spirit and for intellectual nourishment. These books are more necessary than would be supposed, for they help to pass the long hours spent in the boats or in the lonely jungle, and furnish

Subject Matter for Meditation

It is a twenty-one days' journey from Stanleyville to Avakubi and more than sixty days farther to Bosobangi, from which place I am able to take a boat

to the next stop. The way is long and painful, especially when one sees through the mist one's sixtieth year approaching, and when time so presses that one must travel in the rainy season.

However, since the rainy season seems to be lasting all the year round, due, possibly to the great quantity of explosives used in the war, one time is as good as another. On this trip the navigation was very dangerous. My boat was once shipwrecked, we all fell into the water and two boatmen were drowned. The others succeeded in dragging me to some rocks whence we were afterward rescued.

Thus I found only impassable roads, and streams so swollen that the frail bridges had been carried away. I crossed these streams on rafts, but my treasured boots, which were quite new when starting, had melted away to almost nothing by the time I had reached Benin.

One day after a particular tiring stretch of country, we reached an Arab village which had formerly possessed a considerable population. To our dismay we found it deserted and the omnivorous African jungle already

Beginning to Devour It Again

All the huts, but two or three had fallen into decay, but we thought to find shelter and repose in these for a while at least.

Vain hope! After a survey my faithful servitor reported that the huts were infested with "chiques," a kind of gnat found in the sand, that inserts itself in the skin of the feet, especially under the toenails. Imperceptible at first, it soon begins to deposit its tiny eggs, and causes great suffering to the unhappy being on whose person it has taken up its abode.

Taken in time a dose of iodine will destroy the pest, but woe to him whose tough skin makes him impervious to the first attacks. His agony will be intense.



A MARABOUT OF GHARDAIA

My boys, therefore, urged me to hasten on. But the next village was a good two hours away. Could our endurance be pushed to this extreme? We decided to put it to the test.

Some minutes later we found ourselves on the banks of a badly swollen river; this we crossed on a raft. What had once been a path, on the opposite side, was so overgrown with high grass that we had to part this with our hands in order to keep our direction.

The path finally brought us to the forest, and scarcely had we reached this semi-shelter when the rain began to fall. Soon it grew to a deluge, and through the torrent we pushed desperately on.

My Clothing Was Drenched

the darkness was intense, but we struggled forward for two hours and a half. Frequently I was tempted to throw myself under a tree and die there, for I felt unable to move another step.

But all things come to an end in this terrestrial sphere. I lived to see light ahead which proved to be the village we sought. We were drenched not only to the skin but to the bone. Everyone was asleep, but I managed to reach the chief's hut and called out for a fire and a coverlet to wrap myself in.

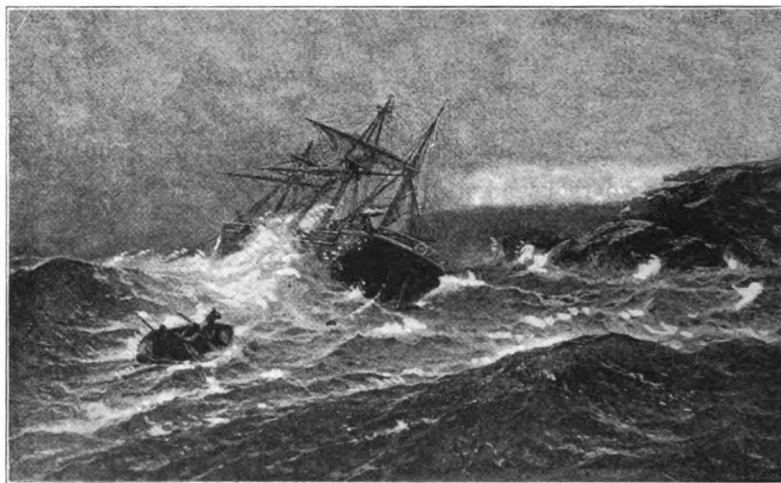
Happily he possessed this article, which is a great treasure even for a chief. Soon the fires were started, my clothing was put to dry, and wrapped in the great red coverlet I enjoyed what might well be termed a well-earned rest.

On another occasion we chanced to reach on Sunday a village where it seemed good to spend the day. In the centre of the place was a large structure which served as a common gathering place. Not caring to take up my abode there I constructed a little shelter of banana leaves, under which I placed my camp bed, thinking to be extremely at mine ease.

But once more I had reckoned without the storm. In the middle of the night a deluge fell, and I had to

run to the common house for shelter. The tempest was terrific; the lightning struck on all sides; we got upon our knees and recited a dozen rosaries, praying God to deliver us from danger, which He was graciously pleased to do.

Such are the experiences we encounter when traveling through equatorial Africa in the rainy season. But what observation can one not make during such a time, what help one can give to struggling souls, and what an idea one gains of the needs of each post. The fatigue, the hardships are not in vain.



DANGERS OF THE DEEP

I found Christians scattered everywhere through the large section I traversed. It is a pity they must live so far from religious centres and that their faith is exposed to so many dangers, but on the other hand they act as a sort of leaven

For the Rest of the Population

Often a group of natives present themselves before me bearing palms and flowers, and beseeching me on their knees to send them a priest or at least a catechist. It is hard, hard to refuse their request, but the best I can do is to ask them to wait with patience until Providence sends me more workers.

A Lesson in Self Denial

Describing himself as a poor native missionary, Fr. Joseph Kin, Lazarist, makes a plea for his mission at Hu Kow Shien, where he has been for four years. When he arrived he found only a little house for the priest, but no chapel, school or catechumenate. Everything was to be built, but with what? Not with money in Fr. Kin's pocket, because he did not have any except the tiny sum allowed him for personal expenses.

But he felt Providence designed the post to accomplish some good works, so he made up his mind to save something, even out of his microscopic allowance. At the end of two years, by heroic self-denial, he was able to secure a place about ten yards square, which he dignified by the name of catechumenate. As a result thirty adults have been baptized, which consoled him for all his privation. He now dreams of a school, but surely someone will help this faithful native apostle to open it with less suffering than his first venture.

THOSE WHO HAVE MADE THE GREAT SACRIFICE

Hortense M. Lanahan

The Foreign Missionary through the eyes of a worldling.

THERE is one class of people—they almost seem something more than mere people—who excite in me a reverential admiration, strongly tinged with awe, and a shamed sense of my own impotence and self-absorption. These people are foreign missionaries. Can any other calling so exalted, so heroic, so approaching the heights of human self-crucifixion as this be imagined?

I have in mind both men and women, priests and nuns, who leave their families, friends, old scenes, old ways, their country, the dear land of their birth, childhood and youth to answer the clarion call to the soul, the call to self-surrender and service. With eyes fixed on a far horizon, immeasurably further than the rest of us poor worldlings can see, they go forth, saying in their hearts that sublimest of all pronouncements, the inspiration of the apostle, "I will serve."

be the most difficult to toil among and to lead to the light.

Try to grasp what it must have meant for men accustomed to the life of large cities, as many of these missionaries were—cities combining every aspect of human pursuit and endeavor, trade and commerce, the arts and sciences, social and public place and distinction, ministering to every want and desire of mind and body, and holding out the most seductive allurements to both, to leave all that and set out for a land thousands of miles away, a land of savages, absolutely devoid of

All That They Had Hitherto Known

They exchanged the intelligent responsive countenances of father, mother, sister, brother, friend for the strange alien copper-skinned, expressionless, face of the Red man. They exchanged the voices of family, friends and associates and the sound of their own familiar language, two of the dearest things in life and bound up with the very warp and woof of our souls, for the guttural grunt, the rude primitive tones of the savage.

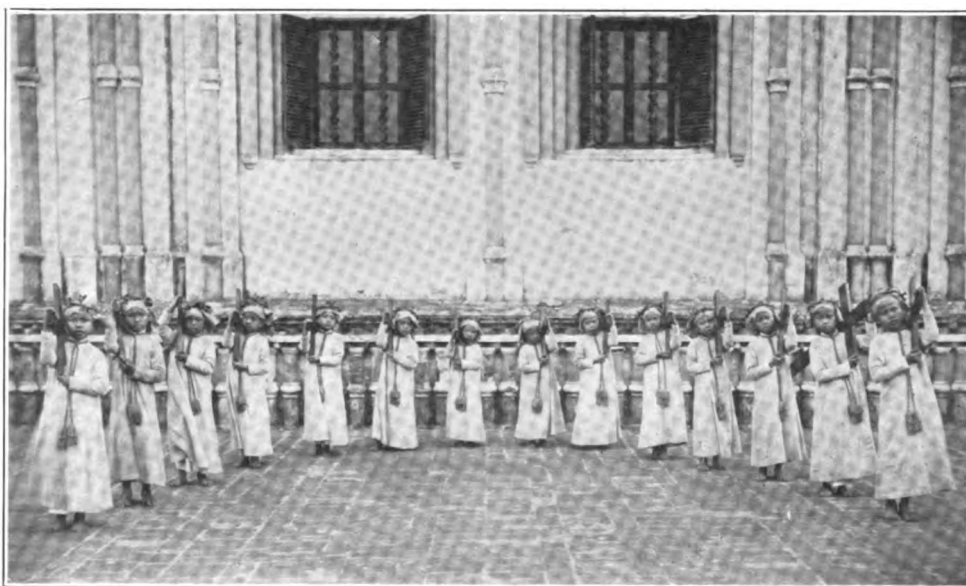
It has always been a marvel to me how the first missionaries to a savage people where they could not possibly obtain an interpreter of the sparest acquirements even, succeeded in making the natives understand their motives in coming

among them, in the first place, and how they introduce at once their religious message; for it is absolutely necessary that they launch their project without the slightest delay, the curiosity of the people demanding this, and the personal safety of the missionary as well.

Day by day, with nothing to mark week, month or year, with none of the stimulus of enterprise or competition in the world of commerce, science or art; with none of the pleasures of social intercourse and conviviality, with no pleasant means of relaxation.

With Nothing to Relieve the Deadly Monotony

they lived, surrounded by a people whose ways of



A GOOD LENTEN PICTURE. POSING THE STATIONS OF THE CROSS IN A CENTRAL TONKIN MISSION

Across continents, over seas to strange lands, barbarous, savage, sometimes even cannibalistic, do these men and women go, to live frequently in the most primitive and miserable of ways, amidst scenes and peoples, the most revolting. Think of the early missionaries to the Indians in our own country, for instance, some of them men of the most exquisite culture of mind and manner, Brebeuf, Marquette, Garmier, Serra, to mention only a few of those

Who Forsook Countries of the Highest Civilization

in the Old World to penetrate into the trackless forests, the wilds and jungles of the New, to convert to Christianity a people who of all the human race must

life and habits of thought were so the reverse of their own, that there was scarcely any ground on which they could meet sympathetically, even if the Indian could be induced to converse.

I can imagine no endeavor so deadening and altogether petrifying as laboring among the aborigines of America, so stolid, unimpressionable, so impenetrable and exaggeratedly non-committal of bearing, look and speech. Then add to this their many revolting customs of living and observances on festive occasions. An anecdote that has a pathetic appeal to me is that of the incident in the life of Marquette, when he was exploring the Mississippi.

He tells of being received with great honors among the Indians of a certain tribe, who to show their esteem for him, fed him with their dirty fingers from dirty, greasy platters formed of bark. He says he had to appear to enjoy the attention as well as the food, as they were narrowly watching him to see if he were pleased. Imagine such a man as was this great missionary, of high lineage and exceeding culture, enduring an experience of this nature not only with exterior equanimity, but with indications of pleasure. That certainly was a test of the gentleman and the missionary at once, it appears to me.

And our modern apostle has an equal number of trials, dangers and privations with which to contend. Not long ago I heard the Rev. Fr. Gavan Duffy, missionary to India, speak of some aspects of life in that country. Among other things he mentioned, which impressed me more vividly than any other of his remarks, the constant apprehensiveness and dread

of poisonous creatures that exercised one's mind. "Imagine," he said, "having to examine your sock before putting it on, to see that there is not a viper in it. Also the door knob, that there is not an asp on it before venturing to take hold."

Last, but by no means so least, the living quarters, which are often mere huts, cramped as to space, and of such crude and flimsy construction as to be little proof against cold, or heat when it is hot; as well as admitting wind and rain in the most familiar manner.

I should like to read the impressions of some converted heathen capable of expressing himself on the subject, of how these new ideas and usages

First Appealed to Him

and, above all, what he thought of the missionaries who came thousands of miles across seas, giving up all that they knew and loved to bring these tidings and practices of better things to them. I think it would make a most fascinating and absorbing story.

It seems to me it would be a very good idea, and calculated to edify and inspire both Christians and heathens, if missionaries could induce some of their gifted converts to write the recital of their experiences, or to tell it verbally to the missionary and he himself write it. These stories could be widely published both in secular and religious publications, and could not but possess the widest interest, not only as expositions of religious psychology, but of racial and social as well.

Lepers of Africa Benefit by Christianity

The lepers in Africa are treated with exceeding cruelty and neglect. Sometimes they linger in the villages, and again they are forced into isolation with a few things necessary for their maintenance.

But when they are at the point of death, they are indiscriminately abandoned. One of the greatest fears of the negro is that of not being buried after death, so you can see what the lepers had in prospect before our arrival in Mpangwe, writes Fr. Oscar Julien, in *The African Missions*.

"As soon as the last breath is drawn, the relatives hang the dead body to a tree as a prey for carnivorous birds, or slip it into an ant-eater's hole. Here, you know the ant-eaters build real monuments several feet high and wide, with deep fissures in them.

"If the deceased has neither brothers nor near relatives, some well-disposed men take his mortal remains and throw them into the brush, beside the foot-path, where the hyenas soon dispose of them, unless it is considered preferable to entrust this task to the crocodiles and hippopotami of the neighboring river.

"Even today, certain Blacks, either as a show of wit or to gratify their spite, taunt these unfortunate beings with such words as these: 'You are beginning to change into a crocodile, a hippopotamus, a hyena, a bird of prey,' an illusion to the fate which formerly awaited them.

"Needless to say that the lepers who have received baptism are assured of honorable burial. This is one reason, I believe, which prompts them, almost everywhere, to show a great desire to be instructed and receive the sacrament of regeneration. They are not ignorant of the fact that the Christian religion will protect them even in the grave."

An Irish Priest in Zanzibar

Rev. H. A. Gogarty, C. S. Sp., is attached to the Zanzibar mission, East Africa, and is one of the sons Ireland has given to the apostolic field. He has formed a good idea of our Catholics, for he says:

"Americans are, indeed, very generous, judging from something I saw about the help they are giving us. I hope my own dear countrymen from holy Ireland are not behind others.

"Might I recommend to their care the new church at Mombasa? The other day a sad accident happened when, owing to defective cement or some other fault in the materials, the tower fell. Happily, no one is injured. His Lordship, Bishop Neville, will be very much upset, I am afraid. He is away at present. His heart was very much set on this new church for the rapidly-growing port and town of Mombasa."

SOMETHING ABOUT THE CAPUCHIN FOREIGN FIELD

A Capuchin Missionary

Limited as the Capuchin mission sphere seems to be, it nevertheless extends to all parts of the world. Its forty-four missions are found in all the continent of the earth. The population of these forty-four missions numbers 152,000,000 heathens and Protestants and about 1,300,000 Catholics. One thousand and fifty-two Capuchin missionaries are engaged in the evangelical labor.

THE Capuchin Order, the last great reform of the illustrious Franciscan Order, over and above its many extensive other activities past and present for more than 360 years has been in the foremost ranks in the Church's foreign missionary fields.

The most savage and difficult lands were frequently entrusted to its men by the Church, because they were best adapted by their strict, rigorous rule and mode of life to cope with every possible exigency.

About the middle of the eighteenth century, when the Order numbered sixty-two flourishing Provinces and had a membership of more than 26,000, its missionary activity had reached its highest development. Today not less than 1,052 of its zealous sons in sandaled feet and cowled head, equipped solely with the cross and poverty's staff traverse forty-four vast missionary districts the world over, breaking the bread of life for the lowliest of God's creatures—the poor heathens. One-tenth of all Capuchins are foreign missionaries, and according to the latest statistics, one-thirteenth of all the foreign missionaries in the world are Capuchins.

In Asia, Africa, North and South America, the South Sea Islands and Europe are laid the scenes of their arduous labors. From the summits of the Himalayas to the rugged peaks of the Andes, from the scorching deserts of Arabia and Africa to the salubrious climes of the Americas are scattered the whitened bones of

These Friars of St. Francis

In the Orient the new and old mission forces are endeavoring earnestly to save and preserve Catholic possessions and Catholic Faith, though, on account of the unfavorable and disturbed conditions, with but little success. Two Capuchins are laboring at St.

Stefano, and one in each of the following places: Smyrna, Tarsus, Adana and Beirut.

In the Caroline and Marian Islands the Rhenish-Westphalian Capuchins were obliged from lack of money to close their schools and limit their labors to what was absolutely necessary, though assured of full religious liberty even under Japanese rule. Nevertheless on October 15th it was forbidden to conduct schools, except for religious instructions and on December 1st every religious service was prohibited for all week-days.

Surprising news came not long ago from Addis-Abeba, namely, that the young Negus, Lidy Yassu, the youthful ruler of Abyssinia,

Had Been Deposed

This at first unaccountable occurrence has now been explained by the unexpected apostasy of the young prince, from Christianity to Mohammedanism.

This defection from the Christian faith came also as a surprise to the missionaries, who even in their

sionaries, who even in their latest reports just before his dethronement spoke most favorably of the energetic, broadminded and benevolent young ruler. His fateful step was, indeed, a sensation, but not entirely inexplicable. Lidy Yassu is, namely, a descendant of a Mohammedan family. His father, Ras Michael, was forced by Menelik to accept Christianity and naturally it could not be deeply rooted either in the father, or in the son. The development of events is of the greatest importance to the whole of Christian Africa.

The Abyssinian Empire has always been a strong bulwark against the aggressive propaganda of Northern Islam. Christianity is still firmly rooted in Abyssinian hearts despite the inner rotteness and putrefaction of the schism.



THE SOMALIS AMONG WHOM THE CAPUCHINS LABOR ARE THE MOST CULTURED OF AFRICAN TRIBES

The Dutch Capuchins, who are evangelizing almost the entire Dutch Colonies, have always preserved close relations with their native country, so that their missions never suffered through lack of sufficient priests; but lately a great danger threatened the existence of the mission schools. The Liberal government, fearing the fanaticism of the Mussulmen, ordered that religious instruction must be entirely optional in these schools and in no wise obligatory upon parents; but the missionaries have the situation well in hand now and have succeeded in preserving the Christian character of their own and of

The State Public Schools

Before J. L. Seward, a grandson of the former Secretary of State Seward, started from New York on an expedition to the jungles of South America, he was asked by a friend to write from the heart of the jungle the most interesting thing he saw. The following article is the result. It is dated "in Camp, Upper Amazon Basin, Caqueta River, via Mocoa, Columbia, South America, September 18, 1915," and appeared in the *New York Sun*, November 14, 1915.

"I am writing this by candle light on a boot leg in the heart of the jungle. The Indian runner is leaving in his canoe for Mocoa at dawn.

"I want to write a few words in commendation of the Capuchin missionary Fathers in this district. Their last outpost is many hundreds of miles up the Caqueta River. They are in a very real sense the pioneers of civilization in this part of the world.

"The Fathers are the only ones who can get anything out of the Indians. Were it not for their kindness we would be completely lost in this vast wilderness of equatorial jungle. The Indians themselves are afraid of the 'Great River;' only the force of persuasion exerted by the good priests can get them to leave their villages to help us."

The Capuchins have missions also in Bulgaria. Of the conditions existing there, Fr. Jerome Jarokoff writes as follows: "In Bulgaria there is now one Vicariate-Apostolic of the Latin Rite, namely that of Sofia and Philipoppel. Its Archbishop, the Most Rev. Robert Menini, O. M. Cap., recently died but his coadjutor with the right of succession, namely, the Most Rev. Vincent Pejoff, is also a Capuchin and a native Bulgarian. There is also a Vicariate-Apostolic of Thracia for Uniate Bulgarians, which makes use of the Slavish Rite; and, finally, there is the Latin diocese of Nicopolis (Rustschuk).

There are about 18,000 Roman Catholics of the Latin Rite in the Vicariate-Apostolic of Sofia and Philipoppel.

The Bulgarians Are Sincere and Staunch Catholics

who never wavered in their faith despite the cruel persecutions of the former Turkish government or the tyranny of Greek patriarchs and bishops. When they are once won over to the true Church by con-

viction, the Bulgarians remain faithful and it is quite impossible to change their conviction, either by threat or specious arguments.

The past year also brought the sad news of the death of the Rt. Rev. Thomas Clarke, O. M. Cap., Bishop of Porto Victoria in Seychelles, and Superior of the Capuchin missionaries of the Swiss province. By birth Bishop Clarke was an Englishman and a member of the English High Church; but early in life already he returned to the bosom of the true Church.

A special grace of God is necessary to live in this desert place. Aden is situated at the base of an extinct crater, "the punch-bowl of the devil," as the Bedouins call it. There is hardly any rain fall to be recorded except a few drops every three or four years, so that not even a blade of grass can grow. No drinking water can be procured except distilled ocean water; no food can be obtained, except that which is brought by steamer from the west, or in

Small Boats From the Coast of Africa

But Aden is the "Gibraltar of the East." Therefore the mission authorities could not ignore this important stopping place on the great highway of the world's commerce.

The other half of this Vicariate lies on the opposite side of the Red Sea in the British Somaliland. The Somali is the most cultured of the African tribes. The new bishop writes that the Somali far surpass any other peoples of the African race, both in intelligence and in industry. Wherever the influence of the Arabs has not exerted itself, this tribe stands on a high level of morality.

Two disastrous events have seriously damaged the mission of British Somaliland since the accession of the new Vicar-Apostolic and have, finally, led to its ruin. The first was the revolt of "Mad Mullah," a Bedouin Chieftain, whose bloody raids were followed by British punitive expeditions, which gradually restored order and peace to the restless and torn country.

But a second disaster came from an unexpected quarter, namely, from the English government, which peremptorily ordered the French mission to disband, and expelled the missionaries. This ruthless order was given and executed during the last two weeks of Lent, 1916, and the promising Somali Mission has ceased to exist.

Also in Lybia the mission field is suffering under the pressure of an anti-religious government. The Italian authorities are continually harassing the bishop and his missionaries, whereas the pagan Mohammedans favor them in every possible manner.

Difficulties or no difficulties, God's command to labor for the salvation of souls is obligatory for all times and endures to the end of the world. The true missionary spirit is never disturbed by adversities, but rather shows its fortitude and firmness under difficulties.



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

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WE regret to have to record the demise, at Rome, of Cardinal Serafini, Prefect of the S. C. of Propaganda.

The Congregation of Propaganda, one of the most important departments of the Church administration, was established by Pope Gregory XV. in 1622 to govern the religious affairs of missionary countries. Its Prefect or President is, therefore, the Superior of all the missionary bishops and priests at work in the various heathen and non-Catholic countries under the jurisdiction of the Congregation. Cardinal Serafini held that responsible position for two years, having been appointed in March, 1916, and during that short period attended to the creation of several Vicariates and gave a great impulse to the work of the missions.

Cardinal Serafini was a Roman by birth and a member of the great Benedictine Order. He was appointed Archbishop of Spoleto (Italy) in 1900 and from 1905 to 1912 was in Mexico as Delegate Apostolic of the Holy See. He was created Cardinal by Pope Pius X. in 1914. R. I. P.

* * * *

IN the death of Archbishop Prendergast, the venerable head of the Archdiocese of Philadelphia, the missions have lost one of their best friends and The Society for the Propagation of the Faith one of its most illustrious patrons. Quiet,

The Late Archbishop Prendergast retiring, modest, humble by nature, the good Archbishop in his own unostentatious way thought and did big things for religion. Within his great soul there burned a zeal that could by no means be limited by the boundaries of his own diocese. Like his strong, robust faith, his ardor for religion was really Catholic, universal, world-wide in its embrace, and his achievements for the Church reached to the furthestmost parts of the world.

When the venerable Archbishop took the reins of government in that diocese, scarce six years ago, Philadelphia occupied a very humble place in the missionary work of Mother Church; indeed, it received

scarce a passing notice in the reports of the various missionary societies that labor for the spread of the Faith. He was quick to notice this deficiency, and one of the first acts of his all-too-short administration was to appoint one of his ablest priests, Dr. Garrigan, Diocesan Director for the Propagation of the Faith. He ordered him to preach it from every pulpit, every altar of the Diocese, so that, to use his own words, Philadelphia would take the place of honor that by right is hers amongst the great dioceses of the world that are achieving magnificent results for the spread of the Faith in pagan lands.

He had the happiness, too, of seeing his wish fulfilled; for under his episcopal inspiration and encouragement, the mission work has grown in that diocese by leaps and bounds, until this year the contribution to the missions of Philadelphia Catholics reached the truly wonderful sum of nearly \$100,000.

It was with good reason that on the occasion of the Archbishop's Golden Jubilee in 1915, our Holy Father, Pope Benedict XV., singled out the Propagation as one of His Grace's achievements, writing in an autograph letter:

"Notwithstanding this varied activity, you have found time to promote a cause which should be dear to the heart of every good man: the Propagation of the Catholic Faith; for if, as we learn, your diocese has shown great generosity in this matter, it is certainly because of your encouragement and fervor."

And on the same occasion Bishop McCort in his eloquent address gave expression to this same sentiment:

"The Society for the Propagation of the Faith has been zealously fostered in that Christian spirit that is solicitous for all for whom our Master died."

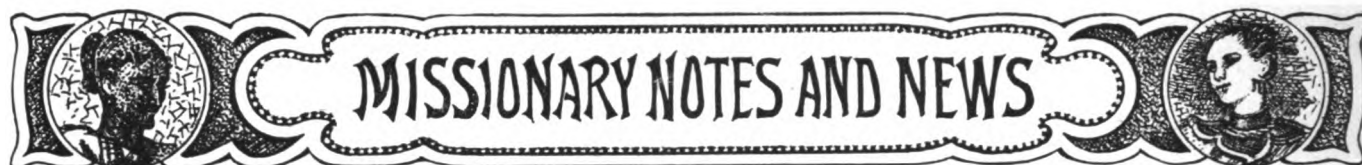
'Tis indeed true that during his brief administration as Archbishop of Philadelphia, many a lonely missionary in China, Japan, Africa, India, and the far-off Islands of the South Seas has felt of his kindness, has received of his generosity, has blessed his name and will ever keep in grateful, prayerful memory the late, lamented and well-beloved Archbishop Prendergast. R. I. P.

* * * *

WE have just received from Rome the news that the Holy Father has appointed Cardinal Van Rossum Prefect of the Propaganda.

Cardinal Van Rossum was born in Holland in 1854 and belongs to the Redemptorist Order. He was created Cardinal by Pope Pius X. in 1911, and is President of the Biblical Commission.

CATHOLIC MISSIONS extends its respectful congratulations and sincere wishes to His Eminence William Cardinal Van Rossum.



AMERICA

The Foreign Mission **NEW YORK** Seminary at Maryknoll is to have a new member in the person of Rev. John Frazer, who has left his post in China to join the American Society. The Rev. Fr. O'Leary, who was located in the Lazarist mission of W. Che-Kiang, has also left China and is now in America, where he is to join Fr. Galvin in working for the interest of the Maynooth Mission of Ireland.

From time to time we have **CURAÇAO** printed appeals from the Dominican Fathers in charge of the Curaçao missions. They are struggling to maintain various good works under difficulties that include poverty of the people, bad climatic conditions that injure crops, and other obstacles to progress.

Yet in spite of all these trials, Mgr. Vuyksteke, O. P., has decided to found the great work of the Propagation of the Faith in his district, and he says truly, that though his people are poor, there are others even poorer—those who have not only material, but spiritual food denied them.

It will be interesting to see what the natives of this poverty-stricken island will do for the missions, and we may safely prophesy that their effort will compare nobly with that of their richer neighbors.

Fr. Martin Luyckx, O. P., of the Caltano mission, P. R., reports the sad news of the death of a brother Dominican, a loss which the station can ill afford.

"The Lord visited us again at the beginning of this year. On January 31st our dear Father, Dominic Pouel, stationed at Ensenada, died suddenly during a visit to Yanco. He was young, only forty-one years, and had worked in this mission for twelve years with great success, due to his great zeal and piety. As we are so few here for so much work, his death is a great loss to our mission. I shall miss him very much, because he was a good father and zealous priest; his work in the parish has always been a blessing for the people confided to his care."

EUROPE

In Greece, where the word of **GREECE** the Gospel sounded at such an early date, the extent of the adherents to the true Faith is actually very meagre.

There are in Greece three archdioceses: Athens, re-established in 1875, comprising all Attica, but having only 14 parishes for about 20,000 Catholics; Corfu, with 7 parishes and 6,000 Catholics

in a population of 80,000 inhabitants; Naxos, in the archipelago, with 350 Catholics, the population of a very modest parish. The suffragans of this last named archdiocese are the diocese of Chio, 4,000 Catholics; Santorin, 600; Tinos-Andros, 4,200; and Syra, 11,000. The number of Catholics in Greece is estimated at about 50,000 in a population of over 2,500,000. There is work therefore in this country for many imitators of St. Paul.

ASIA

In sending his latest report, Bishop Henninghaus, of South Shantung, speaks **SHANTUNG** feelingly of the founding of the mission. He says:

"In writing my annual report I cannot help mentioning the anniversary of a day that for us is wrapped in holy memories. Last Pentecost day it was twenty-five years since our mission of South Shantung was dedicated to the Holy Ghost. Deepest gratitude fills my soul when I think of the event. It is so vivid in my mind as though it had happened only yesterday: the poor little chapel in the noisy city of Tsining, the little altar, decked with a few flowers, and before it the Bishop and his priests dedicating themselves and the mission forever to the honor of the Holy Ghost.

"We have now 90,000 Christians, 53,367 catechumens, 64 European priests and 18 native priests. There are more than 6,000 children in the schools. In regard to our natives, I think the mission and its aims are more clearly understood. The people begin to get used to the idea that it is the work of love, and of religion."

Another dreadful scourge **MONGOLIA** is sweeping over North China, and one which, if unchecked, will prove more devastating than flood and famine combined. The name of it is the pneumonic plague and it is the same disease that ravaged Mongolia five years ago and carried off 30,000 or 40,000 people before it was checked. It seems to have started in Mongolia this year, and has been devastating the part of Shansi Province north of the Great Wall, and now has broken through.

Fr. Botty sends a despairing cry from East Mongolia. Three of his companion priests have fallen victims to their apostolic zeal. Hundreds of the Christians have perished in a single day. One of these Fathers had to give the last Sacraments to seventeen persons; soon he and two other missionaries contracted the dreadful disease. Added to the

scourge is a state of famine which has existed for some time. Those who have strength and courage to do so, are leaving the country, the rest are in a perishing condition.

AFRICA

The missionaries of Africa are threatened with a great misfortune, namely, the giving out of their altar wine. To be deprived of the consolation of daily Mass is a hard blow for these toilers who have scarcely any other support in their hard lives except that derived from the altar.

Owing to the difficulties of the times, which have affected **STANLEY FALLS** Africa in a special manner, Bishop Gabriel Grison, M. S. H., of Stanley Falls, takes pleasure in presenting his latest report. For the year 2,046 baptisms were given in the eleven mission centres, and the number of confirmations was 2,850. Almost 1,200 boys are enrolled in the schools. The priests, nuns and brothers working in the vicariate are: 21 Sacred Heart Fathers, 6 Brothers; 6 Marianist Brothers; 15 Franciscan Missionaries of Mary. This is not a large staff for a district that covers almost two thousand miles.

Bad crops made the past year **BETAFO** a hard one in the Betafo mission, Madagascar, and Fr. Dantin, the Prefect Apostolic, says that the task of feeding his flock of Christians was an agonizing one. Yet, strangely enough, the spiritual horizon is fairly bright; there were 2,066 baptisms, of which 535 were of adults. Fifteen new Christian centres were organized in about a year and a half. For the catechist, school Fr. Dantin asks especial prayers; a greater number of these helpers means a still larger flock of good and pious Catholics.

BOOKS RECEIVED.

Hell and Its Problems. By J. Godfrey Raupert, K. S. G., For sale at Catholic Union Store, Buffalo, N. Y.

From Pierre Teyin, Bookseller 82 rue Bonaparte, Paris:

Les Vrais Principes de l'Education Chretienne. By Rev. A. Moufat, S. M. Paper. 80 cents.

Le Purgatoire. By Rev. L. Ranzie. Paper. 70 cents.

Les Croyances Fondamentales. By Rt. Rev. J. Tissier. Paper. 70 cents.

Retraites de Dames et de Meres. By Rev. J. Millo. Paper. 70 cents.

Ou Coeur de Jesus Agonisant. By Rev. J. Dargand. Paper. 40 cents.

Le Venerable J. C. Colin. By Rev. A. Cothenet. Paper. 40 cents.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH
THE
GOSPEL

TO EVERY
CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)
343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

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2. To make a yearly contribution to the fund of the Society.

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"Catholic Missions" is issued every month.

Subscription Price:

{	United States, One Dollar a Year.
	Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

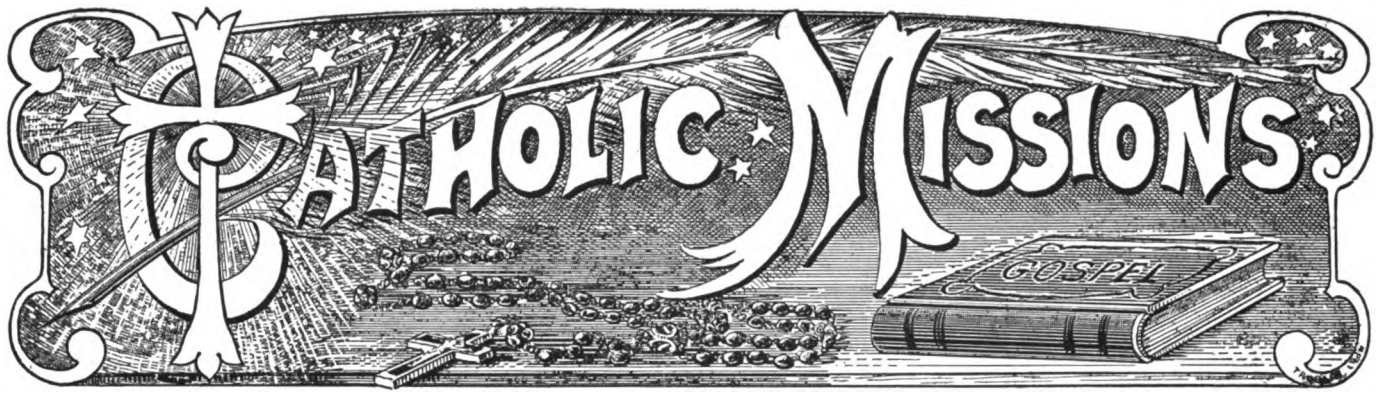
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February, April, June,
August, October, December

Subscription Price, One Dollar Per Year

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New York, N. Y.



LIGHTING THE DARK CONTINENT

Rev. H. A. Gogarty, C. S. Sp.

It is always a pleasure to read something from Fr. Gogarty's pen, and the history of the Zanzibar mission field is one of romance and tragedy. The Portuguese, first to settle in this region, gradually lost their possessions and their missionaries disappeared. Today various nationalities are represented among the apostles who brave the dangers of the coast in order to win souls.

SOME years ago at the Welezo Leper Hospital, a few miles from the town of Zanzibar, one of the nuns of the Order of St. Joseph who was nursing there, in order to get a supply of water for some of the inmates, went to have a water hole dug as is the custom in the island. Water in Zanzibar is always got in the sub-soil at a varying depth.

She went down the slope of the hill on which one part of the hospital was built. Before reaching the bottom of the valley, she told her workmen to dig at a certain spot. They laughed at her and said it was not a good place, but she insisted. They set to work and at a depth of five feet or more, they came on a small

Statue of the Virgin Mary and the Child Jesus

It was the first sign that was got of a former Christian settlement in the island.

On looking up old records, Fr. Sacleux—a savant who has been highly honored by the Oriental Language Society of Paris—found that, very shortly after the return of Vasco da Gama to Portugal to an-

nounce the successful accomplishment of his voyage to India by the newly discovered route, Augustinian Monks came out in the ships of that nation and founded churches and monasteries along the eastern coast of Africa.

They arrived in Zanzibar about 1510, but of their church and house here, I have been unable to find a trace. The old Portuguese fort still stands, but is tottering into ruins. The church must have been near it, for these monks were

Primarily Military Chaplains

Still they devoted their attention to the natives also, for otherwise there would be no explanation of their staying on after the expulsion of the Portuguese garrison from Zanzibar. And they did not remain for many years.

We know nothing of the life of a missionary in Zanzibar in those days. But from contemporary documents, from the letters of other missionaries, who followed the same route from Portugal on their way to India, we can judge of the terrible perils they had to face



MARY, HELP OF CHRISTIANS

to arrive even at their most inaccessible mission post. The maps of the coasts were badly made, and each captain had to trust as much to his own experience and sharp lookout as to his chart. The currents were almost unknown, the ships were small averaging about two hundred tons, whilst if the passengers or crew landed on the way, they were liable to be attacked by hostile natives.

If they were shipwrecked on the coast, there was small hope of their being rescued by a passing vessel. Thus in 1553 the *San Bento* returning from Goa had such a journey against heavy seas, that finally she got out of control and was driven on shore on a rocky ledge at the mouth of the Umtata River. Three hundred persons reached the shore. There was no means of escape. Finally they decided to march north to meet a merchant who was to arrive on the Limpopo River to trade.

They had many enemies to contend against. The Kaffirs attacked them, and terrible fevers of Africa laid hold of some, wild beasts carried off others, so that only twenty Portuguese and four slaves arrived at the journey's end.

A century later Fr. de Santa Croce, S.J., wrote from Goa to his parents: "Here at the end I shall briefly relate what happened during my voyage to the Indies. We left Lisbon under a good wind, March 1, 1645. . . . The first four days we were pursued by Turkish ships. . . . In the morning I said Mass which I omitted only eight or nine times all through the voyage, either because I was sea-sick or because

The Sea Was Too Rough

Three times I heard the Confessions of all on board and gave them Holy Communion, and I spent the rest of the time in tending to the sick of whom there were always some. I helped them with alms to feed and cure them, assisted them day and night, preparing them for a holy death, giving them Holy Communion and Extreme Unction when it was necessary, a very meritorious work; for those who have never been at sea, do not know how troublesome it is to serve the sick on board, what with the stench and what with the difficulties of cooking the needful, and other discomforts. In fact I never left them without being covered with lice. . . . but though many fell sick, not more than four died out of sixty persons that were in the ship.

"After some days the ship sprang a leak, so that the men were continually at the pump. Besides as the small mast had broken, we were obliged for the sake of repairs to put into harbor in an island called Cabo Verde. After fifteen days, when the mast was repaired, and though they had not been able to remedy the leak, we hove off on the day of Our Lady's Annunciation. . . . The voyage continued under favorable winds up to May 23rd, when contrary winds and storms began to blow. We were now near the Cape of Good Hope which is most tempestuous. Beyond the Cape the wind was good at times, contrary at

others, and when we thought we were near the island of San Lorenza (now Madagascar), at the end of June we discovered in the morning the rock called 'of Judea'. . . . Certain it is that God saved us the night before from a serious danger.

"The pilot, who believed himself very far away from the said rock, ordered on three different occasions to steer in the direction of the rock, but God willed that the ship would never turn. . . . After this we had a favorable wind which brought us on July 6th to the harbor of Mosambico. . . . The country is very unhealthy, yet during the month I remained there, confessing, instructing and performing other duties. I kept good health." (Extracts translated by the Rev. H. Hosten, S.J.)

The missionaries then having passed through many perils, began their new life as the good Father says, "confessing, instructing." This life might flow on peaceably for years, or be interrupted by war between the Arabs and the Portuguese, or even by

Death at the Hands of Mohammedans

In 1561 Gonsalve de Sylveria, a Jesuit priest, was put to death on the banks of the Zambesi by the order of King Monomopata. In 1629 an Augustinian monk was slain at the altar in the church of the fort at Mombasa, and in 1627 the priest in charge of the island of Angotoche was killed by Mohammedans. It was about this time that the Portuguese were driven out of the island of Zanzibar by the Arabs, but the monks seemed to have gained the goodwill of the islanders for they were not disturbed, and were allowed to continue their work.

It would be interesting to know if, before this Portuguese period, Christianity had ever attained a footing in the island. I am inclined to believe it had. In the early centuries of our era, the Indian seas were well known to European sailors and merchants. It was only when the Arabs united by the doctrines of Mohammed had conquered all the countries from Persia to Egypt and Morocco that the intercourse between the Mediterranean and the Red Sea opening into the Indian Ocean, was cut off, and a new route had to be found by the Cape of Good Hope.

Before this Mohammedan conquest Greek sailors and merchants traded with the great marts on the East African coast. Ptolemy, the Greek astronomer, writing in the second century, speaks of Rhapta, a great port for merchandise. He placed it at seven degrees south of the equator, that is just opposite to the town of Zanzibar, on the other side of the narrow channel, sixteen miles away.

Along the Mediterranean littoral, the Christian faith was spread by traders, by artisans journeying from one city to another. It could have been introduced by the same means into the East African commercial ports. Along the north side of the Indian Ocean, Persia, Arabia and Egypt, even Eastern

India, early became Christian centres and between these and East Africa, trade was always considerable; so that it is quite probable that the dawn of Christianity was heralded here long before the Portuguese had found thither a new route from Europe.

We know that from Carthage the Christian Church in the North of Africa, a great influence went forth, taking hold of the minds of the dark Berber tribes of the desert,

Drawing Them to the Bosom of the Church

as formerly these same tribes had been drawn within the political sway of the Carthaginian Oligarchy. A letter of Tertullian authorizes us to state that the bounds of the Catholic Church left the southern extremities of the Roman Empire behind, and that Christians could count as being within their communion, *Getulorum varietates et Maurorum multo fines.*

The Church in Egypt was stronger even than at Carthage. It spread along the Nile waterway as far as Abyssinia and from that the route is open to the Highlands of East Africa, and the ports along the shores. If Jewish customs had so spread from Judea, from Alexandria and other Jewish colonies along this route that they are found at present in almost all the tribes of Tropical Africa, it is just as possible that the Christian religion was borne somewhat into these regions.

Mohammedanism arose in the seventh century and in the eighth it spread to the islands off the East African coast. The Emodides, who had sided with Zeid, grandson of Ali the son-in-law of Mohamet, and had been defeated, emigrated to East African lands. They were followed in the twelfth century by Persian Mohammedans under Hazan de Chiraz who occupied Mogdish, Kilwa, Mafia and in the thirteenth century their descendants extended their influence to Zanzibar. Mohammedanism has reigned triumphant here since, for every follower of Islam considers it a religious and patriotic duty to enroll in his behalf those who enter his service.

Colonization was thus consolidated and was lasting. During the eight centuries of Arab domination in this island, there was not a single revolt. When Vasco da Gama relying on the compass came sailing from the south through unknown seas, he found along this tropical coast, wealthy Mohammedans surrounded with great numbers of slaves.

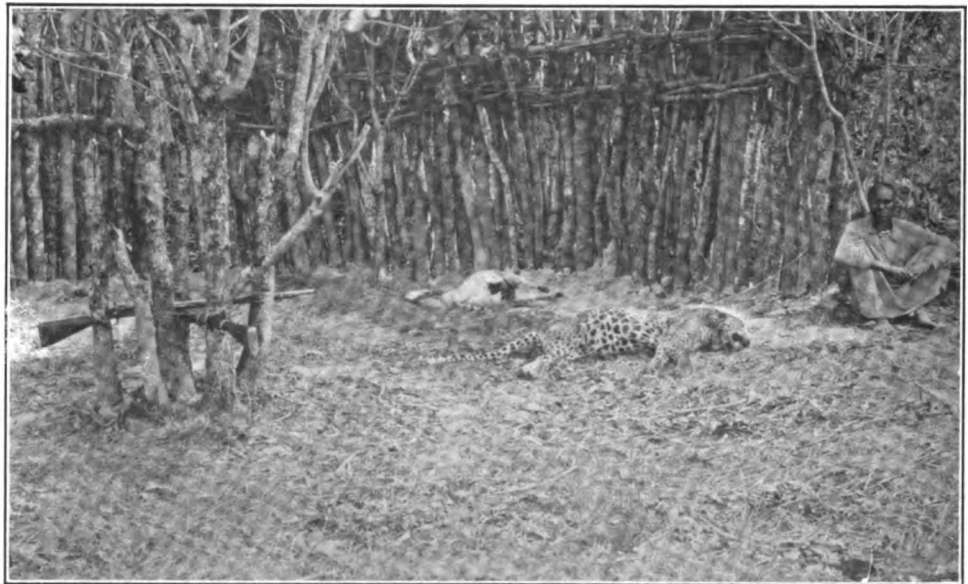
The Portuguese were wise enough not to touch the

political institutions they found. They tried to rule through the Sultans and Sheiks—a form of government which is now known as a protectorate. They met with varying measures of failure and success until, as the home country grew weaker, their hold on

This Great East African Empire

grew weaker and finally in 1729 they were expelled from many places. After that date we hear no more of Catholic missionary enterprise until the middle of the eighteenth century.

Rome, the centre of the Catholic religion, undying by the gift of Christ, and ever renewing her youth, is always mindful of her mission. So under her supervision in 1860, some French priests of the Holy Ghost Society along with Monsignor Fava, then Vicar-General of the diocese of Bourbon, came hither from that island. It was quite a task to get a house, but



LEOPARD TRAP AND ITS VICTIM

they at last succeeded, and apostolic work was started anew. Zanzibar was then the most important town on the East African coast from Beira to Cape Guardafui. It was the centre of the slave trade. On the market square throughout the year were sold thousands of natives captured in the interior of the continent by armed expeditions led by Arabs. These miserable African men, women and children were torn from their homes and tribe-lands or bought from a victorious tribe after an inter-tribal war. They were led down in chain gangs to the coast, cruelly treated often on the way, shipped to Zanzibar, sold to the highest bidder and packed off like cattle to Arabia, India, Persia. In one or other place in India they became so numerous that they were able to found native states. The Fathers bought as many as they could and liberated them.

When their numbers had increased considerably, the missionaries found it more advisable to found a

house at Bagamoyo on the mainland opposite, where these poor creatures could be housed and fed more easily and instructed. The first of a series of Christian villages was formed. The difference between the Christian spirit and the spirit of Islamism, I think, cannot be more sharply drawn than by a comparison between this village in its freedom and the slave market with its wretchedness and its consequences. Fr. Homer, the Prefect Apostolic, having once started on the mainland dreamed of vast conquests for Christ. Under his successor, Bishop de Courmont, the dreams became realities and stations were founded further and further in the interior.

The voyages and journeys of these nineteenth century missionaries recall those of St. Paul and his companions. Dangers were many and oftentimes great. The East African littoral within the tropics had not yet been occupied by any European Power. The "scramble for Africa" had not yet begun.

Livingston Was the Only Explorer in the Field

The natives did not know what a white man was, still less did they understand for what reason these white men in long robes were coming. Some native tribes were hostile and human life was not of much account.

The missionaries went on in spite of difficulties. Bishop Le Roy recounts how one day wishing to pass through the country of a certain chief, he sent him presents of cloth, native caps, etc. His native messengers arrived just in time to see two strangers from another tribe put to death, and they themselves had to chew part of each of the presents to show they were not poisoned. The king then came to meet the Bishop who to his honor had to grasp the hand of this terrible savage still red with blood. On another occasion His Lordship, Bishop de Courmont, with some others were guarded near a chieftain's stronghold whilst the question of their death was being debated. They were spared owing to the belief of the sorcerer that if these white priests were killed, the earth would destroy the murderers.

When a station would be founded sickness—and tropical Africa possesses a few deadly diseases—might take away a priest or devoted lay brother; an accident might occur, for instance, a snake trodden on by chance might inject a poison so deadly that death would supervene before help could arrive. It has happened that a Father, unable to stand, has had to drag himself to the couch of his dying confrere, give him the last Sacraments and after his death get two passing natives to put him into a rough box whilst he himself supported on the shoulders of an Arab went to bless the grave.

These early missionaries were not easily discouraged. They continued to sow the seed of the Gospel in leaving to others whom God would send, to till, water and reap. The harvest is ripening and last year, I had the pleasure whilst acting as chaplain with

the British troops, to pass by some of these stations, which had been begun in difficulties, now surrounded by a splendid Christian population, whilst Protestant officers were amazed at what they saw, and spoke of the zeal and devotion of the Catholic priests, and ladies, our devoted nuns who had left home and country, to give their lives for the hope of advancing the confines of the Church of Christ and bring these children of Africa to the centre of truth and happiness.

These first missionaries considered themselves privileged in many ways. They thought it good to be alone in a sense, in these great lands, as the Jesuit and Franciscan missionaries were, in the great lands of America, centuries ago. Nature spread her most beautiful scenery before them, showed them her most wonderful animals and birds. They saw the rising sun, saluting with her first pure rays the sparkling snow summits of Kilsmandjaro and Kenya,

Rivers Rushing Down in Cascade From Their Glaciers

to bring fertility to the valleys, where palms, mango trees, banana plants grew on the rich soil which was to bear so kindly many trees and plants of Southern Europe. On the vast stretches of grassy steppes, buffalo and gnu, gazelle, giraffe, zebra, lion and leopard roamed free.

The missionary passing his days in such surroundings thought that God had given him the better part, that He Himself, the Creator, was nearer to His Apostle here under the constellation of the Southern Cross than if he had remained in the midst of so called modern civilization with all its bustle, crime and sordidness. These men were not only missionaries but the servants of science, discoverers, botanists, geologists. The whole African collection of trees and plants and flowers in the Jardin des Plantes at Paris is called after the most famous of them: this is the "Sacleux-Section."

The little mission station founded at Zanzibar in 1860 has thus been the means under God of extending the Catholic Church in these regions. It has founded and nurtured not only single stations but whole Vicariates. The Vicar Apostolic of Zanzibar has five times divided his Vicariate, three parts have been retained under the care of the Holy Ghost Fathers, whilst two have been given to Congregations which have come to their assistance.

This first station has the hardest task. The city of Zanzibar offers almost insurmountable difficulties. Mohammedanism is the religion of almost all the people here. It is the religion of the Arabs who for centuries were the governing class, of the Indians who do all the trade, of the Swahilis who form the bulk of the population. This religion, satisfying the reason of man, with a dogma which contains no mystery, lax in its moral law which allows plurality of wives and concubines, bold in the incentive which it holds out to all believers to make themselves mas-

ters of all by the sword, and assuring them of a most sensuous paradise at the cost of little self-restraint, closes up the avenues by which truth may penetrate into the soul.

Parsees are numerous, and hold firmly to their belief in Zoroaster, and the sun the symbol of God. In their temple outside the town the symbolic fire is ever kept burning. Some attacks have been made of late years on the Catholic religion, which state that Christian practices and beliefs were borrowed from this, the religion of Mithra. These allegations are really never more than gratuitous suppositions, easily proved untenable by history.

The Anglican Church is represented here by one of its best known bishops—"of Kikuga-controversy" fame, who appealed to the Archbishop of Canterbury against the Bishops of Mombasa and Uganda for admitting members of other sects whom he considers as heretics to participation in the Lord's Supper.

He Is Assisted by Many Able And Zealous Men

and a Sisterhood modeled on the institutions of Catholic nuns. In fact nothing is wanting to these admirable people except to admit the supremacy of the Bishop who occupies the See of Peter as the bishops, priests and virgins of the early centuries did. Then these holy men when they would have received valid orders, would be a valuable asset in the Catholic Church which now they think they serve.

In spite of all these difficulties, the Church has made progress. A cathedral with twin towers stands by the shore to welcome the Catholic stranger coming from the ancient civilization of Europe, or the older civilization of India and the East, to these newly opened countries in the Tropics. One Sunday lately I thought of the strange variety of people who were met together for the early morning Sacrifice of the Body and Blood of Christ.

Many countries of Europe were represented, France and Italy, England and Holland, Portugal and Ireland; the first fruits of the Orient were there in the Goans from the most faithful city of St. Francis Xavier; there were many Swahili, members of that decaying race descended from Arabs and the ancient

Bantu inhabitants. Prominent among all were two Franciscan nuns who had come from a ship in the harbor, one from far off America, the other from Paris. They were on their way to the ends of the earth, to Uganda about as far as one can get from Aryan civilization and home into the mysterious circle of Africa's native culture. As long as the Catholic Church can draw on such self-sacrifice, so long will she accomplish her mission even though wealth and every earthly support be withdrawn.

In this cosmopolitan city that legacy of Christ, charity-to-all, is written largely across the action of the Church. He had never rejected a case of physical or moral ill nor does His Church. Zanzibar is favored by nature. It is set beneath sunny skies, and in sparkling waters. It is rich and produces grain and fruit in abundance. Yet most terrible diseases are found among the native inhabitants. Elephantiasis and leprosy affect an increasing number. The first disease affects the legs and feet and causes them to swell to enormous size. For it there is no cure. The only remedy is preventive by destroying the mosquitos

Which Spreads the Disease

Leprosy as in other islands of these southern seas brings many people to the grave. But the good Sisters of the Order of the Precious Blood look after all who come to them. They dress the sores caused by this terrible disease of leprosy in rotting limbs and bodies with decay. Though the sick cannot be healed, yet it is a consoling thought for us as it was for Robert Louis Stevenson after his visit to Molokai, that the

Catholic Church has sent these ladies, her cherished children, to look after these stricken outcasts. Money and science may do much but they cannot make that tender charity which the love of Christ has been able to suscite.

Much has been done with God's grace. Much more remains to be done. The sway of Mohammedanism is being brought to an end. Founded and spread by arms, it decays with the decay of military power. The roots whence it drew nourishment and support, in Egypt, Algeria, Morocco, Arabia are being cut. The greatest obstacle to the bringing of the whole world to the bosom of the true Church—dis-



IN AN AFRICAN FOREST

union in Christendom—is ceasing, being broken down; cataclysms in Europe, social and political, will hasten the recognition of the Catholic Church as the true mother of wisdom, peace and liberty.

Then religion, fostered and under the protection of all civilized nations will be carried more easily and quickly to

The Teeming Millions of Africa and Asia

But whatever may come, through weal and woe, the Catholic Church must carry out its appointed task,

“Go and teach all nations.” The islands that are afar off must hear her voice. That voice has been sounding now in the ears of the children of this beautiful tropical island some sixty years. But the noise of error is bewildering.

As it dies away these simple straightforward people will hear more distinctly the sweet voice of Christ, calming the tumultuous waves of the world, of passion where it exists. Their minds will perceive that He alone is Truth, and their hearts made to love will beat in unison with the great Heart of Christ.

Modest Beggars After All

The Franciscan Tertiaries of Pittsburgh are asking aid for the Capuchin missionaries, and they state that their slogan is: “A LITTLE OF AMERICA’S WASTE FOR THE MISSIONS.”

After all, those who solicit for the foreign missions are humble beggars. As a rule, they only ask for the pennies, the leavings, the refuse, almost. Waste paper, books, tin and lead foil and stamps are gratefully received, and the money they bring goes to swell the alms for the apostles. When a large lump sum is donated to the cause the event causes as much surprise as rejoicing. By which it will be seen that the propagation of the One True Faith has not as yet become a popular charity—or rather duty, for fulfilling the first command of Our Lord can hardly be called a charity.

The Clever Japanese Way

No one can accuse the Japanese people of being dull-witted. The little brown men have a way all their own of solving difficulties. Who, indeed, but a son of the Flowery Kingdom would think of this ingenious method of catching a thief:

“Weary from a long journey in the hot sun of midsummer, a cloth merchant stopped to rest at the foot of a way-side statue of Buddha, and fell asleep. During his slumbers some thieves relieved him of all his goods. Awakening, the merchant discovered his loss, and rushed in distress to the police, who, in turn, advised him to go to the magistrate. That worthy directed the immense stone statue of Buddha, near which the merchant had slept, be brought to the court of his dwelling. A great number of buffaloes were needed to drag the statue to the courtyard, and in wonder at the event a crowd of people followed to see what was about to happen. They had no sooner entered the courtyard than the magistrate ordered the gates closed and locked.

“Toward midnight the magistrate addressed the prisoners and stated that no one would be allowed to leave until he paid ransom of a piece of cloth. Paper and ink was furnished each one, that he might send an order home.

“This was done, and by morning a quantity of cloth was presented to the magistrate. The merchant was asked to identify his goods. This he was able to do, the malefactors were discovered and delivered to the punishment they deserved.”

Offer of Services

A young lady, much interested in mission work but who at present does not feel a vocation to religious life, offers her services to an American mission. In return for board and lodging she would work as a catechist, teach school or take care of children in an orphan home. She is disposed to go to any part of the United States but would prefer to be in a mission within reasonable distance of the city. Any missionary desirous to consider this offer may communicate with us.

All Missionaries Have About the Same Experiences

It is Rev. P. Scheffer, a Mill Hill Father in Asumbi, in the Kissi country, Africa, who writes these words, which perhaps many will echo:

“It is often in letters of fellow-missionaries that one recognizes one’s own thoughts and impressions, and one particular thought which I found in your columns struck me very much as being *the* experience of missionaries, ‘Clouds have their silver lining.’ Indeed, that is always true, but it seems even more true in the mission field. One must be a born pessimist if one does not see light behind every cloud. Somehow there is always something to brighten up the situation. Worries there must be, but there is always consolation hiding somewhere.

“The purse sometimes gets very thin and emaciated, and the look of it gives one the shivers, but when all seems well-nigh hopeless, there comes an unexpected gift to restore its healthy appearance again. That is one way in which clouds develop silver linings. Sometimes, also, the work gets a hard blow and one thinks it will take years to recover from it. Yet the hard blow soon reveals itself as a blessing, in the light of subsequent events.”

“We cannot in justice neglect those splendid men and women who have left home and country to carry the Gospel message to the heathen races. They have made the supreme sacrifice; we cannot do less than support their efforts, especially when they need help not for themselves, but for the immortal souls to whom they have dedicated their lives.”

A VISIT TO JAPAN

Rev. J. B. Chabloz, S. J.

Fr. Chabloz, after finishing his novitiate at St. Andrew-on-Hudson, N. Y., was sent to China, where he is now at work as a missionary in the Vicariate of Kiang Nan. On his way to China he passed through Japan and after viewing many of its wonders he was moved to exclaim, "Poor Japan! So beautiful to the eyes of the body, so sad to the eyes of faith! How long will you continue to burn incense before idols and grow musty among the shadows of death!"

FROM my very earliest years when I first began my elementary study of geography, I had pictured it as a stately, magnificent country which I should like to visit, and which was well worth studying on the spot—this mysterious land of Japan. And today when I am here and gaze upon it in contemplation, it is all my fancy painted it.

A gorgeous panorama is presented by the bay of Yokohama to one who beholds this extreme edge of the Orient. The frightful typhoon that had swept down on the fair coast-line the preceding day, had left ruins everywhere, scattering desolation and distress all about the fallen dwellings.

Roofs Were Torn Off

the timbers were strewn across the road with heaps of debris still smoking everywhere and what is worst of all, on every side languished poverty-stricken little ones—families in misery, destitute of home and shelter.

The newspapers estimated that more than 150,000 were made homeless in and about Tokio-Yokohama. There had been thousands of small boats and skiffs sunk, while one whole island was engulfed by the water and completely submerged. The only advantage from this terrible scourge was gained by a countryman in the neighborhood of Kioto who found in the rice fields half a dozen whales, about twenty feet long, that had been left there by the waters in their sudden subsidence.

While the passengers of the "Tenyo" were anxious to land and were busy with making arrangements about their passports, the dark gray clouds broke across the horizon and in the opening suddenly appeared very high up above us, from the

gloomy surroundings of nature, an almost miraculous vision of Fujiyama—the great mountain of Japan: a mighty and irregular conical peak, unique, picturesque in its altitude, whose image is reproduced on every banner, advertisement and hotel menu in Japan. It now lies before us on the far-off horizon, uprising in astonishing clearness, with its snowy summits towering aloft in the realms of space.

Hardly had we landed and left the dock when a crowd of men, queerly dressed, who had the appearance of lying in wait for us, came jostling up to us, crying out, and obstructing our passage like determined little demons. These are the "djinn rikisau" or human horses. They draw the only vehicles in use here, for there are no carriages or automobiles. I slipped into one of these carts and off we went flying, without any attention being paid to our orders. Happily I had with me a good guide—Fr. Hoffman.

Ha! ha! ho! hu! These fellows yell out the cries of an animal to arouse themselves and to warn the passers-by of their approach. Very odd and curious is this manner of going about noiselessly in a small rubber-tired vehicle at a high speed drawn by men

Who Run With All Their Might

Sometimes it seems even dangerous. Now we are bounding over cobblestones, now we make sharp turns, now we have a collision with or overturn people or other vehicles.

Over a quarter of an hour was taken up by this hazardous journey before we arrived at the station. We saw a queer-looking little railroad that hardly seems more than a toy that amused us, as did everything else in Japan. At the ticket-win-



SPRING FINERY

dow they examined with care for the hundredth time my passport, which will be almost a joke-book—so filled will it be with signatures of every kind. It was in due form, and they handed me my ticket.

The little train was crowded with people; the lower class predominates here more than any other; therefore to secure a seat in the coach one has to push in and elbow with the crowd. Finally we were off amid the confusion of whistles, ringing of bells and the puffing of the little engine, all of which happens in Japan just as in Italy.

On both sides, as we hum along, one could see fresh and fertile stretches of vegetation lying in the morning sunshine—a beautiful morning of autumn. The whole country is under a high state of cultivation; everywhere are fields of corn, rice and yams with the large ornamental leaves so familiar in the public squares.

In the Fields Can Be Seen Many Workmen

The whole country is everywhere level; only afar off do we discern a chain of high mountains covered with forests; on half-closing your eyes you would say it is Europe, Italy—the Piedmont, for example, with the Alps uprising from the valley of Aosta on the horizon.

There is in this green meadow a profusion of red flowers, a species of lilac from the marsh lands, with thin, curling petals like ostrich feathers. In the vast rice-fields these flowers grow in abundance, spreading everywhere—elegant feather borders, so to speak. The train stops at every turn in the fields where are little stations with curious names. Alongside the railway stations and alongside the pipes and engines appear to our surprise the old temples with their curved roofs—their historic entrances, their sacred trees, their porches made of granite, their idols and monsters.

At the entrance of each village, before every hamlet and in every market-place we beheld a more or less imposing statue, around which are clustered the dwellings—as at home they are clustered about the church steeples.

An hour later, the scene had entirely changed. The green and fertile fields had become a long succession of streets ringing with the noise of a large town. We were at Kioto, the capital of Japan, where I passed three wonderful days—made pleasant by the sweet companionship of our Fathers at the University.

I could then verify for myself the correctness of what someone said recently to Fr. Boucher, a member of that little family: "The community is ideal, closely united and very charitable, despite the difference of language, race, and education, what a beautiful mosaic it makes!" There are in fact seven nationalities represented among the eight Fathers, but in my opinion, I have never found a family spirit more intimate, more sincere and more fraternal.

I shall not linger with a description of the great

capital, except to mention our University at Tokio. Let us hasten on to Kioto, the sacred city which for so long was inaccessible to Europeans, a place surrounded with mystery. Now that a railroad goes there, it is the same as saying that it has become vulgar, mean and worthless.

As a matter of fact, I came from Tokio by a train which was almost express but which, however, certainly has nothing in common with the express trains of America—with the "20th Century Limited" of New York. And yet this train which I took represents for the Far East the *ne plus ultra* of speed.

Of all the Japanese towns, none is more interesting as regards religious monuments than Tokio. One should visit them carefully and at his leisure remaining at least a few weeks. One who stays only a day must hasten

In Order to Get a Look at Everything

Thanks, however, to the itinerary suggested by good Fr. Aurientis, who for thirty years has been pastor and superior of the Catholic mission and who knows every nook and corner of the city, I was able to get a very clear and exact picture of this sacred city that contains within its walls more than three thousand temples.

The good old missionary, unable to accompany me personally, obtained a big jovial fellow with his "jinricksha." He showed an air of intelligence, had a pair of broad shoulders and well hardened muscles, and, besides his native chattering, was able to exchange a few words in English. I stepped into his little carriage and away we went like the wind.

What a huge city—this Kioto, occupying with its parks, palaces, pagodas and temples as much space almost as the city of Paris! It is built on a level tract of land, but surrounded by high mountains, as if to add to the mystery. We hurried on, passing through a labyrinth of little streets, lined with small frame dwellings, very low and dark in appearance. The place seemed to be deserted. It is generally true of Japan that it never gets excited. I alone cause a disturbance, for they turn around to look at me. What a fickle, changeable, unsettled sort of city is this Kioto!

There are some busy streets crowded with coolies drawing their vehicles, or filled with pedestrians and peddlers of colored posters and banners of loud, extravagant hues that float in the breeze. Now we are in the midst of noise and excitement; now it is silence and abandonment amidst the ruin of things that are dead and gone. One is in the midst of ostentatious display of dry-goods, of porcelain, or again we approach the huge temples, and there dealers in idols open up well-stocked shops, containing every imaginable figure.

Again we are taken by surprise by entering suddenly under a bamboo forest, among trees of an astonishing height, placed close together, fragile, mak-

ing us feel like weak insects that crawl under the plants of the field during the month of July. And what a great religious Capharnaum, what a gigantic sanctuary of adoration of idolatry is this Kioto of the ancient emperors!

Three Thousand Temples

where lie untold treasures consecrated to every kind of god, goddess or animal. A half hour of weird ride and we arrived at the temple of Kiao-Midzou; which is one of the most beautiful and venerated monuments in all Japan.

According to the ancient custom it is built on the slope of a hill, surrounded by the beautiful verdure of the forests. The approaches are everywhere filled with peddlers of porcelain whose innumerable stalls shine brilliantly in varnish and gilding. As we approach and go up the china-sellers give place to vendors of images who have a still stranger display of wares—thousands of figures of gods, sinister monsters, wicked, mocking or grotesque. Some are of a huge size, and very old, relics from the ancient temples now demolished and which are sold at a great price. Above all there are countless ones made of clay and plaster, sold even for the price of one cent or less—quite gay-looking and comical—for the children. Where does the deity end, where does the toy begin? Do the Japanese themselves know?

Soon, indeed, the road became very steep and I got out, although my driver declared that it did not make any difference, that he could easily mount the hill with me in the vehicle. Finally there came a staircase in granite, of immense size and at the top of which runs the first spacious portico of the temple. First you enter broad spaces in the form of terraces from which is a fine view of the Sacred City; very old trees lift up their branches from a confusion of tombs, hideous forms, religious kiosks, and tea-shops covered with garlands. Old trees lift up their branches from a confusion of tombs, hideous forms, religious kiosks, and tea-shops covered with garlands.

Some smaller temples of less importance, crowded with idols are placed here and there indiscriminately. The two large ones appear in the background overwhelming everything with their enormous roofs. A body of water, believed to be miraculous, which people come from afar to drink, flows fresh and clear from the mountain, emptying into a basin near by

through a bronze figure of angry mien. This bristling figure, the picture of rage, is crouching down as if about to take a leap.

Usually in these temples, the visitor is seized from the very beginning with an unexpected feeling bordering on fear, or even religious horror. The gods appear there in a corner, whose very

Obscurity Make Them the More Frightful

A series of rails keep from profanation the space that they occupy and in which burn lamps with veiled light. They can be seen placed on benches, chairs and on golden thrones. There are images of Budda, Hamidha, Kwanous and Beuteus, a confusion of symbols and signs, even to the mirrors of Shintoism, representing Truth, a frightful mixture of Japanese theology.

Before them lie heaped up unheard-of riches—gigantic censers of antique design, wonderful lamps and sacred vases from which, in the form of sheaves, protrude lotus-plants in gold and silver. From the ceil-



POVERTY IN JAPAN

ing of the temple drops a profusion of embroidered banners—lanterns, huge branched candlesticks made of copper and bronze—crowded so closely together as to come in contact with one another—all in extravagant confusion.

But time has cast upon all these decorations a grayish tinge, that has a softening effect like the stroke of a brush, bringing all into harmony. The massive columns with bronze foundations within the distance of human reach have been worn by the constant touching of successive generations long since past that came there to pray. All this savors of the yellow race, of mustiness, and of death. Everything taken together breathes a spirit far, far off in past ages.

Groups of men and women file barefoot before the idols, with an inattentive, frivolous attitude; they say their prayers, in the meanwhile clapping their hands to attract the attention of the spirits and arouse them

if they be asleep. Sometimes they stop and take off their head-dress, bend low, with their hands on their knees, and make a few sharp strokes on a metal gong; then they stand erect again and go off, satisfied to sit under the tents of the tea-merchants for a smoke and a laugh.

Behind and over to one side are crouched some Buddhist priests, as if in meditation or day-dreaming. Before them is a large chest where the people place their pieces of money to obtain the good-will of the gods. Great Heavens! how this disgusts the heart of a missionary, especially when before these uncouth idols he sees innumerable candles lighted up, the perfume that is burnt there and the incense smoke that goes up from the perfume pans.

The second temple resembles the first; even to the heaping together of precious articles—the same obscurity of light, same odor of antiquity; only it has this peculiarity of being oddly built—out of perpendicular with the rest and suspended from a precipice, where prodigious poles or piles for ages have supported it in the air. No one suspects it at the entrance, but when he arrives at the end, on the veranda in the back he leans over with surprise to cast his eyes on the gulf of verdure that hangs there.

There are bamboo trees with a delicious greenness; below in the plains is stretched out the city of a thousand temples and monumental roofs, but where in vain you would

Search for a Church or a Church-Steeple

A beautiful sun shines out and one can see floating up from below like a veil the light mist of an autumn day. This affords a respite after all those terrible divinities just seen and which are still felt to be there behind, resting in their obscure sanctuaries by the glimmering light of their mysterious lamps.

After a quarter of an hour's journey at top speed my little coolie stopped again in front of another great temple. My porter was a charming fellow, never tired and never out of breath. Only on going up hill did a little perspiration glisten on his chest. Then he took off his jacket, with immense sleeves, variegated in ridiculous fashion, and with a lot of things written on the back in big Japanese characters; he removed his broad hat in the shape of a parasol, all the while running at the risk of bumping into people. What a pity that I was not able to converse a little with him, for he had the appearance of knowing the history, the theogony and the legends of his country very well.

The Temple of the Dai-Boutsou seems to be a temple to provoke fun, an immense jest to amuse the faithful. Of the great Buddha, from whom it receives its name, there can be seen only the head and soldiers which are about thirty-three feet high, and which seem to rise from the very bowels of the earth. The god is bending his neck like one who is trying, and

with difficulty, to draw himself out of the earth. He completely fills the whole temple, and his woolly hair touches the roof. One reaches him, as in the case of all the gods, by means of a stair-case, through porticoes and paths lined with ancient trees in which the sacred doves have their nests.

From the door of the sanctuary it is hard to discover at first glance what this mound of gold is, this shapeless mass, right before the visitor's eyes. It is only afterward, on raising the head straight up that one perceives in the air this colossal golden figure, those great staring eyes looking down from a height of over thirty feet upon the visitor with a look of silly immobility.

I happen to be making a visit to the temple at the same time as the family of Dr. X., a good Protestant-American family who were my traveling companions aboard the steamer *Tenyo*. They could not recover from their astonishment either, especially the ladies of the party, at seeing such an immense god, and they give vent to their feelings by exclamations of surprise and in smiles. No, in very truth, this Buddha is too droll, with his neck like a stork and his foolish look; just as droll as a snowman fashioned by children on a street-corner; just as droll as a huge caricature which has been intrusted to children to make.

By paying two cents, the visitor is permitted to make a tour of the great Buddha. The ascent is by very steep slopes of wood, which allow one to pass behind the head of the colossus, a bit higher than the nape of the neck. I cared to go no further, for it is slippery, old, cracked and worm-eaten. Behind this enormous head, in a dark corner, an old Buddhist priest was crouching. For a penny

He Showed Us a Coat-of-Mail and a War-Mask

of very ancient date which must have belonged to some great Taiko-Sama. Then he opened up closets of old idols where are stored away countless divinities of sinister appearance, and relics in the shape of animal heads.

In the court of this temple is to be found the largest of all the bells in the city of Kioto, which is at least twenty-four feet in circumference. It is rung by means of an enormous beam covered with iron, a kind of battering-ram hung horizontally by ropes. By paying two cents you have the right to try the thing, and there is no failing, if you once grab the straps which start the battering-ram in motion. Ding! Dong! A frightful, cavernous, prolonged sound goes forth of such powerful vibrations as to be heard for miles and miles around. Then a wild joy is experienced by those present; it is hard to get over it. Everybody laughs, everybody is overcome by it. As for me I soon recover, and yielding to the amiable invitation of my faithful porter, I am borne to another temple which is worthy of honorable mention.

This is the temple of the Thirty-Three Cubits, so called because its columns are constructed, each at a distance of thirty-three cubits from another. It is also called the Temple of the Thousand Gods, designed over eight centuries ago by some mystic or other in delirium who had to spend prodigious sums of money to carry out the original plans.

In my judgment it is the most wonderful sight in the entire city. It resembles no other temple. Here there are no altars, no burning incense, no sacred enclosures. Ten stories of steps rising one above the other, each about seven hundred feet long, on which a legion of gods projecting from all the sanctuaries seem to be ranged in line in order to be present at some wonderful spectacle, some world-wide cataclysm.

In the centre in the place of honor, upon a full-blown golden lotus-flower, as wide as the base of a tower, sits enthroned a colossal Buddha in gold in front of a golden nimbus which is spread out behind, like the extended tail of an enormous peacock. The image is surrounded by a guard of twenty scarecrows, of huge human form, and appearing like both a devil and a corpse.

When one enters by the central door which is low and hard to discern, and which conceals above it a god of a very old and decrepit appearance,

Wearing a Smile of Disdain Beneath a Coating of Dust

one recoils on being almost directly in front of those terrible nightmare forms.

They occupy all the lower gradations, extending down with their menacing aspect to the floor. They raise their arms, they make gestures of rage with their shrivelled hands; they gnash their teeth: they open their mouths which are without eyelids—all with an expression of intense horror.

Their veins and arteries, plainly visible, run up and down their members, which are fashioned with striking anatomical correctness. They are painted blood-red, bluish or greenish; sometimes like the flesh of a person flayed alive or like a corpse—in short, in all shades of living flesh or that which has begun to putrefy.

On each side of this great central booth, extend the rows of the thousand gods, five hundred to the right and five hundred to the left, standing erect and in lines of ten stories, all of which occupy as much space

as an army corps. They are similar, of endless symmetry and of superhuman height. They sparkle from head to foot with golden rays, and each of them has forty arms. Each head has a halo from which project the same golden rays; and their gilt clothes are tightly bound round them with Egyptian rigidity.

Each of them smiles sweetly with the same mysterious smile, and holds six or eight of its hands joined in the peaceful attitude of prayer, while the other pairs of arms spread out like a fan, brandish in the air either lances or arrows or skulls. In the darkness of their abode the onlooker feels himself overcome with an inexpressible feeling of terror and dismay.

Behind the great temple is to be found another sacred enclosure. Not seeing anybody, I walk aimlessly around. Soon a Buddhist keeper comes toward me making a deep bow. He is pleased to see me and is going to guide me through the inner halls on condition that I am willing to take off my shoes and remove my hat. He even brings me velvet sandals, which are for the use of visitors and which cost two cents.

"Thanks, I prefer to go barefooted," just like himself, and then we begin our walk in silence along passages and through halls, all decorated with a strange and exquisite beauty. On the floor everywhere are white mats, which are simple and neat. They are found not only in the temple but also in the homes of the middle class and even of the very poor.

At length we pass through a corridor filled with



KEEP THE NEEDLES GOING

manuscripts containing prayers, and then we enter another temple of magnificent adornment with its walls, ceiling and pillars all in golden lacquer work. We receive its faint light from verandas outside on which are represented the leaves and flowers of peonies in full bloom. These are sculptured with such delicacy that it might well be imagined that they were

ready at the slightest breeze to fall to the ground in a rain of golden petals.

It happens to be the hour for office in the Buddhist worship. In one of the courts a bell of deep bass tones commences to ring very slowly. Then Buddhist priests,

Whose Faces Are Invisible Beneath Immense Pointed Hats

make their appearance, carrying bells and draped in a mass of muslin, and wearing green surplices. Taking very small steps, they make their ritual entrance, the movement of which is very complicated.

Finally they reach the centre of the sanctuary where they crouch down. There are few worshippers, scarcely two or three groups, which appear lost in the great temple. They are for the most part women squatting on the mats. All have brought along their little smoking boxes and their little pipe with its long stem. They are chatting together in a low voice, waiting for the service to begin, and repressing their desire to laugh.

Meanwhile the bell starts to ring more quickly and the priests make deep bows to their gods. Then as the vibrations of the bell increase the priests prostrate themselves on the floor, face downward and begin to chant a monotonous hymn, which seems unending and which they accompany with the irritating scratching of stone. I do not wait for the end of the ceremonies but request that I be taken back to the place I started from. If left alone I would surely be lost in this maze. Fortunately my guide will bring me back after having obtained my shoes for me. This was not easy to do for among such a large number of wooden clogs, straw sandals and the like, how was my footwear to be found? Happily my shoes were

the only ones of their kind; hence, after all it was easy to distinguish them.

Now we are returning through new courts where can be seen many plump children, little girls with their pretty eyes, dressed like the women, with flowers and big pins in their doll-like necks. These all with their bright little almond eyes turn around and stare at me as if I were some wild animal in a menagerie. At length I reach the outer portal by which I had entered, and where my faithful collie is impatiently awaiting me.

The sun is now sinking on the horizon and the shadows of night are spreading over the vast city, which resembles an ant-hill built at the foot of a mountain. As evening approaches the visitor is bewildered by so many novelties, that have been seen in the course of the day and rather tired by the wild rides he has had in the little jouncing carriage, which has bumped over all the rocks on the road. The visitor is above all wearied and almost disheartened after the sight of so many profane, idolatrous temples containing so many gods with horrible faces and frightful grimaces. All this brings to our minds the most dreadful visions, painting for us in real life the sad figure of the enemy of the human race who rule is master in this beautiful country.

Alas! How can we imagine that a people so intelligent as this, with manners so polished, with an everlasting smile can have lived for so many centuries buried in terrible mystery, and have produced these thousands of temples with their frightful monstrosities? Poor Japan! So beautiful to the eyes of the body, so sad to the eyes of faith! How long will you continue to burn your incense before idols and to grow musty among the shadows of death, beneath the bright rays of your beautiful Oriental sun!

We Must Read Between the Lines

Rev. P. Chabloz is a Jesuit priest located in Setcheou, China. He says that he is the only missionary in an immense district containing more than two million souls, and he adds:

"Anecdotes are not lacking, but the time to write them is. I spend a large part of my days making sick calls, and that takes time. There are no express trains here, no carriages and often no roads, yet the distances I get over are immense."

So it is! The literature of the missions remains to be written. The missionaries do not concern themselves much about the manner of their writings, but hidden in their brief sentences are wonder stories and tragedies of heroism and self-sacrifice sufficient to fill volumes. We must read between the lines, and doing so, we can see the missionaries' life as it is—the life that requires the highest vocation in the priesthood in order that it may perfect the highest work—the *work of Christ*.

Our Alms Lose Nothing on the Way to India

Fr. S. Frappé, S. J., has been authorized by his bishop to make an appeal for St. Michael's College, Batticaloa, in the Trincomali diocese, Ceylon. What has impressed him is the length our money goes in India. He writes:

"Let me point out the *wonderful efficiency* of American financial help in India. The buying power of American money increases as it reaches these shores. Happy Americans, who, by taking four dollars out of their pockets are able to put five into ours!

"Our college was just started when the war broke out. It is still incomplete, and the jungle growth is beginning to creep over the place. Part of it needs a roof, other parts flooring. But we manage to accommodate 250 boys, though they have not the needed implements for a scientific course. If well prepared, they can secure lucrative positions, and it seems a pity to deprive them of the means of earning a living."

SCENES OF FAMINE IN MONGOLIA

Rev. Albert Botty, B. F. M.

These vivid lines show us actual conditions in the north of China. Our imagination could scarcely picture anything more heartrending, and it is small wonder that the missionaries weep when obliged to turn the poor from their door.

EVERY day during the last few months, in the teeth of a biting wind, little groups of emigrants might be seen wending their way along the road that leads out of the city of Three Towers to Manchuria. The men carried heavy sacks on their shoulders and walked with lowered heads and unseeing eyes, overcome by a misery that weighed them to the ground.

Once they had homes but they have them no more, since they were carried away by the flood of last July. Once they had a wife and children; the first they have sold, the second are

Scattered or Destroyed

Once so talkative while traveling they now say not a word. What would they say?

Famine has stricken the heart of these poor people and they bend their backs silently to the blows of a destiny which they curse. They must leave their country and where are they going?

They are going to the northern part of Manchuria and even farther perhaps. In fact it is in Russia that they are most likely to find occupation. In winter they will act as porters in the market; in spring they will work upon the river boats.

Many weary miles lie between them and Russia but it is necessary to find bread, and they hope to come back some time with a pocket full of money which will allow them to buy again a few acres of land and set up family life in

Their Dear Mongolia Once More

Let me paint you a few pictures:

Here for instance is one family. The father carries a large pack on his back and a bundle of food. The mother, one child in her arms and dragging three others

behind her follows slowly. The melancholy procession is brought up by an old man leaning on a staff. But a short distance away in the midst of pleasant fields they lived in their own little house. Without being at all rich they were happy and their hard labor gave them the necessities of life. At one blow everything was changed; the flood carried away the house and destroyed the fine harvest and the rich land.

Next came creditors asking pay for goods they had sold. Since no money could be had, first the livestock was seized, then the furniture and finally the garments of the poor family. Now, on this bitter winter day, the half-clothed creatures are banishing themselves to a foreign land while yet they have the strength to move. A little farther along comes a more youthful household, but one bound on the same melancholy pilgrimage.

In two baskets suspended from a rod on his shoulders the man carries a few cooking utensils and a little millet. The woman holds in her arms an infant of a few months. All three have a most wretched appearance, their clothes are in rags, their shoes broken and their

Features Pinched by Privation

Reaching a bridge the husband takes his burden from his shoulders for a little rest. His wife joins him, hugging the poor baby that wails with cold and misery; but its moans are the same today that they were yesterday and as they have been since they left, for its condition is pitiable. The parents exchange a meaning look; then they talk in low tones. Finally the mother passes the infant to the father who with a quick gesture casts the little one into the icy river.

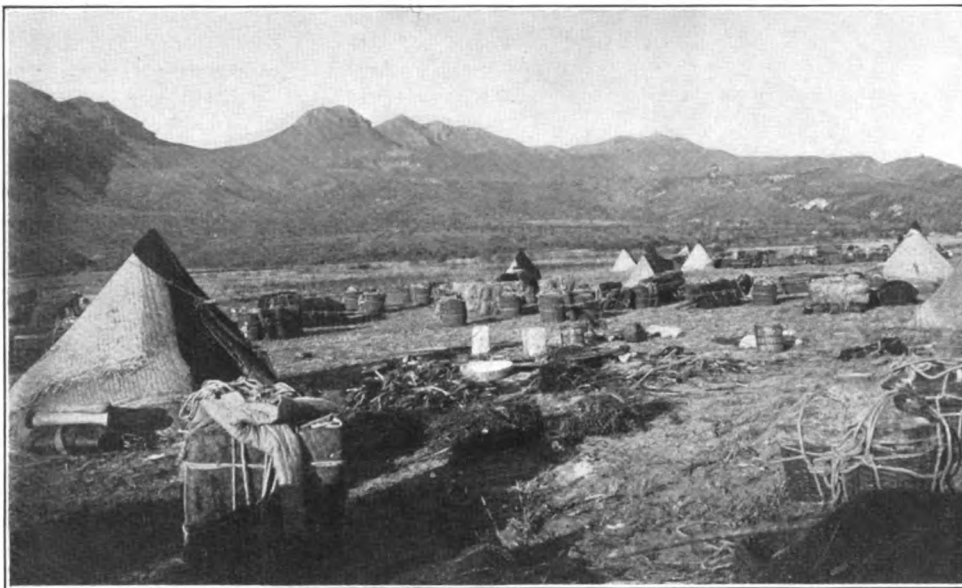


COULD HE BE MORE NEEDY?

They then turn and weep silently a few minutes for their daughter. It is the only tribute they are able to pay to the little victim. Then they pick up their burdens and resume their journey. There is one less to suffer.

You will ask what about the Holy Childhood Society? Its members are working with all possible zeal to save as many innocent victims of the famine as possible, and to send to Heaven all the little souls just ready to leave the bodies. But it goes without saying that in such a time of general distress our asylums are badly over-crowded and scarcely a day passes when four or five new applicants are not presented at the door.

It sometimes happens that there is not enough clothing to cover the poor little waifs and then the Sister takes her own blanket and gives it to the orphans to protect them against the cold of the night.



CAMPING IN THE BLEAK WASTES OF N. MONGOLIA

The other day, a man knocked at the door who said that he was on his way to the North. His three children, a girl of fourteen years, a boy of five, and a little girl of four years were with him. "Here," said he, producing his little flock, "do you think the priest would like these children?"

"Well," said the porter, "as for the little girl the orphan asylum is there to receive her. It will be more difficult to dispose of the boy, but perhaps we can find some Christian family in the village to adopt him."

"Arrange things to suit yourself," said the father; "it is all the same to me. But one thing is certain if I have not got rid of them before sunset, I will throw mustard in their eyes; it is impossible for me to travel with these nuisances dragging after me and their cries drive me distracted."

Fortunately before the sun had descended behind the mountain the smallest child had been washed,

clothed in the uniform of the orphan asylum and taken into its shelter. The brother, too, was placed in a Christian family where he was

Safe From Cold and Hunger

and the following day the register of baptisms showed a new Joseph and a little Theresa.

And what about the elder girl? Sad to say the hard-hearted father brought her to the village and sold her there to a pagan for thirty or forty dollars.

On another bitter cold day a young pagan presented herself at the asylum with an infant of eleven months in her arms. She was asked what she wanted.

"My husband," she explained, "is a little simple-minded; we suffer from hunger and cold and our home is most miserable. We were going to throw the child into the river but a Christian assured me that you would give a dollar for her if I brought her to you; so here she is."

With this speech the mother opened her shawl and handed the Sister an emaciated baby naked as when it was born. The Sister hastened to wrap the freezing little one in a warm blanket, and then she asked the mother to rest a while and warm herself but the woman said:

"Oh, no, I have no time. I left my fool of a husband this morning and now I must dress myself up a little for I am going to meet a new husband who is waiting for me."

And she departed in all

haste and with a light heart.

The next day we learned that within a few hours four little girls had been drowned in the stream. Would I be worthy of the name of missionary, if after such tales as these I did not cry out with all my strength and say: "Friends in Europe and in America, for the love of the Sacred Heart and of the Precious Blood, pray for all the miserable creatures who are dying in our midst every day."

I could go on indefinitely with these tales of misery if I did not fear they would weary you. Last night again when one of our priests was going to the orphan asylum two children of five and six years, huddled near the wall, cried out to him, "Oh, Father, will you take in two more little ones? We are so cold and we have nothing to eat. Have pity on us!"

You will ask why the pagan parents do not all bring their children to us instead of killing them so cruelly. The explanation is simple: the district

suffering from famine is of vast size and has only four orphan asylums. A pagan will very likely not care to travel several miles in order to save the life of his child, especially when that child is a female. "After all it is only a girl," he says to himself, and forthwith destroys it in the easiest manner.

Moreover, many of the pagans still believe those calumnies invented by our enemies and revived from time to time to prevent our securing too many converts. The evil one tries hard to keep these little souls from baptism and from the shelter wherein they will live a good life and become the inheritors of Paradise. That ancient legend that the missionaries cut out the hearts and the eyes of children in order to make medicines has not yet died out, and the Chinese babies must still suffer from it.

Recently a poor old man who had tried in vain to find a place in the hospital dragged himself to the house of the missionary. There he fell on his knees, bent his head several times almost to the ground and begged the Father to allow him to enter the hospital that had just rejected him. This the priest could not do; he placed a dollar in the old pagan's hand and told him there was no hope of

Helping Him to Find Shelter

The starving creature burst into tears and the missionary wept also for sheer pity; but already more than fifty others had been rejected in the same way and there seemed no other hope of deliverance for these aged creatures until death should end their miseries.

But let me return to the children. One of the latest arrivals at the orphan asylum is a little girl of four years, rescued in the following circumstances:

Reduced to the extreme of misery the parents of little Rosette came to a unanimous decision to get rid of this useless mouth. The mother set herself to prepare a poisonous drug which she thought would be the simplest way of ending the life of her child. When it was ready she put it to the lips of the little one, saying, "Here, Rosette, drink this sugar and water, you will find it very good."

But Rosette knew of the plot to take her life and she refused to drink. "No," she cried; "I will not drink because I do not wish to die. Take it yourself, mother, if you are tired of living."

The mother angry at finding this resistance tried to force the drink down Rosette's throat, but the

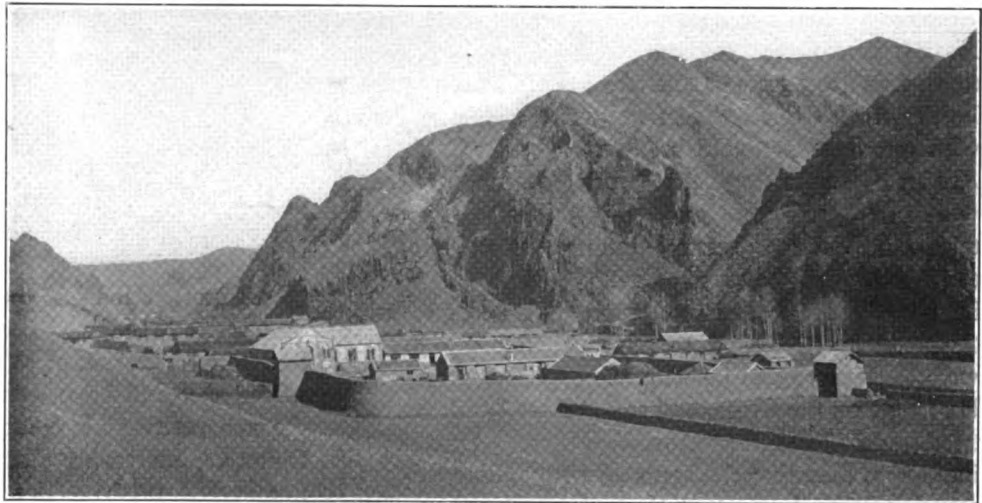
child resisted fiercely. Her cries and screams brought in one of the neighbors who taking pity on the tiny victim asked permission to bring her to the Holy Childhood Asylum. This was very quickly granted, and Rosette is now one of the inmates of that safe retreat.

Faithful to their divine mission of charity the priests are beseeching heaven and earth to give them the means of helping

Their Starving Charges

The post at Our Lady of the Pines is lodging and feeding three hundred and thirty-two patients; the cost of this is about three dollars a month for each person, and there are also many gifts distributed to the families at a distance. All the mission houses are crowded and it has been necessary to hire six other native buildings to shelter the poor.

I hardly need to add that the rescued men and women accept without resistance the religion of



PROTECTED VILLAGE AND MISSION

those who have saved them from death. All through the winter they have received instruction, and it will not be long before they will be allowed to receive Holy Baptism.

You will say, "But these men have become converted only through self-interest. They desire not to save their souls but their bodies, and to be fed at your expense."

Without doubt the motive of our converts is somewhat of the earth earthy, but what would you have? If we reflect a moment we will see that men are everywhere the same; they are made up of matter and of spirit, to attain the latter it is necessary to make use of the first; the body is, therefore, a useful instrument for attaining spiritual results. How many men in every country would never have thought about heaven if the earth had offered them only comfort and happiness.

Granting then, that this great crowd of natives have sought our missions only for material gain, I can

also truthfully state that a large number of them have been led by Divine Grace and by the example of our good Catholics to see that we possess the True Faith. Hunger and cold have opened their eyes and allowed them to behold a new horizon, and when the time has come to demand baptism they understand and honor the Master Whom we serve and Who is willing to assure them their eternal salvation. In short, during the last few years famine has been the channel which has brought thousands of conversions, and which would bring us many more for several years to come if we had greater resources at our command.

I used the phrase "several years" advisedly because the country is so impoverished and ruined by

many disasters, that it will be a long time even under favorable conditions before it regains its normal state. Not only the farms but the livestock, furniture and even cooking utensils of thousands of our farmers have been sold to get a little food, and not in one or two, or even three years, will the poor men be able to found their little families again.

The result is that we can make as many conversions as we like or rather as we have money enough to bring about. The people are ready and willing, and let us hope that Catholic charity may enable us to profit superabundantly by this passing grace, and that a legion of souls may be brought to eternal salvation.

The Vital Question

Do we ever ask ourselves the reason why countless souls are today ignorant of the meaning of Easter—a Feast that was intended to have a world-wide significance? Our Lord certainly did His share, but—He left it to us to complete the great work of salvation. We are expected to share the wonderful gift of Faith, which we inherited from our Christian parents, with our less fortunate brethren. Are we doing it? Are we supporting the work of the missions with our prayers and our alms? Are we taking an active, practical interest in the work of the good priests and nuns who, without a murmur have left home, friends and country in order to bring the message of Easter to their pagan brethren? If we are, then we can look up at our Crucified Lord as He hangs on the Cross, and say, "Dear Lord, we have tried to do a little to comfort You in your great suffering. You died that the souls of all mankind might be saved, and we know that through our humble efforts the past year, at least a few more pagans, who on last Easter knew nothing of Your great love for them, will this year unite their voices with those of all Your faithful children throughout the world and exclaim, 'This is the day which the Lord hath made: let us be glad and rejoice.'"

Taking the Will for the Deed

The missionaries seem to understand that though the spirit is willing, the purse is often weak, and that while we would like to put a generous alms into every outstretched hand, it is often impossible to do so.

But no matter how small the donations we are able to send to the zealous apostles in the field, we are always sure to receive in return a hearty note of gratitude. There seems to be mutual understanding between our heroic missionaries and ourselves. We realize their sad condition, their difficulties and their distress, and we strive hard, too, to alleviate their hardships and help them on their difficult way. Yet we often fail, for although our patrons are generous,

it frequently happens that a very worthy appeal falls on deaf ears and hard hearts, and we can only send a mite, when a big sum is badly needed. The missionaries understand this very well, and never fail to send grateful acknowledgments, even though our gift be all too small.

A Direct Route

A great many pagans come into the Church by way of the hospital. In fact, it is a very direct route, for the poor sufferer, fed and tended by the ministering angels of religion, would be dense and ungrateful if he did not reason out that the Faith prompting such deeds is the true one. Two native Sisters, sent to Fr. Leo Ting, Lazarist, of W. Che Kiang, give much care to the sick and have won many souls. Due, also, to the generosity of benefactors, the Christians all over China are increasing yearly. Fr. Ting says they now number 1,859,171. There are 865 Chinese priests and many members of the Virgins of Purgatory and other Sisterhoods founded for native women.

Told by a Sister of Charity in China

One day while I was passing by a new building I heard a weak cry like that of a baby, and looking all around I saw at last in the corner of the garden a small bundle of straw. I called the two Sisters who were with me, and together we examined the bundle.

Imagine our surprise to see a tiny baby, less than an hour old, in the midst of this rough cradle. It was in a pitiable state, covered with dirt. Luckily, it had fallen into our hands, otherwise in a short time it would have been dead. The Sisters quickly ran to the convent with the bundle, washed the little body, and then gave it baptism. It is now well and strong.

"Nothing is dearer to Mary than the salvation of souls. As a token of devotion to her, help our missionaries with prayers and alms."

TWO VICTIMS OF THE ESKIMOS

Rev. Fr. Duchaussois, O. M. I.

Continuing the fascinating narration of Fr. Duchaussois, we find that the Blessed Virgin watched in a special manner over the young mission at Dease Bay, and that it was always on one of her feast days that the largest number of natives sought the tiny hut that formed Fr. Rouvière's residence and chapel. This fact cheered him greatly as did also the coming of his young companion, Fr. Le Roux who had left the seminary at Liège but one short year before.

THE Oblate Fathers come in contact with the Eskimos at three places in the Arctic region: at the mouth of the McKenzie River, at Chesterfield Inlet and at Great Bear Lake. The first missionary, Fr. Grolier, made several journeys from his home at Good Hope in an attempt to convert the Eskimos, but his efforts were in vain as were those of several successors.

The second attempt at the evangelization of these people is known to the readers of CATHOLIC MISSIONS through the letters of Rev. Fr. Turquetil. His enthusiastic and picturesque articles have let us know some of his sufferings and all of his apostolic hopes. His mission at Chesterfield Inlet, opened in 1912, remained literally as barren as the land in which it was located until, this year, it was visited by a great grief and a great joy. The grief was the death of his faithful companion, Fr. Le Blanc. The joy was the fact that at last several families were prepared to receive baptism and there is a probability that in time

The Entire Eskimo Nation Will Become Christian

As we know, an eternal aridity reigns in this theatre of apostolic effort, which is entirely without protection against the polar winds; but the region is wonderfully rich in minerals. The Copper River so called on account of the rich deposits of that metal which are visible even to the naked eye has its own group of Eskimos who, it is probable, had seen only a few white men before the appearance of the missionaries. I can name these few: the first of

all was Klegenberg, the Danish captain of a small vessel. He married an Eskimo woman and later resided on Victoria Island in company with his wife and his son, named Patsy, who appeared in the trial at Calgary.

Stephanson and Dr. Anderson, with their equipage, came next, then Joseph Bernard, the owner of a schooner and a native of Prince Edward Island, and finally the unfortunate Street and Radford.

Great Bear Lake is an immense inland sea, at least two hundred and fifty miles long and Dease Bay where it flows into the ocean is entirely in the Arctic circle.

The Eskimos are in the habit of coming to Great Bear Lake in order to meet the Indians and trade their furs for goods which the Indians may have to give in exchange. A still more potent attraction for the Eskimo is a large oasis in this icy desert consisting of

A Large Grove of Pine Trees

some two miles long. With this wood the natives make their bows, arrows and sleds. Their visits are made during the summer or from July to October.

Now in the spring of 1911 Bishop Breynat, learning that two hundred Eskimos had come to Bear Lake, decided to put into execution his design for the conversion of the Eskimos of Copper River. His choice of a priest for this work fell immediately upon Fr. Rouvière, an apostle who

seemed in every way fitted for the work. For four years Fr. Rouvière had become accustomed to life in the extreme North of a residence at Good Hope; he had also a knowledge of the language of Indians and



FIVE O'CLOCK TEA IN THE BARREN LANDS

he hoped to use the Indians as interpreters while becoming acquainted with the Eskimos.

The course of this pioneer led up the McKenzie River from Fort Good Hope to Fort Norman and thence up the Bear River. This river is extremely difficult to navigate; the current is choked with rocks and rapid follows rapid in furious succession. It usually takes not less than fifteen days to reach its source, the Great Bear Lake.

At length crossing the two hundred and fifty miles of this great Lake, Fr. Rouvière found himself at Dease Bay. Here, sensible of the great beauty of the scene, he admired the remarkable clearness of the water which allowed him to see a countless variety of fish deporting themselves in the transparent depths, and which reflected all the beauty of the surrounding shores. Crossing this bay he learned that the Eskimos had already left their summer camp and were moving toward their winter quarters.

But Fr. Rouvière decided to pursue them. Meeting

in the morning with our minds made up not to come back to our tent without having seen the Eskimos. We marched all the day to no purpose. About five o'clock in the evening we met other Indians who told us where we could find the people we sought, but the distance was very great and Mr. Hornby decided to go no further. Some inspiration urged me on, however, and I walked briskly forward for about an hour. Then suddenly upon the summit of a hill

I Saw Three Living Creatures

Were they caribous? or were they men? To satisfy myself I walked toward the hill and soon perceived a little crowd of people. There was no longer any reason to doubt; I had found the Eskimos, and the first step toward my missionary work was taken. I asked our Heavenly Mother to bless this work and make it fruitful.

"As soon as they saw me the Eskimos moved toward me and one in the foreground lifted his arms toward heaven and then inclined his body toward the earth in salutation. He did this several times and I finally responded by lifting my arms and waving them. This brought all the Eskimos toward me with a rush. When he had come near the leader turned to his followers and cried: 'It is a white man!' He then held out his hand and I gave him mine.

"I was wearing my soutane and my Oblate cross and the cross seemed to fill them with wonder. Seeing them



A BIG CATCH

with an explorer, Mr. Hornby, he went up the River Dease. Here he met more difficulty and it was often necessary to carry his canoe on his back while he waded through the water. When he was just about giving up hope of finding his dear Eskimos the Blessed Virgin showed them to him.

He thus described the experience in a letter:

"My dear Bishop, You sent me to convert the Eskimos; I met them on the 15th of August between six and seven o'clock in the evening. Our Blessed Mother has guided my steps and has surely led me to this spot. For two days and a half we were obliged to leave our canoes and to travel by foot through the wilderness. At last we met an Indian who said that the Eskimos were very near but the day was dark and cloudy and we could see nothing of them. We decided to return to camp for the night.

"On the following day we started out very early

look at it so curiously I tried by signs to make them understand that it was the sign of the salvation of all mankind, and I further presented them with some little medals of the Blessed Virgin that I had with me. The Eskimos showed much pleasure, invited me to their camp and convinced me that I was a welcome guest. Since I had been walking all day without eating I was very glad to accept their hospitality.

"After a short period of repose in one of the tents and such refreshments as they had to offer, the wondering Eskimos plied me with questions. I tried to make them understand that I had come to live among them, but that I had a tent some little distance away. They insisted on going with me to help in bringing my luggage.

"The next day this was done and I took up my residence with them for good. The first impression

I received of these people was favorable. They were hospitable and seemed to be very content with their lot. There were no chiefs, each family governing itself. I think that it will be possible to do them much good and the time is certainly ripe, for they have already seen the boats of the white men and it will be to their advantage to gather them into the fold before they have too much contact with the outer world. I expect to pass the winter in the vicinity of Dismal Lake."

Dismal Lake is situated seventy miles northeast of Dease Bay, in the direction of Crown Gulf. It flows into the Copper River. Fr. Rouvière went to that spot with the intention of founding his mission there, but he found the place so desolate and so absolutely without vegetation

As to Be Uninhabitable

He, therefore, retraced his steps some thirty miles to a little lake which served as the source of one of the branches of the Dease River. At this point he built himself a cabin in a grove of pines.

The Eskimos called this lake, Imerenik, but today it bears the name of Lake Rouvière. It was the Douglas brothers, friends and admirers of the missionary, and authors of that excellent book, *The Land Forlorn*, who paid this compliment to the memory of the pioneer priest who sought to plant the cross near its desolate shores.

Fortunately, Fr. Rouvière was a good carpenter and it did not take him long to cut down some of the smaller trees and make himself a dwelling. Of course it served as the chapel, too, and here he celebrated Mass for the first time on the 17th of September, 1911.

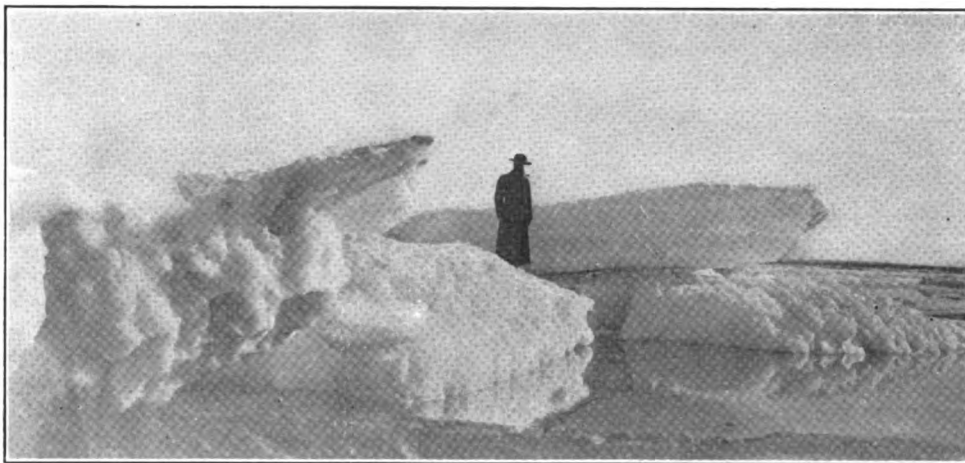
Up to the end of October many Eskimos, returning to sea by this road, came in little groups to visit the Father. A strange and touching coincidence was that they arrived in greatest numbers on the Feast Days of the Blessed Virgin, and the missionary wrote in his diary regarding this fact, "Our Blessed Mother seems to be truly the protectress of this mission, for

it is always on her feast days that she leads a goodly number of her children to me. I am most grateful to her, and I only pray that I may be worthy of the work she has entrusted to me."

After saying good-bye in the autumn to the last Eskimo, Fr. Rouvière had to face a winter of solitude, prayer and such work as he could find to do with his hands.

In the month of April, 1912, he harnessed his dog team and set out for Fort Norman to secure the companion missionary who had been promised him. Bishop Breynat gave him Fr. Le Roux.

It was only a year since Fr. Le Roux had left his seminary at Liège in order to come to Good Hope,



SOLITUDE

there to take up the difficult apostolate of the North. This young priest was possessed of most brilliant talents. It was said that his Superiors had hesitated long as to where he should be placed; some wished to retain him in Europe as a professor of philosophy or theology, while others maintained that it was best to follow the almost universal custom of the Congregation, which is that it must send to the farthest and most difficult missions its best-endowed members.

Another point was that Fr. Le Roux had a great deal of natural penetration, and was especially gifted in learning strange languages. Physically, he was also well fitted for the task as he was tall, strong and yet alert. Altogether he was considered a good subject for the Vicariate Apostolic of the McKenzie region, and it was the destiny of this young priest to follow Fr. Rouvière to the little hut under the pines and there meet the death that ended so prematurely his promising career.

"The spur that urges missionary Bishops and priests, whether they live near the Arctic Circle or the Equator, to take long, fatiguing journeys over frozen wastes or through jungles of the tropics is the same—to watch over their widely-scattered children and keep them safely within the fold."

SAIGON'S SEMINARY FOR NATIVE CLERGY

Right Rev. L. Mossard, P. F. M.

The question of forming a numerous native clergy to fill the deficit caused by the absence of European priests is coming prominently into the foreground. The verdict of missionary bishops seems to be that vocations are plentiful and the only difficulty lies in securing good seminaries and funds to support them. Saigon has already given a hundred and twenty-eight young men to the apostolate.

IN the Vicariate of Saigon persecution, which continued almost without interruption from 1825 until 1860, made impossible, until that date, the foundation of a seminary for the formation of a native clergy. The young men giving promise of vocations were sent to the General Seminary of our Society at Penang.

But as in all the missions the formation of such an aid to evangelization is of first importance, Mgr. Lefebvre, Vicar Apostolic of the West Cochin China in 1860, seeing the French established in the country, judged that the moment had come to endow his field with a seminary.

His first move was to gather the dozen or so students, who were scattered here and there in the mission, and lodge them in two small shelters

Near the City of Saigon

and upon the edge of the river. When the water was low the youths crossed the river bottom in the mud; when it was high they waded across; but as it is an Annamite custom to go barefoot this mode of travel was not so inconvenient as it may seem to foreigners.

ciently near to give protection to the seminarians. In fact the Annamite soldiers did attack the dormitories one night with the intention of

Killing the Superior and All the Students

The former, Fr. Wilbaux, had just time to hurry his flock into a boat and cross the river to Saigon, thus escaping death, but the pagan soldiers set fire to the poor domiciles and destroyed them and all their contents.

The catastrophe resulted in an establishment of the students in Saigon, near the entrance of the port, where they were less exposed to visits of the enemy. Two small buildings composed the property, one occupied by the resident Superior, the other by the seminarians.

Here excitement was furnished one night by the advent of a tiger who rushed between the frail huts at full speed. If he had felt inclined to give one of them a blow of his mighty paw he could easily have broken the wall and seized his prey.

Happily he was attracted by the pigs in their sty farther down the court and he ravaged it to his heart's content. But everyone was thankful that no greater loss had been sustained.

When the French finally extended their conquests to the neighborhood of Saigon, the mission decided on a permanent and definite foundation for its seminarians. Upon its request

The Government Granted a Large Tract of Land

situated at the extreme end of the city. There a house, planned in the European style was constructed—a work of some difficulty, considering the

lack and the ignorance of workmen.

But at Saigon houses do not last long. At the end of fifteen years it became necessary to raze the edifice in order to erect a larger and more comfortable one. This building is in use at the present time. Of goodly



STUDENTS OF THE GRAND SEMINARY

The installation was, however, precarious, and could be only temporary. Besides the unhealthy situation so near the river, the proximity of the Annamite citadel threatened its security. At this epoch the French troops were located in the port and fort at Saigon and were not, consequently, suffi-

proportions, with wide verandas, it gives ample space on the first floor for class and recreation rooms. On the second floor are the dormitories.

Close to the main building are a chapel and two small structures, the later of which are for the exclusive use of the advanced students. Covered passages connect them all, and the space enclosed is planted with the beautiful tamarind trees whose rich foliage gives ample shade and permits the seminarians to find rest and cool in the court even in the hottest weather.

Since its foundation the Saigon seminary has given a hundred and twenty-eight priests to the mission. The number of students varies each year, rarely, however, reaching two hundred. At the present time there are a hundred and thirty-five youths, comprising eleven in theology, seventeen in philosophy, and a hundred and seven in Latin classes.

The course in the lower seminary last eight years and follows European standards. Practice in translation is gained by a rendition of standard religious works into the native tongue.

In the grand seminary the course in philosophy, lasting two years, is followed by

The Course in Theology

lasting eight years, but these eight years represent only about fifty-two months of study.

In order to preserve the health of the seminarians, to prove and strengthen their vocations and to prevent too early ordinations they are sent each year to spend several months in the different Christian centres to fill the office of catechists.

Vocations for our seminary are numerous in Cochin China, but we are not able to accept all the

applicants on account of the limited resources at our disposal.

The foundation of a native clergy is the primary object of the Paris Foreign Mission Society; when money for the maintenance of the seminary is lacking we diminish all other expenses as much as possible.

But we can do this only up to a certain point, for the native priests would be useless without the channels of pursuing their evangelical efforts.

In response to the questionnaire sent out by the Central Office of the Propagation of the Faith we have given figures showing

The Cost of Educating Young Men

for the priesthood in our seminary. They are not excessive. What costs most is the preparation of students for the seminary.

The pupils of the intermediate grades rarely enter the seminary. We are therefore obliged to select children of about twelve years and place them in our preparatory school under observation so to speak.

As it is not easy to read Annamite character at that age, a large number of pupils must be secured if we would obtain a fair attendance for the higher education. This means heavy expense.

During the past twenty years out of every thirty-five pupils we have secured from two to eight ordained priests. So we see that a little over eight per cent of our subjects arrive at the sacerdotal state.

To encourage attendance in our small seminary we offer to pay part of the cost even when the parents enjoy comparatively easy circumstances. • Money thus expended represents about a tenth of the annual expense of the small seminary.



COMING HOME FROM THE MARKET

"Catholics may not have the wealth that is to be found among members of some of the Protestant sects; they doubtless have expenses which Protestants are not called upon to meet; but even a mite from each one would suffice to keep the light of Faith burning in the vast, pagan and heathen countries, where the brave soldiers of Christ are working so valiantly to extend His Kingdom."

FROM INDIA

Rev. W. G. Hood, E. F. M.

Fr. Hood states that there is an awakening in India, and that the low castes begin to feel that they are made of the same flesh and blood as their fellow-countrymen. What joy it will give the missionary heart to see these despised creatures raised to a higher social level. At present the Church, alone, welcomes them with the same joy that it accords to all her converts.

IN an important town called Calicut, from which name is derived our homely "calico," there is a famous shrine called the Talli Temple. Leading to the temple is a highway which is maintained at public expense. Since the neighborhood is wholly Brahmin (for who may live in such spots but the "twice born?") it has always been regarded by them as their own peculiar property.

There is an awakening in India, the "untouchables" begin to realize that they are just as human as their Brahmin masters they have been accustomed to adore, hence trouble is arising. The "untouchables" have dared to walk upon the forbidden road which even some of their money has gone to keep in order.

To keep pace with Brahmin retrogression the chief magistrate and executive of the district has after an "inquiry" ordered notice-boards to be put up prohibiting the use of the road

To Persons of Low-Caste

Are we in the year 1917 that such things can be done when England is going to grant a large advance of Home Rule for which the "twice born" are clamoring? Is this the sort of domestic rule the "untouchables" are going to get from their erstwhile masters?

The magistrate (collector) contends the Pariahs will provoke a breach of the peace by walking in the neighborhood of the sacred tank in the temple precincts, in which only Brahmins and Nayars are permitted to bathe. The truth is that is but an euphemism for an easy way out of the difficulty.

"God has made man, *all men*, to His own image and likeness; you are men as well as the Brahmins, who are not gods." So the missionary has taught the "untouchables." Well, I suppose the latter will go on from strength to strength, and those notice-boards will not materialize or if they do the Pariahs will pull them down.

One point for my readers. From this instance they

may understand the difficulties of the missionary, and particularly the prejudice he incurs from all divers castes when he preaches

The Equality and Fraternity of Man

In some of our churches, in many in fact, Pariahs and caste people are rigidly separated and many and many are the disputes that have arisen therefrom.

India is quickening to a speedy rebirth and what was only tolerated by some missionaries to avoid greater evils must soon be abolished. I know a church, a Catholic church, in which the poor Pariah



JUST GIRLS

couples may not be wed at the high Altar, only at a side altar can the ceremony take place.

One such party complained to me. "Wait patiently," said I. "Don't blame the poor priest or bishop, the situation was not made by them. Good times are coming, for a change of policy must come and then there will be neither Gentile nor Jew."

Doesn't it remind us of poor St. Paul's struggles when he had to contend against the converted Jews? History certainly does repeat itself. This may be incomprehensible to readers of CATHOLIC MISSIONS when the freedom of American institutions is impressed upon them so indelibly.



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

THE Editor of CATHOLIC MISSIONS was greatly honored when a few days ago he received a diploma affiliating him with the Society of the Divine Word.

An Appreciation of Our Efforts

This great missionary Society was founded about forty years ago by a saintly German priest the Venerable Fr. Janssen, and its growth has been wonderful. In these few years they have organized missions for the pagans in Africa, China, Japan, North and South America, and even in the far away Islands of Malaysia and the Philippines. They have several houses in this country, the largest being at Techny, Ill. Like all the others, the missionaries of the Divine Word are suffering from the war; some of their missions have even been closed by the Allies, and the others have been greatly impoverished on account of receiving no further help from Europe.

For this reason we have exerted ourselves to give them all possible assistance, and it is in consideration of our feeble efforts that the Very Rev. Fr. Blum, Superior General of the Society, has sent us a diploma as a token of appreciation, granting us at the same time a participation in all the prayers and good works of the entire Society. We are extremely thankful for this immense favor, and extend our best wishes for the success of the labors of the Missionaries of the Society of the Divine Word.

* * * *

A FEW months ago we received a princely donation from a priest who has been for many years a constant benefactor of the "Propagation of the Faith." We extended, of course, our heartfelt thanks, but our gratitude and admiration would have been enhanced tenfold if we had been acquainted with the circumstances under which the donations were made. We heard of it lately. A friend of that priest wrote us the following:

"I wonder if you know that Father, who does so much for the missions, leads the life of a recluse, lives on bread and water, apples and breakfast food; wears clothes cast off by others, attends himself to all his needs without

the aid of a housekeeper, doing all chores, etc....in order to send more money to the missions...."

Such an admirable example cannot fail to bring the blessing of God on the American Church and Clergy.

* * * *

IT is an undeniable fact that, of all the mission countries of the world, China is the one that attracts the greatest sympathy. For some, it is true, the name "China" embraces the larger part of the Far East, viz., Tonkin, Annam, Siam, Cambodia, Indo-China, etc., but even for those who make a distinction between the various countries, China remains the preferred one. Most of the special offerings we receive for the ransom of children, for the support of catechists, for the building of chapels, for the education of natives for the clergy, are designated by the donors "for China."

Now we take, ourselves, a great interest in the Chinese missions, so much the more that at present it is in that country, together with certain parts of Africa, that the Church is making more headway. Nevertheless we must remind our benefactors not to be exclusive in their affections. It is true that there are 400 millions of Chinese to be converted to the Faith, but there are 60 millions in Japan, 40 millions in Indo-China, 300 millions in India, 200 millions in Africa, etc., who have also a claim on our charity.

Furthermore we venture to say that the Chinese missions, with the exception of Mongolia, Kansu, and a few others of recent formation, are not among the most needy. Therefore we request our Associates to trust our knowledge of relative needs and our impartiality to distribute their alms where they will do most good.

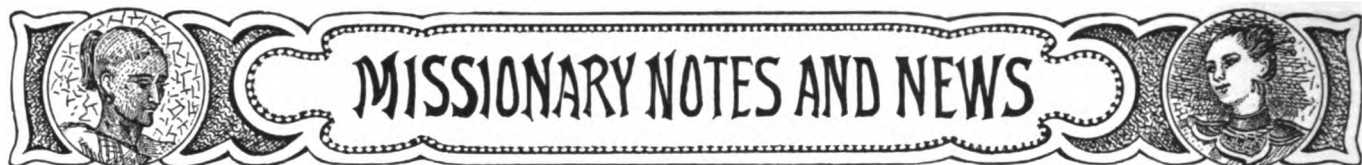
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FOR several years the United States has indirectly controlled the republic of Haiti; the occupation is now complete and American officials have been appointed. Under the local government the clergy as well as the educational and charitable institutions were supported by the state, which was quite proper since the entire population is Catholic.

The Church at Haiti

Probably it will not be long before all those allocations are suppressed. The Bishop of Cap Haitien wrote us recently that it has been decreed that the schools and college will no longer be supported by the government, and he is at a loss as to how to keep them open. On the other hand, the Protestants have lost no time in opening a high school supported of course by the American Board of Missions.

It is to be regretted that whenever a Latin nation passes under the American government it means a struggle for the Church and a Protestant invasion.



AMERICA

ILLINOIS On March 13th, six theological students of St. Mary's Mission House, Techny, Ill., received Tonsure and the Minor Orders at the hands of Rt. Rev. Alexander McGavick, D.D., of Chicago. These young clerics are the first fruits of America's first mission house, founded by the Society of the Divine Word at Techny, in 1909. At present there are a hundred candidates for the missions of the Society of the Divine Word at Techny.

EUROPE

ROME The Holy Father has appointed Cardinal Van Rossum, who was the first Dutch member of the Sacred College, prefect of the Congregation of the Propaganda, succeeding the late Cardinal Serafini.

ASIA

CHINA Among the many cordial welcomes extended to the Very Rev. James A. Walsh, Superior of the Catholic Foreign Mission Society of America, in the Far East, that given at Shanghai was unusually impressive. At the Astor House in that city a banquet arranged in his honor was attended by over six hundred, including a score of missionary priests. Large Catholic demonstrations are, of course, rare in pagan China, and a gathering of this size in welcoming an American Catholic priest will doubtless help to bring home to the natives the fact that not all Americans are Protestant.

Bad news comes from Bishop Rayssac, of the Swatow mission, who writes that on February 13th a bad earthquake shook the district. Over five hundred people were killed and many houses destroyed. Only one Christian belonging to the mission was killed, but the church and adjacent buildings were badly injured, and it will take hundreds of dollars to put them in proper condition again. Swatow is full of soldiers, as trouble is on again between the people of the North and those of the South. Many soldiers were killed in the earthquake.

A new Review has appeared in Peking. It is printed in Latin and is called *Sacerdos in Sinis*. The purpose of this monthly is to publish documents and information that may be of use or interest to missionaries in China. Those desiring a subscription, which is one dollar a year, may write to the Director of the Lazarist Printing Press, Pei-tang, Peking, China.

TONKIN The annual report sent by Bishop Alexander Marcou, Phat Diem, Maritime Tonkin, is marked by many sad features. He writes:

"During the past year I visited more than half of the parishes of my Vicariate. I learned with joy of the zeal and devotion of the 100,000 Christians who, by their numerous communions, show that they are practical Catholics.

"But what misery prevailed everywhere! First the flood, then ruined harvests, famine and epidemic. The birth rate never was so low. The baptisms were fewer by a thousand than last year, and another sad fact, showing the despair the people were driven to, more than a hundred children of Christian parents were sold. Great misery must prevail when Christians are driven to this horror.

"I know of one widow who sold three children, the eldest of whom was only nine years old. She believed her last hour had come, and sold the little ones to a pagan to save them from likewise dying of starvation. What reproach can one make before such misfortune!

"As consolation, Providence permitted that the Faith be introduced into a dozen new villages."

INDIA Mgr. F. A. Eestermans, O.M., Cap., Bishop of Lahore, is the sender of bad news from India. The pest has broken out in the city and is spreading rapidly. One of the children in the orphan asylum has been attacked, but happily no other person in the mission has fallen a victim to the dread scourge.

The plague is also raging in Hyderabad. Six Franciscan missionaries devote themselves entirely to the plague camp and have had the great consolation of baptizing hundreds of pagans at the point of death.

Bishop A. Chapuis, P.F.M., sends an important announcement concerning the leper asylum at Kumbakonam and Rev. J. B. Michotte, who has had charge of it, and who has written many touching stories of its inmates. Here is the Bishop's communication:

"Notwithstanding the strenuous efforts of Fr. Michotte, for the full development of our leper asylum and its maintenance, it has been found that the enterprise is a very difficult one, and the period after the war will render it still more difficult. Besides, Fr. Michotte, on account of overwork, is rather in a

poor state of health, and cannot work as he has done heretofore.

"For all these reasons he and myself have decided to hand over the leper asylum to the Catechist Missionaries of Mary Immaculate. The good nuns who had already given two sisters to take care of the inmates have generously accepted it and will assume all responsibility. Under the able management of the Sisters, and with their great zeal, we have every reason to believe that the asylum will become a large and effective one.

"I request our friends henceforth to be kind enough to send to Mother Jeanne, the Superioress of our Sisters, all remittances intended for the lepers and the leper asylum."

JAPAN The Society of the Divine Word has a mission field in Japan, and from Rev. Joseph Reiners, S.V.D., Prefect Apostolic of Niigata, comes this report for 1917:

"Notwithstanding the restrictions that we must impose on ourselves, the result of our labor is not behind that of other years, even surpasses it in many respects. The number of baptisms is nearly double of that of the preceding year.

"Five years ago we had 305 Christians. At present there are 463. Once the first thousand reached, the progress will be doubtless very much quicker."

AFRICA

TANGANYIKA We have received the sad news of the death of Bishop Lechaptois, W. F., Vicar Apostolic of Tanganyika. Stricken with apoplexy, he lived but a short time after the attack. The obsequies of the dead prelate were solemn and impressive. A company of soldiers attended them and also a large number of Europeans. The native Christians showed profound grief at the loss of a spiritual Father who had looked after their welfare for more than twenty-three years.

ALGERIA A statue to the memory of Constantine, the first Christian Emperor, has been erected in Algeria. It is placed in what was formerly the city of Cirta, and which was destroyed by pagan hordes early in the fourth century. In 313 Constantine restored it, and it was afterward known by the name of the great defender of the Cross.

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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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GOSPEL.

TO EVERY

CREATURE.



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

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2. To make a yearly contribution to the fund of the Society.

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"Catholic Missions" is issued every month.

Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

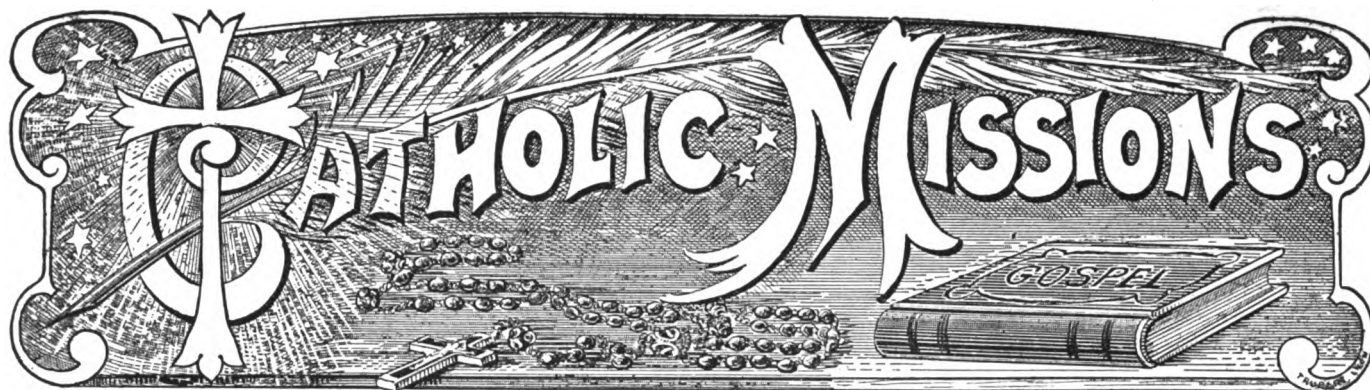
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February, April, June,
August, October, December

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TWO VICTIMS OF THE ESKIMOS

Rev. Fr. Duchaussois, O. M. I.

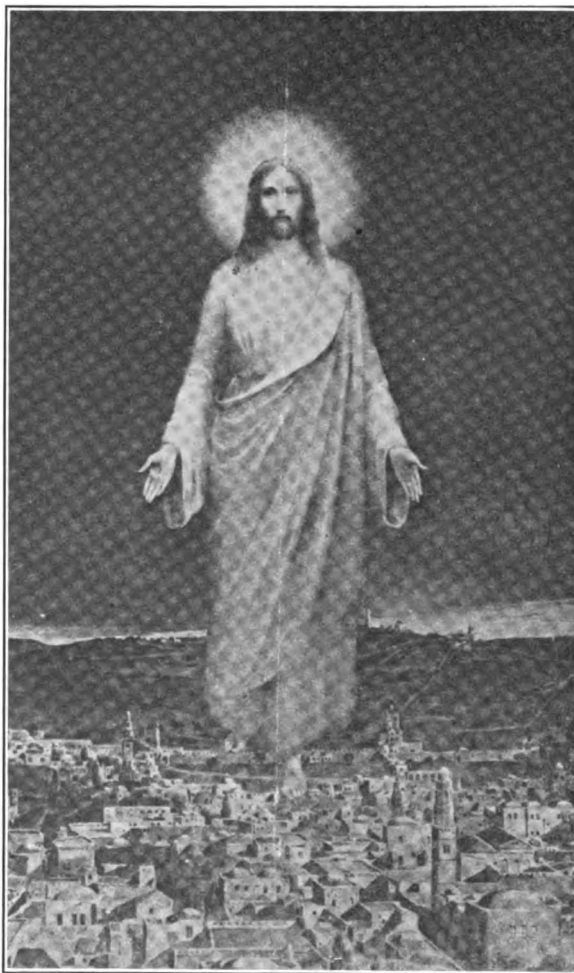
Reverting to cannibalism, the murderers of Fr. Le Roux and Fr. Rouvière hacked open the bodies of their victims, secured their livers and devoured them while still warm and palpitating. The effects of the two priests were also divided among the more heartless Eskimos, but the friendly ones showed real grief for the "white men" who had treated them kindly and given them many gifts.

FR. ROUVIÈRE and Fr. Le Roux set out from Fort Norman for the Barren Lands in the middle of July, 1912. On the 27th of August they reached the little house on Lake Rouvière and before long Fr. Le Roux had the happiness of seeing many Eskimos, and he set himself with all his energy to study the people and their language.

But both missionaries soon came to the conclusion that without going to live permanently near the very edge of the Arctic Ocean they could not hope to convert the Eskimos in large numbers. At Great Bear Lake and at Lake Rouvière the visitors came only in small groups, remained but a few days and were more-over much

Occupied With the Affairs of the Moment

The missionaries, therefore, conceived the project of going the following autumn to Crown Gulf. They deeply regretted being so far from their beloved Bishop, but as



"LOOSE THE BONDS FROM OFF THY NECK
O CAPTIVE DAUGHTER OF SION....REJOICE
WITH JERUSALEM ALL YOU THAT LOVE HER
....FOR THUS SAITH THE LORD: BEHOLD I
WILL BRING UPON HER, AS IT WERE, A
RIVER OF PEACE." ISAIAH lii. 66.

he permitted them to use their own judgment in the matter they considered there was no obstacle to the move.

On the 25th of August, 1913, two months before his tragic death, Fr. Le Roux wrote the following letter:

"How much we would like to see you, Monsignor! We need your counsel and we would like to know, especially, if you favor the idea of our going to pass the winter with the Eskimos. But since we are left to ourselves to decide we will pray Divine Providence to inspire us to act wisely and to give us the spiritual courage necessary to accomplish the task we have laid out for ourselves. Pray very much for us, ask God to lead us by the hand and to fill our hearts with perfect charity. Pray, too, that the Sweet Mother of Heaven may be our protectress and that the work of salvation may progress and bear abundant fruit."

Some days after Fr. Le Roux had written the lines

just quoted an Indian presented himself carrying a letter addressed to the priests of the Roman Catholic Mission and signed by Joseph Bernard. It was dated at Crown Gulf and had been

Carried to Bear Lake by an Eskimo

Joseph Bernard stated that after having passed two years as a trader among the natives of the Gulf he believed the time had come to establish a mission there.

"Last year," said he, "as I was coming here a Protestant minister wished to take passage on my boat. I refused him, but I believe he will find means to accomplish his purpose this year. I advise you to hurry, then, and I will do all that I can to help you." The Fathers decided to take the advice of Joseph Bernard, and they set out at once for their new field.

A long and terrifying silence followed the receipt of Fr. Le Roux's letter by Mgr. Breynat. For three years the Congregation of the Oblates heard nothing of the fate of their brothers in the Arctic Circle. In 1914 an explorer, Mr. D'Arcy Arden, having ventured into the Barren Lands, met some Eskimos wearing soutanes and priestly ornaments. He questioned them regarding the lost white men, but they answered only by gestures and took flight as soon as possible.

This discovery, however, had a sad meaning for the friends of the missionaries. Of, course, it was impossible that the Eskimos had simply robbed the cabin during the absence of the priests, but on the other hand a greater tragedy seemed probable. Some hope lay in the words of an Indian recently come from Bear Lake: "When the Fathers were setting out," said he, "they declared they were going to follow the Eskimos as far as they went, and that they might not come back for two years. It is possible that the priests went to Victoria Island and that, overtaken by a sudden breaking of the ice, they did not dare to embark in the frail Eskimo canoes and will not return until the ice of another winter sets."

Time, however, brought no further news of the absent missionaries, and Mgr. Breynat at length called upon the Canadian Government to send a detachment of the Royal Northwest Mounted Police in search of them. He added that the choice of Inspector La Nauze would be agreeable to him, and the Government at once

Acceded to the Request of the Bishop

In the spring of 1915 Inspector La Nauze and Gendarmes Wight and Withers set out with food and munitions sufficient to cover an absence of two years at least. They first descended to the delta of the McKenzie River in order to pick up the Eskimo Ilivanik who was to act as interpreter; then they came back to Fort Norman where they visited Fr. Frapsauce and made him one of the party; from there they set their faces resolutely toward the terrifying

Bear River. Bad luck followed their footsteps across desolate wilderness. For the first time since they had begun the custom and as if they suspected what was in the air, the Eskimos did not come as usual to their favorite haunts. The police and their companions traversed many miles of desert, but all they found was the poor deserted little cabin at Lake Rouvière.

Fr. Frapsauce then returned to Fort Norman saddened to have nothing to report to his superiors. The gendarmes took shelter in a house which the Fathers had constructed at Dease Bay in 1913, and there awaited

A Favorable Season for Continuing the March

In 1916, with the breaking of the ice, the little patrol resumed its march toward the North. The first Eskimo village at the mouth of the Copper River was reached in the month of May. Without losing an hour the policemen began to question the Eskimos about two white men whom they must have seen. But all their arts to obtain the truth of what had happened resulted in nothing. After several days of unsuccessful one of the gendarmes called the interpreter and said to him, "Ask them directly who murdered the priests. Use no superfluous words but put the question as if you knew they had been killed."

Ilivanik did as was bidden and the answer came at once, "It was Sinnisiak and Oulouksak." They had fallen guilelessly into the trap set for them.

It appeared that the entire tribe knew of the crime that had been committed, and all showed themselves very sorry that the "good white men" had been murdered. Thanks to their depositions, faithfully taken by the policemen, and thanks to the confession made by the murderers when they were arrested, and repeated by them in the courts of Edmonton and Calgary, the whole tragic history became known. Providence also willed that a little journal kept by Fr. Rouvière and written in indelible pencil was found after his death near the spot where he was assassinated; it was stained with his blood and torn by the fierce winds, but its pages showed clearly the experiences of the priests up to the hour of their death. From this journal the following facts were gleaned:

The missionaries set out from Lake Rouvière early in October, 1913. They were accompanied by a number of Eskimos who were to act as guides, and among them were Sinnisiak and Kormik. The travellers took twelve or fourteen days to cover the hundred miles which separated them from the Arctic Ocean. The diary states that the cold was always intense,

The Storms Numerous

the roads difficult and the fatigue of the half-starved dogs very great. A small island near the mouth of the Copper River was the destination, as it was here that the Eskimos were accustomed to gather in the autumn and wait until the ice in the ocean had become solidly fixed and capable of bearing the winter

encampment, a settlement usually of some size. It was in late October that Fr. Rouvière made his last entry in the journal. He said: "We have arrived at the mouth of the Copper River and some of the Eskimo families have already gone to their winter quarters. Already we are threatened with starvation and do not know what to do. Needless to say, we are a little bit disenchanted with the prospect and with our Eskimos."

Fr. Rouvière underlined the word "disenchanted," and this was the first time since he became a missionary that the good priest spoke with something like bitterness of his flock.

The camp was threatened with famine because the fishing was very poor and the reindeer had not been seen in their usual numbers. True the Fathers had carried some provisions with them, but these were speedily stolen by the wife of Kormik, the Eskimo who sheltered the Fathers in his tent.

After five or six days at the point named, Kormik purloined the rifle of Fr. Le Roux when he was asleep and concealed it. This meant that the priests were made helpless, in a way, for in the North to travel without a rifle means death of starvation to a white man. Fr. Le Roux gained possession of his weapon by force, seeing which Kormik flew into a rage and fell upon Fr. Le Roux intending to kill him. A brave old native named Koeha seized the Eskimo around the body and thus prevented him from striking a fatal blow. He also went himself to remain in the tent with the white men.

This old man became the champion of the missionaries, and told them plainly that their lives henceforth would be in danger from Kormik and his companions, and he strongly advised them to return at once to their former post and wait for another year when they might come back in better company. The Fathers decided to take his advice. They prepared their outfit which consisted of a

A Team of Two Dogs Bought from the Eskimos

In order to set the priests on the right road and to protect them from possible attack Koeha went with

them a half-day's journey. When he had brought them to the edge of the Barren Lands he said to them: "There are no trees here; go straight ahead as far as you can and after that you will have no more trouble. I love you and I do not want anyone to harm you." Thereupon the brave man gave them his hand and departed.

How did the missionaries pass the night that followed the departure of Koeha? We shall never know, but without doubt they suffered much, for it was very cold and they had neither tent nor shelter, nor any wood to make a fire. This very night, too, Sinnisiak and Oulouksak left their tribe while it

was sleeping and set out by stealth to follow the track of the dog team which was plainly visible in the snow. They caught up with the priests toward the middle of the next day, and the latter at once understood the designs of their pursuers for Sinnisiak had a bad reputation and Kormik had already become their enemy. But they greeted the two Eskimos in a pleasant manner as if they suspected nothing.

The Eskimos, in order to explain their presence and to await a favorable moment for carrying out their project, told the Fathers that they had come to show them the way across the desert and that they had even brought for the purpose two of their best dogs. The offer was accepted and men and dogs proceeded into the Barren Lands.

In the Eskimo country it is as natural for the natives to take their places in the harness among the dogs as

it is for a workman to push his wheelbarrow or for a jeweler to polish his gems; no one considers such work at all degrading. On long journeys the women put themselves at the head, the dogs are fastened in the middle and the men take the end of the team. The missionaries also adopted this custom, and it was in such a position that Koeha last saw Fr. Rouvière and his companion.

The assassins did not find an opportunity to commit their evil deed the first day. When evening came they built an igloo, and we may imagine that if the missionaries slept it was only one at a time, while the other kept watch. The next morning the little



WINTER GARB OF THE MISSIONARIES

caravan formed itself again. Fr. Rouvière went first, beating down the snow with his snow shoes in order to make a rough pathway for the dogs, and Fr. Le Roux had the not less painful task of walking behind the sled and keeping it from coming to disaster in the numerous rough spots.

They had not gone far before the wind rose and another tempest howled over the desolate wastes. Snow fell from the heavens and snow rose from the earth, forming a whirling cloud that completely blinded the four voyageurs. Progress became more and more difficult and Sinnisiak felt that the hour was come. He had a few words with Oulouksak and dropped in the rear of the sled, but Fr. Le Roux, ever on the watch,

Fixed Him with a Stern Look

The would-be murderer then fell back and Fr. Le Roux for a moment took his eyes off his foe. With a leap Sinnisiak was on him, striking him a mighty blow with his culass in the back. Fr. Le Roux sank

lodged in the priest's body. He fell and remained in a sitting position.

"Finish him," cried Sinnisiak again, and Oulouksak plunged his dripping blade into Fr. Rouvière's body. As the fallen man still breathed and as his lips moved in prayer, Sinnisiak returned to the sled, secured a hatchet, and coming back to the expiring priest cut off his legs and severed his head.

Then came another still more frightful order from Sinnisiak, and opening the abdomen of Fr. Rouvière, Oulouksak secured a portion of the liver and both the Eskimos devoured it. They threw the mutilated corpse into a ravine, and returning to Fr. Le Roux performed the same hideous operation and shared the same feast. When the cannibalistic orgy was finished the Eskimos scattered some snow over Fr. Le Roux's body and

Calmly Returned to Their Camp

"We have killed the two white men," they said to Kormik, who no doubt felt they had satisfied his desire for revenge.

The murder of the two missionaries was committed between the 28th of October and 2nd of November in the year 1913, at a spot about fifteen miles from the shore of the Arctic Ocean, upon the left bank of the Copper River.

"Even if the white men had not been killed," said the Eskimos, when discussing the crime with the gendarmes, "they would never have reached Lake Rouvière, for they had almost no food, the road was very difficult and the cold extreme. Unless they happened to meet a herd of

reindeer they would have had to eat their dogs, and after that they would soon have died of starvation."

On the day following the return of the perfidious guides a number of Eskimos went to the place of the carnage. There they found the two dogs faithfully keeping guard over the mangled remains of their masters. Kormik took it upon himself to distribute the belongings of the missionaries, but Koeha regarded the crime with horror and grief.

"I was very sorry to learn of the death of these good white men," said he, "and I wanted to go and see the place where they had perished. When I reached it I beheld the body of Fr. Le Roux near the sled and I began to weep. His face was almost covered with the snow and he was lying upon his back. The men who had killed him had also opened his bowels and removed some of the organs."



AS THE ESKIMOS LIVE IN SUMMER

to the snow uttering a loud cry, and at once Oulouksak also came to the attack. Sinnisiak said, "Finish him, while I go and kill the other one."

Fr. Le Roux was not yet exhausted and he seized Oulouksak by the shoulders and begged him for his life, but the latter shook off his victim and stabbed him twice, the second blow reaching the heart.

Warned by the cry of his companion Fr. Rouvière had hastened to his side, and before the final blow was struck gave his dearly beloved co-worker absolution. There is no doubt, also, that Fr. Le Roux did the same for Fr. Rouvière with his expiring breath. Thus both priests received final absolution.

By this time Sinnisiak had secured the rifle from the sled and Fr. Rouvière, in a vain attempt to save his life, turned and fled toward the river. The assassin at once fired; the first ball missed, but the second

CONVERTING A CRIMINAL TRIBE

Rev. I. Cotta

India possesses tribes who live without a regular habitation, and who maintain existence like the birds and animals, that is, by securing whatever food the woods, fields and streams may provide. But though wild and savage, such people have souls to save and the difficult task does not dishearten Catholic missionaries who must follow them into the wilderness and share much of their primitive life. The Katkaris were low in the social scale, but religion is slowly raising them to higher standards.

THE Katkaris are a caste of a wild jungle tribe, inhabiting the whole set of deep ravines, jungles and forests between Bombay and Poona for about one hundred miles. There are three kinds of castes of these wild tribes; the first called Dongrus, the second Takurs, and the third our Katkaris, who are the most numerous, the lowest, and perhaps the wildest among all. The consequence of caste distinction is that one kind or caste (they call themselves caste people) does not mix with another. I especially emphasize this circumstance of caste, and my readers may form an idea of how deep rooted is the caste system here in India, since it is even prevalent among the most savage people.

It was in the year 1894 that the missionary with whose help I write this article, came for the first time to Khandala, and had his attention attracted to these forest tribes, bringing their "toddy" (native liquor), fuel, mangoes, and other forest fruits, as well as fish from the rivers in the ravines, and "berries" (Indian cigarette), in small quantities, for sale

At the Village Bazaar

Timidly they offered their wares to the villagers, coming and going without salutation. If they succeeded in disposing of what they had brought they would go at once to a shop to buy provisions for their families such as rice, grain, salt, etc., choosing always the lowest and cheapest food-stuff in the market.

Any money left over and above would be spent on glass neck-beads, brass bangles for the arms, ear-rings, nose-rings, and so many other different and cheap ornaments, with which the women particularly like to adorn their bodies, a practice of which they are so fond, that on one occasion when soldiers' old coats were given to the men, the women at once plucked off the metal and the brass buttons to wear

in their hair. A few spent their surplus money at the liquor shop, drinking without restraint, and, afterwards, they might be seen along the roads staggering, quarreling, spilling their provisions by the way, and finally returning to their abodes quite empty-handed.

The degraded condition of these poor people suggested to the missionary the idea of trying to do something to bring them to a higher level. In 1899 when he had mastered enough *maharati*, the language which these people speak (though mixed up with many words of their own tribe language, and thus corrupted and difficult to understand), he began to pay visits to their abodes.

Not being able to attend to all, on account of long



BAMBOO CHAPEL IN A COUNTRY VILLAGE

distances, and mountainous ascents and descents of from about five hundred to one thousand feet by footpaths, or rather by paths used by the tiger and other ferocious animals, he selected the Katkaris of our surrounding villages of Khandala, as they seemed the poorest and most numerous. At Khandala itself there were about two hundred of them, but in the dry season when

There Are No Roots and Vegetables

nor fish enough in the jungle streams, many came up to the plains just to eke out a living on the plateau. It was, then, in summer, 1899, that he, accompanied

by another missionary who knew an old Katkari "naik" (kind of sepoy), paid the first visit to the Katkaris.

On reaching their huts, some starved dogs began barking, the women and children fled and hid themselves, lest the white "sahib" (gentleman) should harm them, so ignorant were these people, and only one man remained visible, quietly cutting wood in front of a hut; this one was the very Naik Ballu whom one of the missionaries knew. The Naik himself was surprised and startled to see the European intruders coming to the poor village. But the missionaries told him not to be afraid, for they had not come to harm the people, but to uplift and help them by giving medicines to the sick, clothes to the needy, and alms to the poor; and to teach them something about God their Creator, as they had no religion nor temple, and no knowledge of God whatsoever.

When the missionary asked Ballu how many gods

say; several other men also were at home this time, and had evidently talked over the first visit, and were pleased when the missionary read to them something from the Bible, and spoke to them about our Creator, the necessity of leading a good life to attain the eternal reward, etc., etc., and said some short prayers which they repeated with him.

On successive visits he did the same, sometimes with good attendance, sometimes not, because the teaching of religion was to them an altogether new and strange thing, and therefore it was a very hard task for them to pay strict attention.

Some of the Katkaris have no houses, or better no huts at all, particularly those who like to roam about all the time; and only at the breaking out of the monsoon, as the rains are very heavy here, (about 200 inches being the average), they build up small huts, made of branches of the trees which are nearest to the spot where the hut is to be fixed up, and

cover them with leaves; and the whole construction does not take more than two hours; for in half an hour the green branches are cut, and in another hour and a half all the materials are fixed and the hut is ready. But among those who have got dwellings, we found them to be only wretched holes

With Ragged Grass Roofs

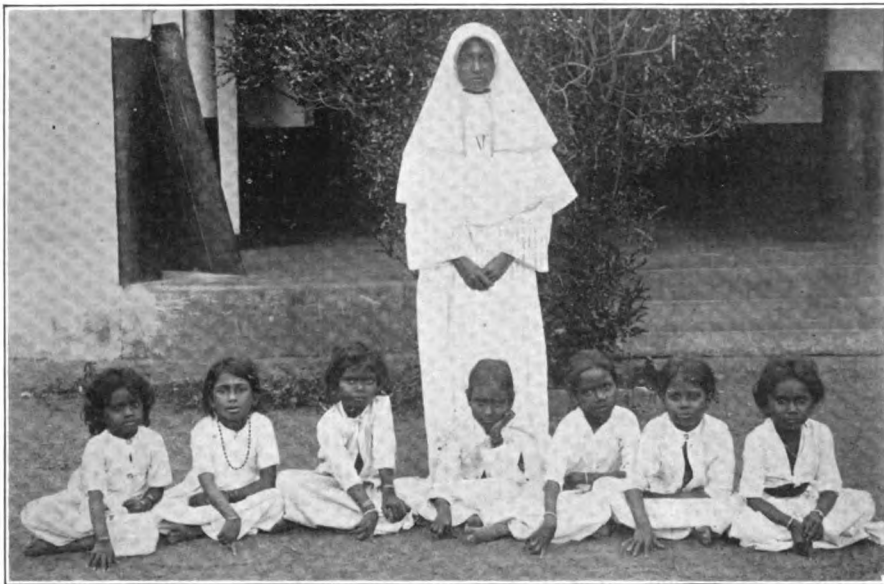
In such miserable dungeons live not only one couple, with five or six children, and their goats, but in most instances two couples with their children, besides their cattle.

The furniture of these huts is some broken pots (mud-made utensils) and a couple of filthy mats hung up

to the roof; everything is swarming with vermin and dirt. The door, the only one, does not measure more than a couple of feet in height, and the same in breadth, and so only children up to seven years of age can pass freely through it; the grown people have to bend down on their knees, and sometimes to lie flat, to pass to and fro. One day it happened that the chief of the Christians got very ill. I went there to see the poor man and administer to him the last sacraments; but as I am pretty tall, I could not go into the house without bending my forehead down to the ground, and I should have broken my nose if the catechist who had accompanied me had not taken hold of me. Such are the Katkari huts.

But I am not sorry for the incident, as I am glad that our chief man has recovered. He is, indeed, a good and sincere Christian, though a Katkari; which may be said for his credit as well as ours.

The Katkaris like "toddy" very much; this is a



AN INDIAN SISTER AND ORPHANS

there are, he said he did not know anything about it. "At least the children know how to worship and pray?" And the answer was, "I do not know how to do that myself, and how can the children?"

In the meantime, a boy was seen peeping from the inside of a hut, and the missionary, after the example of Our Lord, asked the Naik Ballu to suffer the boy, who was his small son by name Govind, to come near him; and taking out of his pocket a colored handkerchief offered to make a present of it. The boy came out timidly, now eyeing the missionary, now the handkerchief, now the old Naik, till he was near enough to seize the cloth, with which he ran back hastily into the hut. This was the result of the first visit.

On his next appearance it was seen that the present of the colored handkerchief to the boy had worked a good effect, for Govind came at once to the missionary, with some other children, to hear all he had to

liquid drawn from the wild palmtree out of which the native liquor is distilled. No doubt "toddy" is a nice and nutritive drink

Provided It Is Taken with Moderation

But if the natives take it in excess they often get drunk and in this state they quarrel and fight abominably. After "toddy" their food, if there is no money to buy rice, consists of roots of certain trees and the leaves of others, which are the only fruits and vegetables they know. Also they eat fish, crabs, rats and other animals caught by themselves.

The Katkaris care little for food when they can get "toddy," and often pass two or even three days without eating; only under the pressure of starvation, particularly in summer when there are no wild things to be had, do they cut fire-wood from the jungles, gather little fruits or soapnuts, and bring them to the nearest village bazaar, and out of their sale buy their provisions, as I stated in the beginning. In this way, it is seen that the Katkaris literally live from hand to mouth.

The Katkaris, men as well as women, are very fond of fishing; they won't miss a single chance to get fish; if they know that there is fish in any river or lake, though far away, they will soon go after it with their home-made nets, small things suited for the purpose. In case they have no nets, if the women have tow "ludges" (cloth with which they cover their bodies), one of the "ludges" will be used as a net; and in case they have only one, this one will be used for the fishing, and in the meantime the women wear garments made of handkerchiefs.

The men are particularly given to hunting with a hand-made bow and arrows, and with long knives. Sometimes they go in batches of fifteen or twenty men, everyone armed with his simple and ever-ready sword, and then they usually get very good game among the wild pigs, deer, hares, and other wild animals. The curious thing is that they never bring home any part of their booty. What do they do with it? They make a fire, and roast it there and then on the spot, divide it equally among all those who took part in the hunt, and devour it at once; so that neither the bones nor the skins are left, but everything is consumed like the Paschal lamb of the Israelites!

Sometime ago one of our Brothers had to go down

to the ravines to look after a certain Katkari. He was accompanied by a native. On the way they saw many monkeys jumping on a tree. Suddenly the native began shouting "Sahib, sahib, get one of the monkeys." And indeed the Brother shot one. The Katkari was overjoyed at seeing such an extraordinary treat, and brought it home. The next day we asked the man, "Did you divide the monkey among your friends?" He replied, "No, no, sahib, it was too small to divide." He and his family consisting of five persons had eaten the whole monkey weighing more than thirty pounds!!

When the missionary had worked for several years among these poor people, he thought it was time to baptize some of them. About seventy were willing and sufficiently prepared. They had been frequently instructed, and had improved greatly in their conduct and character. A Father was sent by the Bishop to examine them in religious knowledge

And the Day Was Fixed for the Ceremony

A gentleman gave money to buy new clothes for the neophytes, and the missionary, after the people had



PRIMITIVE METHOD OF PLOWING

washed themselves, distributed the new clothes among those who were to be baptized.

Just when the holy function was going to begin, a murmuring commenced outside the small chapel where the people had gathered. The noise increased, and a man was heard shouting to his daughter: "If you suffer yourself to be baptized I will cut you into pieces with my knife."

The clamor frightened the people who began to slip away furtively, till at last only five out of the seventy remained. These were baptized, in spite of the uproar, and among them was the old Naik Ballu. The disappointment was great; but the mistake was soon found out. The missionary, first of all, should not have distributed the clothes until after the baptism, and secondly, and far more important, it was a great

blunder to have collected a crowd. These primitive people are very susceptible of collective impulses and mob panics. One mischievous word will upset them, and anything like disaffection will spread among them like wildfire.

For instance if they ask something which must be refused, it is not good to make the refusal before the whole crowd; you have to take one or two leaders aside and discuss the matter with them, and when they are satisfied they go and persuade the rest, and then all will acquiesce and follow the leaders like sheep.

Such are the people of this our Kune Mission, the famous Katkaris, reckoned as criminals by the Government, and even feared by the police, but now so much improved and changed.

I feel assured that there will be in America many generous and pious souls to respond to this our earnest appeal for such a people, to enable us to change and convert them. We make this appeal in the name of Our Lord Who redeemed these poor people with His precious Blood, and Who longs to see them sharers of His Kingdom.

True Signs of Divine Favor

When trials and hardships come to the missionary, instead of being cast down and filled with despair, he looks upon them as sure signs of God's favor, and feels certain that in the end they cannot fail to bring about a rich harvest of conversions.

Thus Fr. DeWilde, relating some of the experiences undergone by his fellow missionaries at the hands of a gang of robbers, who for four years have annually devastated the mission property, sees in all this suffering God's hand. As a proof of this, he states that in one year the Fathers in one part of Shansi gained more than one thousand neophytes, many of whom were among the best people of the neighborhood. This year he himself has more than seven hundred catechumens.

From a Pagan of Yesterday

The Blacks of Africa are considered beings of an inferior race. Who among us of the superior race could rise to nobler thoughts than this "meditation" of a negro of Nyanza? The selection is clipped from *The African Missions*:

"One evening after supper I was walking up and down in my banana plantation, saying my rosary and looking up at the heavens with their thousands of stars, that Adam himself could not count. I said to myself:

"It is far away, that Heaven . . . and in that Heaven, farther away still, is the great good God, greater than King Muntu, greater than the king of the Germans; greater even than the Pope. . . . This great good God, He thinks of me—me, Hermann, *mushoméza* (catechist) of Nyanza! And I am no prince—nothing but a plain simple, man. . . .

"How wonderful! The King, I go to see him; he looks at me one day; the next day he doesn't see me at all. But this great God, He looks at me all through the day while I am working, and in the night when I am asleep; when I talk to Him, He listens to me! I talk like a child, He listens; if I say anything foolish, still He listens to me!

"How wonderful! And He takes care of me. For me He makes the bananas grow, He sends rain, and makes the sun shine. And He takes care of my soul. Formerly He died upon the Cross for me, and He sent Father N—to me that I might hear about Him—and me, at first I did not want to believe in Him! What stupidity! But the Father open the eyes of my soul. I believed and I am baptized. And the king himself, he is not baptized

"And Jesus Christ feeds me with His Body and Blood—He makes my soul strong. He prays for me up there in Heaven, for me, who am no king, no prince, only a plain, simple man. . . ."

"So I said to myself: 'I must love this great God, because He has so loved me. Then my heart took fire—it burnt me in my breast; I was as if carried away at the thought that this great God loved me—me, so little and worthless! I cried out in my joy and ran to the house, and I took my wife by the arm and I said to her: "Agnes, Agnes, how we ought to love the good God Who loves us so much!" But Agnes did not understand me at all. She looked at me and said: "Thou art crazy!" And I was, in truth—crazy with the love of the good God.'"

How the Money is Spent

India is always taking steps in the right direction, and money from this country has helped the good work. From Fr. Bonaventure, O.D.C., Ernaculam, comes a brief report showing how things are with him:

"The Verapoly Mission records over 700 baptisms of pagans for the year 1917. The amount spent for the purpose was about 748 American dollars that Providence has sent us from somewhere in America and other countries. This current year the number of conversions might approach and perhaps exceed last year's, if we take into account the excellent dispositions of the pagan low caste population in our mission, specially within the Kottayam District. Will the amount required for the work reach the figures shown above? That is what we need before we can open to them the door of salvation through baptism. I leave it out, for the present, what is wanted for building churches and schools."

The Same Everywhere

Fr. W. Kinold, O.F.M., of the Sapporo mission, says: "I suppose my experiences are the same as that of every other head of a mission—the price of coal, food and clothing about four times greater than what it was before the war, and the income about four times less. Any alms that reaches me now purchases its full value, and I may add that an offering of \$500 received lately from the National Office of the 'Propagation of the Faith' in New York was the largest for many years. May our good friends continue to prosper!"

COCHIN CHINA

Right Rev. L. Mossard, P. F. M.

Mgr. Mossard says of the Annamite male that he prefers justice to riches. The women are devoted to their homes, and rich and poor alike wear the same style of costume. Filial respect is also a mark of the Annamite character, even criminal parents never being neglected or cast off by their children.

GEOGRAPHICALLY Cochin China lies between the 102nd and 105th degrees east longitude and between the 8th and the 11th degrees north latitude. It is bordered on the north by Cambodia and Annam, on the west by the Gulf of Siam and on the south and east by the China Sea.

Two great rivers water and fertilize the country: in the north the Donnai River receives besides many other streams, the Saigon River, and finally empties into the sea at Cape St. James; in the south is the great Mekong River which has its source in the Himalaya Mountains. After crossing the vast reaches of Thibet, Yunnan, Siam, Laos and Cambodia it crosses the western provinces of Cochin China and finally reaches the sea divided into nine branches.

Saigon, the capital of Cochin China, is a pleasing city having well-built public edifices, pretty houses and broad and shady streets. It has about 4,500 European inhabitants, including soldiers and sailors, and more than sixty thousand Asiatics, among whom are Annamites, Chinese, Indians, Japanese and others.

The Annamites living in Cochin China belong to the yellow race and are consequently

Characterized by Their Small Size

scanty beards and color more or less dark according to their rank, education or nature of their work. The forehead is round, the eyes dark and slanting, the nose flat with nostrils broadly spread over a prominent mouth.

Both men and women wear their long black hair wound into a chignon at the back of the head. Their teeth are badly blackened by the betel nuts which they continually chew, and their lips are made red as blood by the lime colored with cochineal which they mix with the betel. Such a custom is unlovely and an enemy to cleanliness, but is considered favorable to the hygiene of the mouth. Rich persons wear their finger nails very long; to

show that they have no need to work for a living. Thanks to the continual warmth of the climate the children are not burdened by overmuch clothing, and remain always totally free in their movements. This fact is probably one of the reasons why so few deformed children are seen in Annam.

The costume is about the same for men and women, and consists of a long loose pantaloon whose belt, brightly colored for the women, is twisted around the waist in many pleats. A tunic, black for the men,

And Bright Colored for the Women

falls over the first garment as far as the knees and is closed at the right side by five buttons. Taken altogether the prescribed costume is both modest and attractive, and is always the same for the rich as well as for the poor.

Modern fashions have tended to introduce European garments among the educated men, but the women show themselves rebellious to new styles and with good reason for even the most expensive garments, though made in Paris, would not become them as well as their national costume.

As a rule the Annamites are mild-tempered, polite and affable, and the higher dignitaries affect in their words and their acts a reserve and a gravity impossible to describe. The general mass of people, even in their daily work, pride themselves on following the rules of politeness, and in this they far surpass the Europeans. Moreover they have a great respect for authority and before a superior, no matter how ignorant or ridiculous his mistakes may be, they remain mute and unmoved; neither by word nor by smile will they give a sign that they have noticed anything remarkable, and if possible they will do all they can to cover the defects of the superior.

The Annamite male is usually courageous, proud of his country and patriotic. He prefers justice to riches.



PAYING A SOCIAL CALL IN ANNAM

In her youth the woman is pleasing to look upon, gentle and devoted to her home, and she sometimes shows great intelligence. When the needs of a family demand her labor she is capable of great energy. As a young girl she is fond of dress and amusements, and may be considered, indeed, somewhat frivolous. But once married she becomes serious and by her domestic virtues inspires the respect of all.

As a mother the Annamite woman takes good care of her children, and the love she bestows on them will later be returned with interest. Filial respect marks the family life of this country, and even when grown the children never forget to pay a just regard to the needs of their parents. Even though the latter are cast out from society and become criminals, their children will neither deny nor abandon them.

Unlike Europeans this reciprocal love is not expressed by exterior acts, words or caresses, but be-

them very much, and it will be no easy matter to gain a people of this type to the True Faith without the intervention of the Christian government.

Confucianism remains the cult of the educated classes. It is a religion almost wholly political and has scarcely one dogma, properly speaking. Its devotions consist of a few ceremonies in honor of Heaven, the Emperor, the Ancestors and the Sages of antiquity.

The people practise the familiar cult of the ancestors and of domestic geniis. In their temples they burn incense to gods that they do not know, and pay money to sorcerers to banish calamity from their homes and bad harvests from their fields. Having no set moral laws, no certain faith, no reasonable hope for the future they do not love what they worship and are afraid of what they revere.

In their devotion to their ancestors their religious

acts are determined by superstitious fear and their ceremonies are made up of forms borrowed from the religions in vogue in the country for many centuries. About all that is proved by their cult is that they admit the existence of some invisible spirits, mostly dangerous, who have great influence over human life. We see, then, that they have faith without conviction and wish simply to do as all the rest of the world around them is doing.

Not fanatics by nature they show no desire either to mock or scorn the

Christian religion, and would probably have no objection to it if it could conform itself to the customs of the country. Far from expressing any objection to our dogmas, they admit that religious authority is the natural guardian of doctrine. They esteem our moral laws and praise their perfection, but like all materialists they declare them to be too severe for human nature.

Thus, if the idea of becoming a Christian comes into the mind of a brave native our Faith, with its train of all the virtues, shows him that he would at once become a stranger even to his own family. Many considerations keep him from taking the final step: proud, pleasure-loving, strongly attached to the goods of this world and to the customs of his ancestors he tells himself that

It Would Be Foolish to Make So Many Sacrifices

for the sake of a future existence which seems to him wholly uncertain. He would rather preserve his



BOARDING SCHOOL FOR YOUNG GIRLS. HERE WE SEE THE NATIONAL COSTUME DESCRIBED IN THE ARTICLE

cause it is somewhat secret and restrained it is none the less real and universal.

The Annamites show about the same mental qualities as the rest of their race. The national literature is very scanty and is made up of a few stories, fables and verses in common use among the people.

The intellectuals, since time immemorial, have drawn their science from the books of the Celestial Empire which for them

Represents the Height of Wisdom

but the younger generation is going to change this condition somewhat and accept certain views of the West. If these views can only be founded on the Christian Faith its salvation will be secure.

Unhappily the Annamites, like their masters, the Chinese, attach a great deal of importance to the things that make existence in this world easy, and remain indifferent to affairs pertaining to the spiritual world. The supernatural life does not interest

status and follow comfortably the religion of his fathers which allows him plenty of social respect and moral liberty.

Naturally he is indifferent in regard to things that he cannot see and cannot comprehend. The churches, missionaries, books, nuns and native priests, together with all the manifestations of our Faith, no doubt attract him in a large manner, but since he has not solved the problem of religion they are not strong enough to bring about a change of heart; therefore, conversions in Indo-China are not as numerous as the missionaries would desire.

But in spite of all obstacles, through the grace of God and a natural generosity some souls receive the Light. Each year a certain number of conquests over idolatry are made and these conquests are lasting. Yes, progress is slow but the ground gained remains ours. The descendants of the early Christians are still firmly attached to their faith, and history shows us that the natives of Indo-China have

Bravely Withstood Many Persecutions.

Most of the Catholics are very faithful to their religious duties, and the small number that neglect them are brought to a sense of their obligations by the great events of life. Whenever an epidemic visits the country, at the time of a Retreat or a Jubilee our lukewarm Catholics experience a revival of devotion; when sick they send for the priest and none among them ever refuses the last sacraments.

Systematic impiety is also unknown. Our Christians sin through weakness, forgetfulness or laziness; then one fine day they awake to their condition, hasten to confession and begin to lead a more careful life. Their confession, moreover, brings them a great deal of comfort, for absolution given by a priest

leaves them in no manner of doubt. A sin once confessed is gone forever; scruples of conscience and anxiety are things unknown; if the fault has once been destroyed by the sacrament in question, it exists no more for them. Such dispositions may gain our Christians a little longer time in purgatory, but they certainly show a great confidence in the sacrament of confession.

The greatest danger for the Faith of our converts lies in their separation from the Christian community

In Which They Have Been Born and Educated

Deprived of the example and encouragement of parents and friends they are apt to become lax in their duties, and it among such that we find men giving reasonable cause for doubt, among skeptics, as to the value of our Christian population.

To form a just opinion of what our neophytes really are it is necessary to study them in their natural setting, in the midst of the Christian centre of which they form a part and where they have the advantage of the missionary's aid and authority. In such a centre one finds a well regulated, fervent parish where in church matters and in the family every Christian fulfills his duty easily and happily. In fact, the simplicity and virtues of these little communities remind one forcibly of the days of the primitive Church.

Let me finish by saying that if one meets here as everywhere many forms of evil, one can also say that the good is much in evidence, and that from our Christian Cochin China a sweet and powerful chorus of praise rises each day to the throne of Him Who is their Redeemer and Whose work is the redemption of all men.

One of India's Remote Tribes Coming Into The Church

The tribe of the Badagas scattered over the Nilgiri Hills in South India is divided into a hundred villages. The first conversions there were made at the end of the last century. Once converted, they are permanently so. They visit their relatives and friends, preach to them and teach them the great mysteries of our holy religion, giving themselves no rest until they succeed in making them waver.

The Franciscan Missionaries of Mary are received with enthusiasm in the Badaga villages. These valiant religious take a very precious box with them on their rounds. It contains neither gold nor silver, but phials, medicines and remedies of all kinds. They station themselves in the most advantageous place in the locality. People bring them mats and chairs, if they have any, and in the shade of an old tree they begin the distribution of their panaceas. It is unnecessary to say that among these pharmaceutical supplies there

is a bottle of holy water, so that they may be able to regenerate the souls of children, the condition of whose health leaves no hope of cure. They have already administered baptism to nearly 500 children and to more than one adult.

Don't Destroy His Happy Faith

Hope certainly springs eternal in the missionary's breast. Many a priest writes in detail a list of catastrophes that would overcome the ordinary mortal, but after reciting his woes the sturdy-hearted apostle usually winds up with, "but I hope in Divine Providence and do not allow myself to be discouraged."

"Discouraged" is putting it mildly. Owing, then, to his lack of "discouragement" and his abundance of faith, he picks up his burden and struggles on. And just because he believes someone is going to help him, someone usually does. There is no room for pessimists in the mission world.

CATECHISTS AND THEIR SUCCESS IN BURMA

Right Rev. E. Sagrada, M. F. M.

Next to the native priests, as sharers in the vast task of evangelizing pagan countries, come the native catechists. Too much cannot be said of their earnestness, courage and devotion. Bishop Sagrada depends much on them in reaching the people of East Burma, and the two illustrations below show the type of men who have enrolled themselves under his banner.

AS I have already stated, our work of evangelization extends to the tribes on the Karen Mountains, dispersed here and there in the thick jungles. Each of these tribes has a language or dialect of its own, and quite different from the others, and each tribe is divided into many villages. The staple food of these people is rice. Each year they cut a portion of the jungle nearby and leave the trees and bamboos for a month in the sun to dry. Then they set the whole on fire, and when the first rains come,

Seeds Are Sown in the Ashes

and crops of vegetables and rice come up in turn. Of course they are obliged to clean it from weeds three or four times.

A fresh piece of jungle is burnt the next year, but the quick-growing bamboos in the course of eight or ten years turn the old patches into jungle again. The huts are all of bamboo, lasting only two years, and generally when building new houses they shift to another place nearer to their new rice field.

Many years ago the villages waged war against each other, but now fighting has ceased entirely and all are living in harmony. They have no priests, no shrines at all, and their superstitious rites are reduced to propitiating evil spirits held as the causes of all their troubles, misfortunes and diseases. They are very poor and in a very destitute condition. Such is the flock for which we are sacrificing ourselves

To Bring Them to Our Holy Religion

As these tribes are split up in many villages, at first glance their conversion was believed a rather difficult task to undertake, but soon the missionaries, encouraged by the natural disposition of these quiet,

polite and tractable souls, foresaw an early conquest, and to this purpose they put a catechist in each village. The catechist taught them the precepts of our Holy Religion, instructed them how to pray every morning and evening, and prevented them, as far as he could, from falling back again in their old superstitions.

The peculiar thing to be remarked in these conversions is, that not only one or two families become Christian, but almost generally the entire village. This is brought about in the following way: The headman and the elders of the village call upon the

priest in charge of the district, and ask him to send a catechist among them, because they have had enough of the evil spirits and of all their superstitions. The missionary in charge, after having been assured that they will obey the teacher, and will keep every obligation according to the law of the Church, sends a catechist to their village. He is generally a young man, pretty well trained in our orphanages; he is able to read and write in two languages, Burmese and Karen, and, what is more important, he is instructed well in catechism

So as to be Able to Teach the Others

The priest in charge pays a visit three or four times a year to the village, and when he thinks the crop is ripe he baptizes and administers the sacraments, having previously tested them for some time. Every year the number of villages increases, so that now we reckon 246 villages wholly converted. At present, also, many other settlements are asking for catechists, but we, on account of poverty, are obliged to decline to give them what they are eagerly asking for. Of course, we have to give some payment to the catechists, but this is not sufficient even for their clothing, because the amount



KAREN CATECHISTS

we can afford to give them varies from twenty to thirty dollars annually, according to the place they occupy.

In short, I can certify that had I sufficient means to pay these humble workers in the Father's vineyard, and to support some other missionaries to visit pagan villages, I am sure the number of Catholics would multiply rapidly, because the natural disposition is good, and by means of medicines and many other attentions, we bring the Karens easily to the knowledge of God.

The work of the catechist is specially needed in these circumstances: He insists in the uselessness of sacrifices to the devil, and encourages the converts to be faithful to their Holy Religion; after some time one perceives a marvelous change in the village, where every family, not one excluded, enjoys the wonderful light of the grace of God.

An old catechist who settled among the pagans, told me that at the beginning of his work he had much to suffer, and had very many troubles. The old people did all in their power to persuade the young ones to leave religious practices and go back with them to evil customs; they menaced them and prevented them from going to pray in the chapel and to accomplish their religious duties, and the poor catechist was left almost alone. But he did not give up a hope; he persevered in his work, till he had a great triumph over all his enemies, and now he is the real master of the village; nothing is done without his consent, and his chapel, newly erected and

more ample than before, is thronged with worshippers. In this way many a village become a new harvest for heaven. In the beginning the privileged are the little ones—babies who, having been regenerated in baptism, fly to heaven. After them young men and women previously instructed, are converted to our religion; at last, also the stubborn old people. In the villages converted some years ago not one pagan can be found.

To increase the number of these villages it is necessary to have many catechists, for how can a missionary who has to visit thirty or forty villages three or four times a year, have spare time to preach the Gospel to pagan tribes? And while the missionary visits new Christians the enemy spreads the seed of dissension and apostasy in the villages recently converted. The people, having no instruction and no one who leads them to the observance of the law of God



A MARRIED INSTRUCTOR AND HIS FAMILY

Would Fall Back Into Vice Again

Without the catechists our work is impossible, or, at least, inefficient.

Therefore, I am in great need of means to support a good number of catechists, to evangelize new villages and to keep the already converted. But at present I fear very much I shall be unable to keep the catechists already settled, because year by year the means of support are diminishing, and these worthy workers are obliged to leave their apostolate to support their families.

They Hunger and Thirst After Righteousness

Let us not think that the Word as preached by the missionaries falls on stony ground. They have, as a rule, very little cause for discouragement as far as the good will of the pagans is concerned. A contemporary tells the following incident, illustrative of this good will:

"It was at the end of a long discourse on the Passion in a jungle village of India that an old man approached the missionary and asked: 'How long have you known about the Sahib Christ?' 'All my life,' was the prompt reply. With a loud cry while the tears rolled down his cheeks, the man who

had grown old in the worship of false gods said: 'Why didn't you tell use of this Great Man sooner and I would have served Him night and day like a slave.'"

"Every day we receive letters from the four corners of the earth, from abandoned missionaries in far-off mission lands. They all bear the same sad story—a tale of hardship, poverty and forbidding outlook for the future. And then their touching moving appeal for help. It is as if we were constantly hearing some grand chorus repeating St. Peter's words: 'Save us lest we perish.'"

"FORTY WINKS"

A recent number of the London "Catholic Missions," contained a fanciful sketch having for its principal character a business man who is quite out of touch with the work and purpose of our foreign missions. His "Forty Winks" prove an effective cure, however, and he wakes with an ardent desire to "do his bit" for the poor apostles whom he had so long ignored.

"MY dear, I'm too old for this sort of thing, all very well for young people like you," and Mr. Michael Darrell looked out on the spacious garden where the fog was already shrouding its exquisitely-kept lawns. For although he owned one of the biggest factories in X., Mr. Darrell's luxurious home was comfortably far out from the big manufacturing town where he made his money.

"It's a bit foggy," returned his niece, and Eugénie Darrell, dainty and trim in her neat tailor-made gown, wrapped her furs closer about her throat, "but then it's for the missions, and fog or not, I wouldn't miss the meeting tonight for anything, for a missionary is going to speak."

"Plenty of work for missionaries among the

and settled down to his after-dinner smoke. Like a good Catholic, he paid his annual subscription to the missionary funds, but apart from that, never troubled his head about the missions themselves, and, secretly, still clung to his theory about the "heathen at home."

Besides, the foreign missions were always associated with a grievance in Mr. Darrell's mind. Had not his favorite nephew, Bernard, just when he was hoping to see him fulfill a brilliant career at home, disappointed all his expectations by

Insisting on Becoming a Foreign Missionary?

It had always stuck in the manufacturer's throat that the boy, whom he had secretly regarded as worthy of the cardinalate itself, not to speak of more minor distinctions, had completely thrown away his chances, and elected to spend his life in some God-forsaken corner of the African bush! Well, Bernard must go his own way, but he for one was not going to finance his mad schemes!

"Bless me, how thick the fog's getting! Sensible folks stay by their own fireside this weather," he murmured, as the front door shut on Eugénie, and he filled the pipe that no modern brand of cigars would tempt him to abandon.



THE HOME OF THE LATE FR. DUPUY, WHO BECAME A VICTIM OF LEPROSY IN MADAGASCAR. HE WAS DECORATED BY THE LEGION OF HONOR FOR HIS BRAVE CONDUCT DURING THE FRANCO-MADAGASCAR WAR

heathen at home, if they will but turn their hand to it," grumbled her uncle. "Let them go down to the mills and begin."

"Oh, but Uncle," objected Eugénie, "it's just the mill-hands who are going to help. I'm roping them all in, and the Children of Mary are wildly anxious to come. It's just the factory-hands we want."

Mr. Darrell, who remembered that after all Eugénie devoted a fair share of time to the factory, where

She Presided Over the Children of Mary

and ran a flourishing guild for the mill-girls, felt that further dampers on his niece's enthusiasm were futile,

But the curtains were still undrawn, and from the depths of his cosy armchair, he watched the gathering mist swathing the trees, gaunt and spectral, in the waning light of the autumn evening, with a pleasant sense of warmth and well-being.

But oddly enough those trees did not look like his; no, surely they must be the big palms out of the conservatory! Yet he had given special instructions to the gardener not to bring them out of doors so late in the year. And as he was meditating a "talking to" the gardener, the palms seemed to spread to giant proportions and—"why, bless me, what is this?" muttered Mr. Darrell, for he was actually walking underneath them in what seemed a perfect grove of

palms. And what was this strange world in which he found himself?

Hark, what was that—that voice; where had he heard it before? The mystified manufacturer turned at the sound, and lo, there at his side was Bernard—Bernard, looking older than the bright-faced boy who had left the Seminary, and pale and thin from hard work, but his smile was as cheery as ever, and it was his old self that spoke:

"Why, Uncle Mike," he said, "this is downright sporting of you! I never expected to see you out here! But I'll show you a sight worth seeing." And Bernard gently pushed him, as it seemed, out of the palm grove into a clearing, where there was a quaint little thatched hut, and from over the low hills all round, streamed crowds of men, women and children, all black, but eagerly thronging towards the door of the hut.

And as Michael Darrell gazed in wonderment, he heard Bernard's voice again: "Isn't it grand, Uncle," he cried. "This is our mission church, and it's just opened, and this is our congregation! But there are thousands the other side of those hills who want to come, and we've no room for them—yet we've got to make it somehow," he added, as if to himself.

And as the young priest spoke, in the far distance there rose a strange sound, as the murmuring of myriad voices, and Michael Darrell listened awestruck, for its like he had never heard before. As he listened it grew ever louder, till at last it swelled to a piercingly shrill wail, and aught more piteous he had never heard, for it seemed as if a vast multitude must be lamenting with one voice some great woe. Terror-stricken, the listener looked at Bernard, but the young priest had grown suddenly grave, as with a great sorrow, and at the sound of that lamentation he hid his face in his hands as if in prayer.

"Tell me, tell me, what is it all about?" cried Michael Darrell. But ever that insistent cry grew more anguished and despairing, and he would fain have stopped his ears to the sound.

And when Fr. Bernard looked up his eyes were full of tears as he whispered, "Alas, they are the pagan tribes out yonder who are calling for a missionary—and there is none to go to them. For millions beyond those hills wait for the messenger who shall carry them the Good News—but they wait in vain.

What Is One Missionary for So Many Thousands?

But I daresay you at home think missionary statistics are dry things? Yet I wrong you, Uncle, for is it not your love for the missions that has brought you out to these wilds to cheer us in our task? And we are not ungrateful," added his nephew, as he led Michael Darrell to the door of the little hut and pushed it open. "See," he exclaimed, "how we remember our benefactor!"

And his visitor went into what seemed a rough

log-cabin, but it was not empty for all its bareness, and a murmur as of prayer in a strange unfamiliar tongue came from rows on rows of kneeling black worshippers, whose faces were rapt in devotion as they told their beads before the pitifully poor altar. But in Bernard's voice there was a note of triumph as he whispered exultantly: "See, Uncle Mike, they are saying the rosary for you—for you, their kind friend and benefactor, whose prayers and alms have helped to raise this church in the bush for these poor blacks."

Michael Darrell felt a lump in his throat, and vainly strove to speak, as he looked on those worshippers praying for their friend and benefactor—who had

Never Befriended Them by His Alms

and who had forgotten them in his prayers. It was just like Bernard, he said to himself, to imagine such things! What had he ever done for it?

But his heart was filled with tingling shame as he thought on his luxurious home so far away, and remembered he had refused to go to the missionary meeting; and instinctively felt in his pockets, but they were empty. "I have done nothing at all," he cried, as he turned to Bernard. "Nothing, I assure you."

But the missionary only laughed—the old ringing laugh that his guest remembered so well. "We know all about it, Uncle Mike, and what a brick you are; but it's just like you to disown it all. However, kind hearts are appreciated in an African mission if nowhere else, and that's why we all pray for you daily."

But that horrid lump had got so big it quite choked Michael Darrell, and oh, how hot it was in this Uganda bush, why the heat seemed to be stifling him! Yes, it was positively scorching, this African sun! And surely that was not Bernard's voice: "Why, Uncle," it was saying, "how could you go to sleep so close to the fire like that? It was lucky I came in when I did—you were nearly falling into it!"

And Eugénie switched on the electric light and a flood of radiance fell on her face, shining with happiness and over-flowing with excitement at the success of her missionary meeting. "Think of it," she cried. "All the mill-hands belonging to the Children of Mary are going to become members of the Association for the Propagation of the Faith.

"And, Uncle, we had such an interesting description of a Mission in Africa. You can't imagine how wonderful it was, unless you had heard it."

"Not so sure about that," murmured Michael Darrell. "But it's time I began to take more interest in these things, I admit. So I'll begin by sending Bernard a cheque to build another church with."

Eugénie was too astonished to say much, but thought the more, especially of the Rosary she had said that evening for Uncle Mike—and when did Our Lady ever fail her clients?

HISTORY OF THE RANGOON LEPER ASYLUM

Rev. P. J. Rieu

Rangoon possesses a very up-to-date asylum for lepers, in which experiments intended to secure a cure for the dreadful malady are constantly being carried on. Three remedies have been found which succeed in allaying leprosy if not always in curing it. The Franciscan Missionaries of Mary add their devoted care to the skill of the physicians thus making the lot of the inmates as happy as possible.

THE Rangoon Leper Asylum was started in 1895 by the Rev. Fr. E. Freynet, K.I.H., who was recalled from jungle mission work by the Rt. Rev. Bishop A. Carlot, to undertake that task.

The first inmate (still alive and in fairly good health), came from Thegon township, and built a small bamboo hut for himself and his wife on the plot of land acquired for the Asylum. During 1896, after the first ward was built, some lepers came and went using the Asylum as a rest house for a spell, till the roaming spirit set them wandering again. The year closed with twenty-six inmates.

What with tramping the streets of Rangoon to collect funds, directing the erection of the buildings and nursing the few inmates, 1896 was a year that taxed to the utmost the

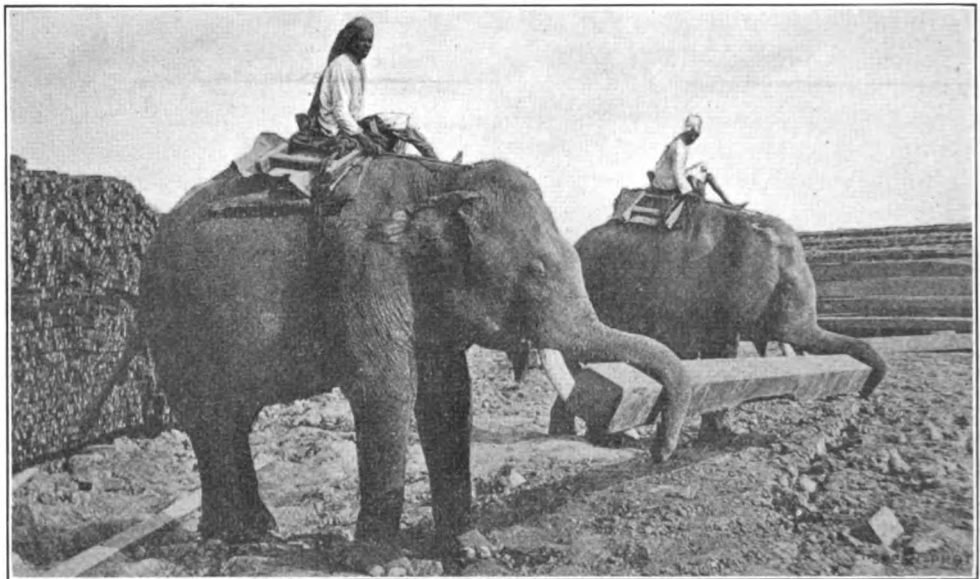
in Madras. The labor of the nuns is of the most trying sort. In 1899, one large ward was added to give available space for the increasing number of inmates. 1902 saw the acquisition, thanks to a special donation from France through Bishop A. Cardot, of four and one-half acres of land just opposite the Asylum and the other side of Hanthawaddy road, in which were built the new house for the accommodation of the nine sisters and the females' ward. Between the years 1903 and 1909, thanks to the generosity of friends, many additions were erected. The small chapel built in 1898 for the use of the Superintendent, the sisters and the few Catholic inmates was erected from a special fund raised for that purpose, and mostly among the Catholic community. In 1910,

Untiring Energy of Rev. E. Freynet

In 1897, acting on competent advice, the Superintendent asked some official and non-official gentlemen of Rangoon to meet together and form an Advisory Board, to help him in his work and especially to bring before the public work and needs of the Asylum.

During the first years of the Asylum, besides some Burmese and Indian women, one of the inmates was an entirely blind old Irish lady in the last stages of the disease, and the Rev. Freynet had a very difficult time nursing such patients. At the meeting held on March 7, 1898, it was recorded that "two European ladies have offered their services as volunteer nurses."

On the 21st of November, 1898, six European Sisters, religious of the Franciscan Missionaries of Mary congregation, arrived to take charge of the lepers' nursing work. They went at their work, heart and soul, learning the languages by the practical way of trying to talk with the inmates, fearing nothing, least of all the disease, knowing and bearing in mind that they are working for God, the best Task-master. One of those six is still working in the Asylum, having left it only once for a few months' sick leave



PRACTICAL HELP

the superintendent's quarters were declared unsuitable and rebuilt of more substantial material. Since that time, only small modifications and necessary repairs were carried out up to the outbreak of the war, which cutting off entirely the donations from France and reducing the local subscriptions, has forced us to the strictest economy.

At this writing the leper population of the Asylum is composed of 15 Europeans and Anglo-Indians, 127 Burmese, Chinese and Indians. Males, 117; females, 25.

The staff of the Asylum consists of the Superintendent and the European nursing Sisters. The Sisters belong to different nationalities, Belgian, French, Irish and Italian, use French as the com-

mon language and have a slight knowledge of English, Burmese and Tamil. Every morning four of them spend at least two hours cleaning, disinfecting and bandaging the sores of all the patients. Two other Sisters go to the bazaar every day for the daily requirements. The tidying of the wards is done by them also, but the less invalided inmates willingly help the Sisters at that work.

One Sister is appointed to each of the two laundries, and with the occasional help from a paid *dhobi*, all the clothing, blankets, mosquito curtains, etc., of the inmates and staff is disinfected, boiled, washed and aired in the Asylum. Four sewing machines are busy nearly every day for the clothing of the inmates and staff. The kitchen for the staff and the European and Anglo-Indian inmates is tended by one of the Sisters; a Christian Karen family prepare the food for the Asiatic population of the Asylum.

The juvenile section of the Asylum inmates is under the care of Sister Catherine, who had been a leper herself and was cured by Major Rost's leproline. Since her cure, which happened after her return from France, she has been with the leper children day and night,

Looking After Them Like a Mother

nursing their stunted bodies and educating their minds. If she has kept free from a recurrence of the disease, it is certainly not by holding herself aloof.

Since 1906, the dispensary work, compounding medicines, distributing them, preparing all the disinfectants, mixtures, solutions, etc., etc., is done by an inmate of the Asylum. This gentleman, having worked for many years in our laboratory under Major Rost, is able to prepare all the serums, solutions and tinctures that we use for injections. He is also head gardener, and under his intelligent direction the grounds of the Asylum, ten acres, are kept clean, laid out in lawns or cultivated with vegetables.

The recreation hall built by Mahomed Eusoof Ismael in 1903 is now occupied by eight patients. To some people a recreation hall in a leper asylum may appear superfluous, but the donor thought otherwise, and we regard it as a necessity for the pitiable patients, who have to spend the remaining part of their lives within the walls of the Asylum. Our duty and our efforts do not end with the material care of the sick body, but go further, striving to divert their minds from the outside world in which they are precluded from exacting their share of its joys. We try to make them forget that they are outcasts, and to let them feel that the outside world is full of sympathy for them in their depressing misfortune.

One of those unfortunates said to me: "We lepers have the worst lot in this world, the lunatics are unconscious of their misfortune, other diseases kill one very soon or don't prevent one from traveling, marrying or mixing with his fellow men; but we lepers

cannot go out into the street without being pointed at as dangerous and to be shunned by every one. We are prisoners for life."

Their lot is very sad, indeed, and the cloud over their life has no silver lining. Anything that can brighten their faces for a little while is worth doing, and the recreation hall has been very useful in that way up to now.

The medical attendants of the inmates of the Rangoon Leper Asylum is part of the duty assigned to the Assistant Surgeon in charge of the Kemmendine Government Dispensary. For the specific treatment of leprosy, no provision was ever made, and but for the voluntary assistance of Major Rost and Dr. Douglas,

No Experiments Would Have Been Carried Out

"Leproline:" Major Rost worked untiringly, in spite of all the difficulties he experienced in his self-imposed work from the year 1903 up to the time he was called for war service. The four cases of cure that must be attributed to his leproline are a good sign, if not a sure one, that he was working in the right direction. We have still two out-patients treated with leproline, who have been able to continue their work in spite of the disease, and they have improved so much that one passed a medical examination without the fact of his being a leper being detected, and the other has been kept to his responsible work by the medical authority aware of his disease. We will continue the preparation and use of leproline on a small scale till the return of Major Rost.

"Nastin:" Dr. A. R. J. Douglas experimented also with Nastin treatment during two and a half years, and it was only the negative results that made him stop those experiments which he carried out without any expense to the Asylum.

With Major Rost recalled for war service, Dr. Douglas away on long leave, and all the medical officers that could be spared from Burma gone to the front, I have been left without any one to advise and direct in any experimental treatment that might possibly

Alleviate the Sufferings of the Asylum Inmates

"Chaulmoogra" Extracts: In this Asylum, so many Burmese, Chinese and Indian recipes for leprosy had been tried that we could not fall back on any of those, although there is certainly much good in some of them. All the reputable Burmese, Chinese and Indian recipes for the treatment of leprosy contain a large amount of chaulmoogra fruit; in fact it is admittedly the principal active agent in all those recipes. The recipes referred to don't comprise the recipes used by a certain set of nefarious Burmese quack doctors, who use arsenic in various forms or mercury for the treatment of leprosy, and when they do not kill the patients, cripple them for life.

In the recipes having chaulmoogra as their principle, all the other components sometimes numbering over a dozen, such as roots, leaves, barks, blood, gall, dried cockroaches, snake's skins, etc., etc., seem to me to be used only to render the chaulmoogra more palatable,

And to Facilitate Its Assimilation

Apart, and I will say in spite of all the quack doctors using some of those recipes without a practical knowledge or experience of the disease, it is an undeniable fact that some of these recipes referred to above have a real medicinal value, and in some cases have produced something that may be called a cure. How far it is a radical cure, only scientific tests and the lapse of time can tell.

The European Pharmacopia, up to the last decade, had very little to tell us about chaulmoogra, and only the coarsely extracted oil was given by the mouth to the leper patients or rubbed over the body in certain rheumatic ailments. However, during the last decade, some advance has been made in the scientific use of chaulmoogra fruit extracts.

It may be a surprise to many to learn that the chaulmoogra fruit is sold in nearly every bazaar in Burma and that the tree grows wild in the Arakan hills, the Peguomas and all the hilly parts of Assam, Indo-China and China. The Chinese dispensaries sell the fruit imported all the way from China. The chaulmoogra (*Gynocardia odorata* and *Taraktogenos Kurzii*) is called Kalaw in Burmese. The oil is extracted (cold drawn) in Chittagong and Calcutta; before the war, if my memory serves me right, a German syndicate had practically secured a monopoly of it in Bengal and Assam.

In the treatment of leprosy, injections of chaulmoogra oil (subcutaneously or intramuscularly) have been tried in many parts of the world, but that mode of administration being very painful, it had to be discontinued. Some practitioners tried to combine the oil with other ingredients to render it injectable

Without Causing Undue Pain to the Patient

Dr. G. Heiser, of the United States of America, health officer, working in the Philippine Islands, succeeded, after many experiments in devising a formula, by which the chaulmoogra oil is injected practically without pain and without causing abscesses. I experimented with the formula in this Asylum, on a large number of patients, over forty at a time being injected every four days with small or large doses, according to their state of health and their point of sufferance. For some time the amount injected each time was 1 cent. cube, but the dose was gradually increased and in some cases as much as 5 c.c. were injected every four days for 5 successive injections. From May 26, 1916, the date on which I began these injections, up to March, 1917, 1,034 injections by this formula were given. I thought that we had given a

fair trial to that mode of administering the chaulmoogra oil, and the results not being such as to warrant a continuance of it, I stopped that treatment.

In the early part of 1916, I received some samples of injectable chaulmoogra with a letter from Dr. Wahram, of the Hospital Boucicault, Paris, asking me to try his preparation on some patients. The preliminary toxicity tests had been carried out in Paris, but he had only two patients on whom to experiment that new form of soluble chaulmoogra called a collo-biasis. Dr. Douglas before leaving Rangoon very kindly gave the first injections of this collo-biasis to five young patients on March 26, 1917. The patients had a slight reaction (fever) after each injection, and the higher the dose the higher the temperature; there were no after effects, however, and the day after the injection

The Patients' Condition Was Normal

I continued the injections, increasing the dose gradually from one-eighth c.c. to 2 c.c., and twice a week. After some courses of 20 intramuscular injections, I changed, as far as feasible to intravenous injections, but with no better results; therefore having given 420 injections of this preparation and not the least improvement showing in any of the six cases treated with it, I stopped that treatment also.

Lieut.-Col. Sir Leonard Rogers, C.I.E., M.D., I.M.S., in India, has been experimenting with chaulmoogra oil and succeeded in isolating the acids of the oil and producing a Sodium Gynocardate in powder form that can be administered by the mouth as it is dissolved in pure water for hypodermic, intramuscular or intravenous injection. Lieut.-Col. Barry, C.I.E., I.M.S., very kindly gave me two boxes of ampoules of Sodium Gynocardate ready for injection with the directions for its use, and I started that treatment on September 1, 1916.

Having experimented for one year with it, I can say that in all the cases treated by intravenous injections, the benefit derived from it by the patients has been real and steady, though slow. One Burmese patient of energetic character came regularly for treatment twice a week from September 13, 1916, and after one year of Sir L. Rogers' Gynocardate injections, he has resumed his appointment, having previously been carefully examined by two well-known European doctors of Rangoon. Although he is not entirely free from the disease, his health is such that he can do his work satisfactorily, and brings no danger of contagion to the public. This patient had enough sense to submit to, and follow carefully, a rational treatment as soon as he was able, and before his case had become hopeless.

We have a good number of other patients undergoing the same treatment and they are improving slowly, but being old-standing cases, time only can tell whether they will ever be in a state to be discharged from the Asylum.

SUBSCRIBE TO THIS CHARITY LOAN

Sister Mary Symphoriana

Though far away in China, this nun shows that she knows what has been agitating our country recently, and she mentions her Charity Loan, which if subscribed to by generous Catholics will enable the Sisters to feed many little clamorous mouths in the army of neglected babies of Fangtse. The loan is based on good security.

I DO not think that the mission friends *over there* in America have ever heard anything about *Fangtse*, in eastern Shantung, China, yet it possesses a very dense population of heathen, and a vast orphanage. Like a lighthouse, this institution casts all around its bright rays of Christian Faith and Charity.

The natives call it *Gintzetang*, "House of Mercy." Our children number over one hundred and fifty, of which more than one-third are under three years of age, and are under the care of nurses in the surrounding villages, at our expense.

Most of the orphans have been gathered from the fields or in the ditches near the villages, where they had been exposed to certain death

By Indigent or Criminal Mothers

Pagans here believe that little children have no souls, which is another cause of the frequency of infanticides.

Kind-hearted women pick up these children and bring them to the "House of Mercy," where they know they will be gladly received by the *Kunènè*, "good old grandmothers," as the Chinese used to call the Sisters. Sometimes we get as many as twenty babies a month.

Generally children thus collected succumb soon to the ill-treatment they have endured, but we are able to change them into little angels through holy baptism.

Some of them, however, recover under the care of their new mothers and are brought up in the orphanage till they reach the age of marriage. Then they become wives of honest young men in the neighboring district, where they form the nucleus not only of a new Christian family, but sometimes even of a new congregation.

Having been thoroughly instructed and educated within a Christian atmosphere, they are the most qualified for spreading our holy religion by words and examples in their new surroundings. Thus they become the auxiliaries of the missionary, on whom the

latter may rely for keeping up his new converts and for strengthening his Christianities.

Owing to this capital importance of orphanages all the Superiors of the missions

Lay Stress on Their Development

In many places they are based on fixed revenues, which enable them to go ahead.

Unfortunately our poverty did not allow us yet to purchase land to live on. We have, however, always been endeavoring to pull our children through by working, by the manufacturing of laces, straw-braids, etc. Of course, the larger number of our big family are not yet able to earn anything; they can but eat.

Before the war broke out mission friends in Europe used to make up our deficiency by alms. But this kind of income stopped long ago, all communication being cut off. Moreover, it is very difficult to dispose of the products of our little industries, while the cost of living is constantly rising. The harvest was bad and the number of our little recruits increases accordingly.

In our distress we applied to our Bishop for help, but we were answered that he him-

self suffered from lack of funds, and we were advised not to accept any more children.

But the Chinese were not at a loss how to act; they now lay their poor little girls by night at the threshold of our convent or somewhere in the neighborhood, where they are sure the poor creatures will

Be Discovered in the Morning

Now what shall we do? Shall we step over them? Shall we let them perish, both body and soul?

"Suffer little children to come to Me and forbid them not!" said our sweet Lord. For His sake we have given up everything, every comfort of this world, and devoted ourselves to His service and to the salvation of souls. How could the tender heart of Jesus oblige us, His poor brides, to ruthlessly shut



RESCUED FROM HUNGRY DOGS

our eyes, harden our hearts, lock our doors? Shall our orphanage cease to be the "House of Mercy?"

Being but a poor nun, that to overcome my natural timidity and make up my mind to knock at your door for alms, though hard it may be. For I cannot bear seeing the misery of our poor children. May the Father of Orphans touch the hearts of some generous

souls there beyond the Pacific and inspire them to subscribe to this *Loan of Charity*—for a *loan* it is, based on the best securities, guaranteed by the infallible promise of our Lord, of our King, of our Judge.

"Blessed are the merciful, for they shall obtain Mercy!"

China's Walled Cities

In the illustrations of our missionary articles on China appear very frequently pictures of immense walls here and there surmounted by towers. China possesses thousands of walled cities, large and small.

The wall is some fifty or more feet high, twelve to twenty feet broad at the top, the inner and outer surfaces and level top faced with brick or stone. At the outer edge and extended on above is a parapet pierced every few feet with portholes for archers and other defenders.

Outside the wall and extending all around it is a deep, wide moat, the soil that was dug away to make it being piled between the brick or stone facings of the wall. Through that moat, filled with water, once struggled foemen armed with sword and spear and lance and battle-ax, while from above the defenders rained down stones and darts and arrows. Now, in many cases, this moat is an humble onion-bed or wheat field or truck garden. Often it is dump ground, covered with green scum, stagnant, odoriferous with indescribable filth, a fertile breeder of mosquitoes and culture laboratory of serious epidemics.

The conventional thing is to have the walls pierced by gates on the north, south, east and west. At each of these entrances a simple but ingenious engineering plan was adopted. Each one was fronted by an outer gate and connected by walls, this forming a more or less rectangular court outside the real gate. Upon the four walls, joining the outer and inner gates, many defenders could easily and quickly assemble from all points and pour a deadly concentrated hail of missiles upon invaders, who, when inside the outer gates, not only have not gotten into the city, but are caught like rats in a trap.

Why Not Respond

Bishop Roy himself writes an appeal in favor of one of his missionaries who is located in the northern part of the diocese of Coimbatore. The population of the town in question is 2,200, and of these, 1,000 are Catholics. They have had to worship in a miserable chapel that holds about fifty persons. The poor Christians have been patiently awaiting a church for the last thirteen years.

Once the missionary got so far as to lay the foundation for a building, but he never secured money

enough to proceed farther, and as the natives are farmers in a dry and barren district, they can give nothing. In fact, their poverty is distressing. Most of them never have more than two meals a day—and such meals! Just a little millet boiled in water.

And sad to relate, fire broke out at midnight Mass, last Christmas, and burned the old church to the ground. The priest had only time to save the Sacred Species. Luckily, no lives were lost.

Here, then, is a good opportunity for some one to endow a church, and no spot poorer than India can be found in the mission world.

A Bishop Pleads for His Poor

Central Tonkin contains a crowded population; in fact, some of its provinces are the most thickly settled of all Tonkin, or perhaps of all China. The estimate is about 350 persons to a square mile. In general, the natives have no means of support except to plant their tiny rice fields, so that a bad harvest means immediate suffering.

Bishop P. Muñagorri, O.P., says:

"Among our 270,020 Christians those who have a moderate-sized piece of land are considered rich. Perhaps not more than two hundred come under this head, and the rest do not even own their rice fields, but must pay rent for them, or use them in common with many others. An American or a European would find it a mystery how the Tonkinese manage to live. Those who work for others must labor all day to earn a few cents.

"Now that famine desolates the land, there is great misery everywhere. The next rice crop is still a long way off—if it, too, fails, the prospect will be terrible.

"It is hard for a Bishop to see his flock in distress. He longs to help them, and, therefore, does not hesitate to beg."

A Question and Its Answer

Why does the Church grow so slowly?

Our answer:

What are you doing to make it grow? Are you always giving good example to your non-Catholic neighbor?

Are you praying for his conversion?

Are you doing what you can to bring it about?

Are you contributing to the support of those who work for that end?

If all Catholics could answer these questions in the affirmative the Church would grow more rapidly.

SLAVERY IN NYASSALAND

Right Rev. M. Guillemé, Af. M.

An added interest is given to this letter from the fact that its writer died a few weeks after it was written. He was the Vicar Apostolic of Nyassa and had ample opportunity for knowing the sad abuses of the slave law now in vogue in Africa. It is to be hoped that many persons will be able to donate the sum mentioned and thus secure a chance for Christianity and freedom to some of the unfortunate girls of his district.

WHILE slavery has been officially suppressed in Nyassaland since it came under the control of Great Britain, as a matter of fact it still exists in a domestic form and is likely to do so for a long time to come. It has been easy to control the public slave market, but it has been difficult to prevent secret sales which are continually taking place among the natives in spite of the official ban on such traffic.

In its laws against slavery the government is actuated by humane sentiment, but the missionaries see always a chance to save the souls of these poor unfortunates. The authorities regard the ransom of slaves by money as a sort of encouragement to the greed of the merchant engaged in this illicit commerce; therefore, when it is possible to do so the missionaries use other means to gain their end.

The women already in slavery could free themselves by leaving the country but to take such a step requires more initiative than many of the Blacks possess, and after having left one master they are in danger of

Falling Into the Hands of Another

As far as civil authority is concerned the latter does not concern itself with freeing those already in bondage but satisfies itself with stating that slavery is abolished.

The chief objection to getting rid of slavery lies in the fact that if the masters are brought before a judge they protest that the women are not slaves

but their wives, and since the law of the colony recognizes polygamy the judgment must be in most cases in favor of the pretended husbands. If a woman wishes to free herself from her master, recognized as a husband, she may do so most easily by paying him a sum equal to about twenty-five American dollars.

In the numerous cases that come to the notice of the missionaries they find it better not to treat directly with the false husbands but to give the ransom money to the women themselves or better still to some person in their confidence.

Slaves who have become too old and infirm to work are freed by their masters as useless possessions and these poor creatures, without friends or means,

Seek the Mission as Their Only Refuge

Sometimes they bring their children with them and these we bring up under the title of orphans. The greater number of the orphans are boys, as the little girls are given over to polygamous masters who are glad to secure them.

Some of the pagan young girls bound over in their childhood to a polygamous marriage are very anxious, when they grow older, to free themselves from slavery and become Christians. No more worthy work can be imagined than the rescue of these well meaning, but helpless young women, and we ardently present their cause to charitable Catholics.



A BEDOUIN SHEIK

"If you can't go across, come across!" This pertinent bit of advice to the general public to do a full share in the work of the war is applicable to our own work of the missions.

FORMOSA

Rev. Clement Fernandez, O. P.

Although the island of Formosa belongs to Japan it has a mixed Chinese and Japanese population. The Dominican priests and Sisters have extended the work, founded, in 1626, to various parts of the Prefecture and find no reason for discouragement in present results.

ALTHOUGH the island of Formosa lies near the east coast of China, it is at present governed by Japan. Missionary endeavor there is controlled by the Dominicans, and the island has formed a Prefecture Apostolic since the time it was separated from the Vicariate of Amoy.

Our Province has had various missions in Formosa for the salvation of souls, since the year 1626, in which Spain took possession of the north of the Island, until the year 1642 in which the Hollanders assumed our rights, capturing several missionaries.

The present mission was restored by our Religious on the 18th of May, 1859, through the supplications of the Sacred Congregation for the Propagation of Faith, having the approbation of the Most Rev. Father Orge, Vicar General of the Spanish Dominicans.

The restorer was a Dominican called Fr. Fernando Sainz. He possessed an active spirit

And Had an Apostolic Heart

The vital impulse he communicated to the Christianities founded by him at Ta-Kau, Cheng-Kin, Ban-Kin-chen and Kao-a-Ki, still shows in the gradual movement of these natives toward Catholicity.

His followers have extended their stations from the centre to the north of the island, and today they are able to bring hundreds of sheep into the fold they watch so carefully.

In the Parish Church of each district, centre of the daily and weekly administration, according to the needs of the Christianities, there are canonically, several pious associations, the principal one among them being that of the Third Order of St. Dominic at Cheng-Kin.

As for beneficent works, they were founded from the beginning of the mission, in the South of the Island, a Holy Childhood Association, which is well organized by the Dominican Sisters, being a help to the girls.

Regarding to the institutions of education and culture, there are a College for Catechists; five elementary schools, where, besides the proper subjects, the Chinese and Roman characters are taught and three evening schools for the religious instructions of the adults.

In the Catechism class, destined for the catechumens the principles of our Faith are taught, with such method that the gentiles who assist at the class after their usual labor

Some Through Mere Curiosity

and others to while away the time hearing the Missionary, end by acquiring the knowledge upon which rests the science of salvation.

In Taihoku, the capital of Formosa, a city of nearly 100,000 inhabitants a newly opened College by the name of "Blessed Imelda's College" was founded by the persistent efforts of Rev. Fr. Clemente Fernandez, the present Prefect of the Island.

The building is spacious having beautiful grounds for the drilling and recreation of the pupils, and has all sorts of European accommodations which make it one of the most prominent of the city.

Besides the boarders and day pupils there are about two hundred Japanese and Chinese girls under the charge of our Dominican Sisters who spare neither pains nor troubles for the conversion of these pagans, working unceasingly for the welfare of the College.



ONE OF THE FINE JAPANESE LADIES



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

A FEW months ago we were requested by a priest interested in the training of native clergy for mission countries to forward a thousand dollars to a certain Bishop in China, for the foundation of a burse in perpetuity in his seminary; **A Beautiful Example of Disinterestedness** we had not received any application from that Bishop for such help but felt sure that the gift would be more than welcome.

Great was our surprise when the check was returned a few weeks after by the good Bishop with the remarks, that whilst he was extremely thankful to the donor and to our Society, he felt he could not in conscience accept the proffered donation. His mission is young and the seminary has only a limited number of students who, thanks to Providence, are all provided for, so that for several years it will not be in need of assistance. Of course, he could have invested the money until such time as he will again become obliged to rely on charity for the support of his native clergy; but he felt that it would not be in keeping with charity and would even do an injustice to the donor in detaining inactive a sum of money of which he knew several of his confreres were in immediate and urgent need.

We answered that it was the first time money was ever returned from the missions to this office, and we could not but admire the highmindedness and the noble sentiments which dictated his action.

Needless to say that we had no difficulty in finding another seminary where the burse was promptly accepted.

We have sometimes complained of the selfishness of certain missionaries (happily few in number) who apparently believe that they are the only ones in need of assistance and are constantly soliciting public charity for their missions without a thought that their indiscreet begging may interfere with the work of others. We are glad to relate the foregoing experience showing that there are also noble-minded men who though they foresee that they will be in need in no distant future, turn over the proffered alms to brethren in immediate need. We are sure that Provi-

dence will come to their rescue when they ask the help of others.

* * * *

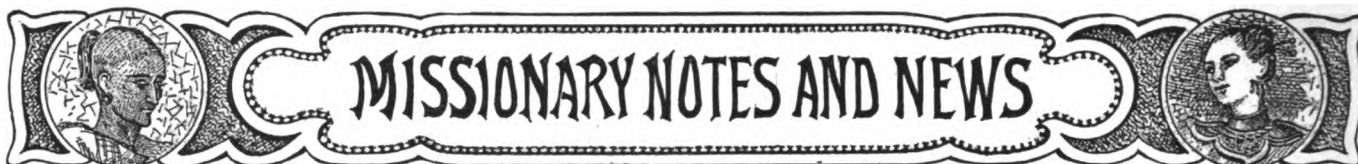
NOTHING could point more clearly to the need which materialistic Japan has of the Catholic religion than the tendency to suicide which prevails there. In one year there were recorded two hundred and forty-one suicides of those under sixteen years of age and over three thousand others. **Appalling Number of Suicides in Japan** Doubt, followed by despair, seems especially to prevail among students who, after examining many religions, find nothing to satisfy the mind and the heart. Life does not seem worth living and uncertainty regarding the future state brings a consequent indifference. An apostolate of the press would be of great value in Japan where the average intelligence is high and a love of study common to almost all classes.

Our missionaries understood this several years ago; they founded various newspapers and even a high-grade magazine, but these were nearly all obliged to suspend publication for lack of funds. At the request of the priests we asked American Catholics to help the deserving work, but in vain. Many of our people do not seem to understand the imperative need of a strong Catholic press at home, much less, of course, in the foreign field. And yet the power of the press is immense; it will reach and may bring about the conversion of those who will never hear the voice of the missionary. It has been said that if St. Paul were living in our days, he would be a journalist!

* * * *

TO give what we don't need or care for or may easily dispense with is praiseworthy, but it is far more meritorious to give at the cost of a personal sacrifice. A few days ago we received from a student in a seminary of the Middle West a letter informing us that he was greatly interested in the missions and anxious to help them, but had no money; he had, however, a gold watch and would we accept it? We tried to dissuade him on the plea that he was himself in need of a watch, and that the article probably would have to be sold at a loss. He answered that a one dollar watch was quite sufficient for him and that we need not sell the watch but give it to some missionary who might dispose of it at better advantage.

We could not refuse the offer, and soon received a handsome gold timepiece and chain of great value, and which, from an inscription on the case, must have been presented to the donor on the occasion of some anniversary. Nevertheless he cheerfully made the sacrifice of it in order to help an utter stranger in a distant land.



AMERICA

NEW YORK After an absence of seven months in Eastern Asia, the Superior of Maryknoll, the American Foreign Mission Seminary, has returned to this country.

Father Walsh is well satisfied with his visit which covered Japan, Korea, Manchuria, much of China, the Philippine Islands and Indo-China.

The first ordination in Alaska **ALASKA** took place in Juneau on Holy Saturday, when Rt. Rev. Bishop Crimont, S.J., raised to the priesthood Fr. Edgar Gallant.

Fr. Gallant is a Canadian by birth, but his early studies were pursued in California and his courses in philosophy and theology at the Seminary of Mount Angel, Ore., where he was professor of mathematics.

The Church in Alaska is making great strides and will no doubt increase the number of its children rapidly under Bishop Crimont's guidance.

There are not many **PHILIPPINE ISLANDS** bishops who can exceed Mgr. Hurth's record of children confirmed on one pastoral tour. When acknowledging a gift Bishop Hurth, whose diocese is Nueva Segovia, the Philippines, writes: "I have been absent two months and a half on a confirmation tour, and during that time I administered the sacrament to over 60,000 little ones. And this was only a small part of the work that claimed my attention."

ASIA

The Franciscan Missionaries of **CHINA** Mary conduct very successful workrooms in Sianfu, Shensi, and the young girls have reached a high proficiency in the embroidery, so dear to the Chinese heart, painting on satin and dress making, if the term may be applied to the garments of Oriental ladies. In fact the education of the pupils in the convent school is considered so valuable that it procures them plenty of suitors. More than two hundred maidens have already contracted good Christian marriages and show themselves able to make home happy. Their children are carefully brought up in the Faith, and Catholicity is thus given an impetus in the community.

The Sisters have also more than a thousand babies in their care.

Some time ago the Chinese government decided to open a large public hospital at Peking, furnished with the latest appliances and under the management of

young Chinese physicians who had graduated from American universities. Catholics will be gratified to learn that the administration of this notable institution has been placed in the hands of the Sisters of Charity. When it is taken into consideration that the Protestant missions are numerous and wealthy in the city, and that they fully expected and desired the care of the hospital, the compliment to the Catholics is more marked. Decidedly, in the north as well as in the south of China the Church is gaining a strong foothold.

Three missionaries have died of the plague in Southwest Mongolia; their names are Fr. De Boeck, Fr. Anicq and Fr. Spierings, all members of the Belgian Foreign Mission Society. Mgr. Van Dyck speaks with profound sorrow of these devoted apostles, who did not hesitate to sacrifice their lives in order to bring the consolation of religion to the dying Christians.

The ravages of the plague, which has now lasted four months, have been frightful. The dead number thousands, and it is no longer possible to keep an account of the mortality even approximately. Most remarkable is the fact that no greater damage has been done in the mission centers. Around the orphan asylums, seminaries, schools and hospitals the pest has raged, but a wonderful protection seems to have been vouchsafed the inmates of these institutions.

India is always taking steps in **INDIA** the right direction, and money from this country has helped the good work. From Fr. Bonaventure, O. D. C., Ernaculam, comes a brief report showing how things are with him: "The Verapoly Mission records over 700 baptisms of pagans for the year 1917. This current year the number of conversions may approach and perhaps exceed last year's, if we take into account the excellent dispositions of the pagan low caste population in our mission, especially within the Kottayam District."

The Sunda Islands are in the Dutch East Indies. There is a large pagan population, but the priests are hard at work, and the Christian population is increasing every day.

Rev. F. De Lange, S. V. D., sends a report from this little-known mission, which he hopes may awaken interest in it. From it we learn that it had, last year, 41,000 Catholics. There were 4,000 baptisms and 307 marriages. Twelve missionaries take charge of the various good works, which include schools for boys and girls and care of the sick. Twenty-four Sisters and twelve lay Brothers give valuable help to the priests.

AFRICA

Bishop H. de Saune, **MADAGASCAR** S. J., says that the missionaries have been working more than fifty years in Tananarive, as the half-century anniversary was celebrated in 1911. Christian families were founded and from them have sprung good material for the priesthood. So a seminary was opened, and last year, after taking the soutane, several young men have begun the study of philosophy. Madagascar is falling in line, and its native clergy will soon be a definite quantity.

The Prefect Apostolic of Matadi, in **LOWER CONGO** the Lower Congo, is Very Rev. T. Heintz, C. SS. R., and he writes that it is with regret that he must admit that the Blacks of his difficult district have not yet given any young men to the priesthood. The natives of the Lower Congo are not so easily brought to higher standards as those of the Upper Congo, and the missionaries must be content with making conversions, only, for the present. To redeem these people from savagery is in itself a great and difficult task.

"One is frightened to **GOLD COAST** think of the future of our missions, the field is so large and the harvest also. The natives are eager to see the Church progress, but where are the laborers to come from?" These words were uttered by Bishop Hummel, of the Gold Coast, Africa, and his report shows only thirteen working priests in his immense district. Last year's conversions numbered 873, and there are 21,550 catechumens. The mission is also fortunate in the possession of 210 churches and chapels, and one feels curious to know how the thirteen active priests manage to officiate in them.

BOOKS RECEIVED.

- Researches Into Chinese Superstitions.* By Rev. Henry Dore, S. J. Translated by M. Kennelly, S. J. Published by the Tuswei Printing Press, Shanghai, China.
- Our Missionary Life in India.* By Rev. Joseph Carroll, O.S.F.C., Published by The Pioneer Press, Allahabad, India. Price, \$1.00.
- The Ways of War.* By Prof. T. M. Kettle, Lieut. 2nd Dublin Fusiliers. Published by Charles Scribner's Sons, New York City. Price, \$1.50.
- La Fayette aux Etats-Unis.* By Louis Pons. 1 Vol. Paper. 50 cents. St. Michael Book Store, Boston, Mass.
- Pour les morts de la grande guerre.* By Canon Rothe. 1 Vol. Paper. 30 cents.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH

THE

GOSPEL

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

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2. To make a yearly contribution to the fund of the Society.

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"Catholic Missions" is issued every month.

Subscription Price: { United States, One Dollar a Year.
Foreign Countries, One Dollar and Twenty-five Cents a Year.

Payable in Advance

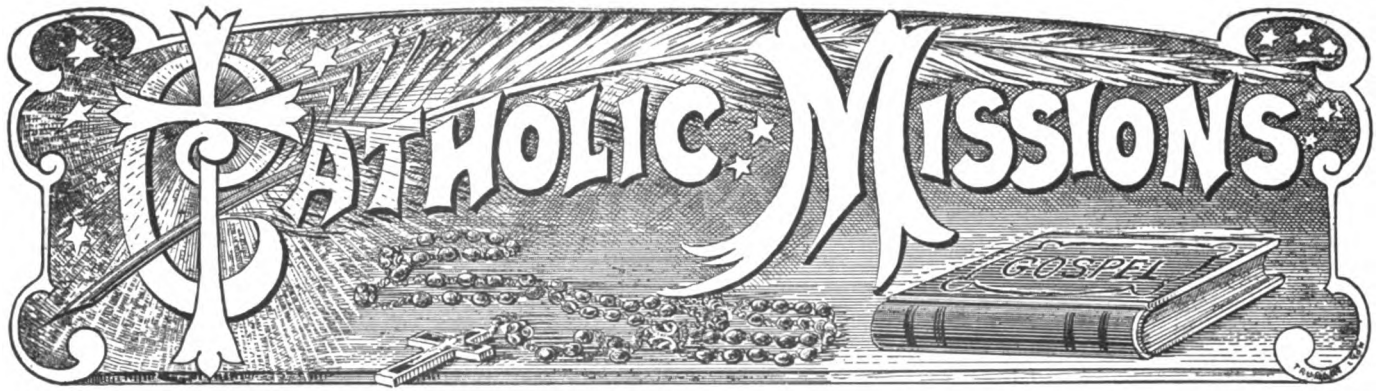
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IS ISSUED EVERY OTHER MONTH

February, April, June,
August, October, December

Subscription Price, One Dollar Per Year

Address: National Office of Propagation of the Faith
343 Lexington Avenue New York, N. Y.



THE LAZARISTS AND THEIR MISSIONS

Rev. Dom Maternus Spitz, O. S. B.

The contribution of Fr. Spitz this time relates to the sons of the great St. Vincent de Paul, who are known as the Congregation of the Missions. The title of Lazarists is derived from the house of St. Lazare, a former leper hospital in Paris which formed one of the first headquarters of the Order.

AFTER the political and religious upheaval of the so-called Reformation of the sixteenth century which waged unrelenting war against the Catholic Church and spread with alarming rapidity for more than thirty years, causing enormous damage to both religion and morality, the tide began to turn and a striking reaction towards Catholicism commenced to set in by a counter Reformation.

The controverted points of faith were clearly defined by the decrees and canons of the Council of Trent, glaring abuses were swept away by zealous Pontiffs and equally energetic Bishops, and both found willing workers in the ranks of the secular clergy and

Among the Members of the Older Religious Orders

which had been organized and whose spiritual life had been renewed by an outburst of fresh fervour "as well as among those of new religious congregations."

Side by side with the reorganized and reformed Orders of the Augustinians, Benedictines, Cistercians, Dominicans and Francis-

cans, zealous men who were destined to confer permanent and valuable benefits upon society at large, laid the foundations of new religious societies and congregations. Such were the Theatines founded by

Peter Caraffa, (1524); the Barnabites, by St. Anthony Maria Zaccaria (1533); the Jesuits, by St. Ignatius of Loyola (1540); the Oratorians, by St. Philip Neri (1575), and last but not least the Congregation of the Priests of the Missions, better known as Lazarists or Vincentians, founded by St. Vincent de Paul (1580-1660).

To any one who is acquainted with corporal and spiritual works of charity or with modern work of philanthropy, the name of St. Vincent de Paul is well known as one of the greatest benefactors of humanity, as the servant of God and of the poor, and as

The Apostle of Charity

Born on April 24, 1576 or 1580, at Pouy in Gascoyne, of poor and simple, but pious parents, Vincent de Paul made his classical studies under the Franciscans at Dax. Encouraged by his



The Abyssinians, first evangelized by St. Matthew, are an interesting people and are descendants of the ancient Ethiopians mentioned in the Bible. The sons of St. V. de Paul labor in Abyssinia and other parts of Africa.

ecclesiastical superiors, he entered upon the clerical state in 1596, made his theological studies at Saragossa and Toulouse and took his bachelor's degree in 1604.

After his ordination to the priesthood in 1600 he refused all ecclesiastical preferments and high positions. Returning one day from Marseilles to Narbonne by sea he fell into the hands of Moorish corsairs and was carried off as a slave to Tunis. After his release he went with Cardinal Montoris to Rome and thence returned to France in 1609, where he was appointed chaplain to Queen Marguerite de Valois, the first wife of King Henry IV.

Whilst there, he became acquainted with M. de Berulle, the founder of the Oratory, who said of St. Vincent, "that he would render remarkable services to the Church, and would found a congregation which would greatly advance the glory of God and the extension of His Kingdom." Through the influence of M. de Berulle, St. Vincent was brought into contact with Philip Emmanuel de Gondi, Count of Toigny, and with his generous assistance he started his manifold works of charity among the galley-slaves in Paris, Marseilles and Bordeaux, the Confraternity of Charity and the missions among the poor.

Whilst staying with the de Gondi family he had observed the extreme religious ignorance among the peasants, and with the help of some other priests, St. Vincent started a course of mission sermons. But in order to place this work of charity on a firm and permanent basis he soon realized the need of a regular organization or congregation of priests "who free from every other duty would be able to devote all their time and their life to the evangelization of the poor and ignorant by giving missions in every part of the country."

Madame de Gondi, with the help of her uncle, Mgr. Francis de Gondi, then Archbishop of Paris, bought the college of the "Bons Enfants" and offered it to St. Vincent as a nursery for his missionary Congregation. On March 6, 1624, St. Vincent took possession of the building through his first disciple, Fr. Portail, and on April 17, 1625, signed a contract for the foundation of the "mission." Its object was "to come to the help of the poor country people who were left abandoned by gathering together a few zealous priests of approved learning and piety."

The work of the mission began very modestly, for at the time of its foundation St. Vincent had only one companion, Fr. Portail.

In 1628 Two New Members Joined

and in September of the same year St. Vincent, with his three companions, began to live together in community. Four new members followed in 1627, and ten years after its foundation the Congregation numbered thirty-three regular members.

At the end of 1632, however, the seat of the Congregation was transferred from the College of the Bons Enfants to St. Lazare. This had once been a

rich Priory with large buildings and a spacious enclosure which had been transformed into a leper hospital, but had not been vacant for some time. Here the headquarters of the Congregation—whence called the Lazarists—remained until the outbreak of the French Revolution. The new Congregation was approved by the royal authority of Louis XIII. in May, 1627, and by a Papal Bull of Urban VIII., in 1632, who also raised it to the rank of a regular Congregation under the official name of "Congregatio Missionis" or

Congregation of Priests of the Missions

But St. Vincent's zeal and charity to spread the Gospel went beyond the boundaries of France. In 1638, he sent some of his priests to preach missions to the shepherds of the Roman Campagna, in Savoy and Piedmont, and in course of time the Lazarists opened houses in Rome (1641), Genoa and Naples, they went to England and Ireland, to Scotland and the Hebrides, to Austria and Poland, to Spain and Portugal, to the French colonies of Bourbon and Mauritius, to Tunis, Algiers and Madagascar in 1645, 1646 and 1648.

Although the Congregation of the Missions had been acknowledged by Louis XIII.; authorized by the Archbishop of Paris, and approved by Pope Urban VIII., it did not yet possess a definite rule recognized by Rome. St. Vincent allowed time to set its imprint and consecration upon his foundation before having it formally approved. Before his death, however, he drew up with the greatest care a copy of the Constitutions which he sent to Rome.

On September 22, 1655, Alexander VII. approved the fundamental principles of the statutes drawn up by St. Vincent, "that the priests of the missions should pronounce simple vows of poverty, chastity and obedience," but with the express condition that "these vows should not turn the Congregation into a religious order." In 1658 he finished the Constitutions, had them printed and distributed among the members.

When St. Vincent breathed his last on September 27, 1660, his Congregation numbered five hundred members. From the death of the saintly founder to the French Revolution the Congregation of the Missions or Lazarists

Has Been Governed by Nine Superior Generals

of whom René Alimeras, Edmund Jolly, John Bonnet and Felix Cayla are the best known. At the outbreak of the Revolution the congregation possessed seventy-eight houses, with eight hundred and twenty-four members in France. In 1827 it received once more a Superior General, and from that time up till now the Congregation has been ruled by seven Superiors General, of whom Frs. John Baptist Etienne ruled from 1843 to 1874, and Anthony Fiat from 1878 to 1914. In 1914, previous to the outbreak of the war, the Congregation of the Missions consisted of thirty-one

provinces, with two hundred and eighty houses—missionary stations not included—and numbered 25 bishops, 16 titular, and 9 residential, 2,233 priests, 477 ecclesiastical students, 262 novices and 742 brothers, or a total of 3,739 members.

Foreign missions had a prominent place in the programme of apostolic works of St. Vincent de Paul. He would have liked to see the members of his Congregation throughout the East, and even in the furthestmost parts of China; he cherished dreams of foundations for them in the Levant, in Persia and India, and was never afraid of being importunate when his dear missions were concerned.

The development of the missions and the work which his spiritual sons would be able to do amid the heathen, the many captive Christians and the Oriental schismatics constantly filled his thoughts, and as he owned, his dreams by night, St. Vincent's visions of holy ambitions have been fulfilled, for his spiritual children have carried on the Apostolic in Africa and Asia, in the near and in the Far East.

Apart from the houses the Lazarists possess and the work they are doing in the United States, in Mexico and Central America, in Brazil and Columbia, in Argentine and Ecuador, in Australia and the Philippines, in Denmark and Bulgaria, they are still carrying on the Catholic Apostolate in seventeen missionary districts situated in Abyssinia and Egypt, in South Madagascar, in the Levant and Syria, Palestine and Persia, and last but not least in ten Vicariates Apostolic of China.

The earliest missions which were undertaken by the Lazarists outside Europe were those in the Barbary States, which then included Tunis, Algiers and Bizaerta in 1645, and they were started during the lifetime of St. Vincent. Their Apostolate was carried on—though not exclusively among 25,000 Christians who had been taken prisoners, whose lot St. Vincent had once shared himself—by Turkish corsairs.

They were treated like beasts of burden, condemned to frightful labor without any corporal or spiritual consolation.

St. Vincent sent to them in 1645 Fr. Louis Guerin, who was followed by Frs. Francillon and John Le Vacher. The latter acted from 1649 to 1666 as French Consul and Vicar Apostolic of Tunis. The Lazarist Fathers were the prisoners' spiritual guides, and in

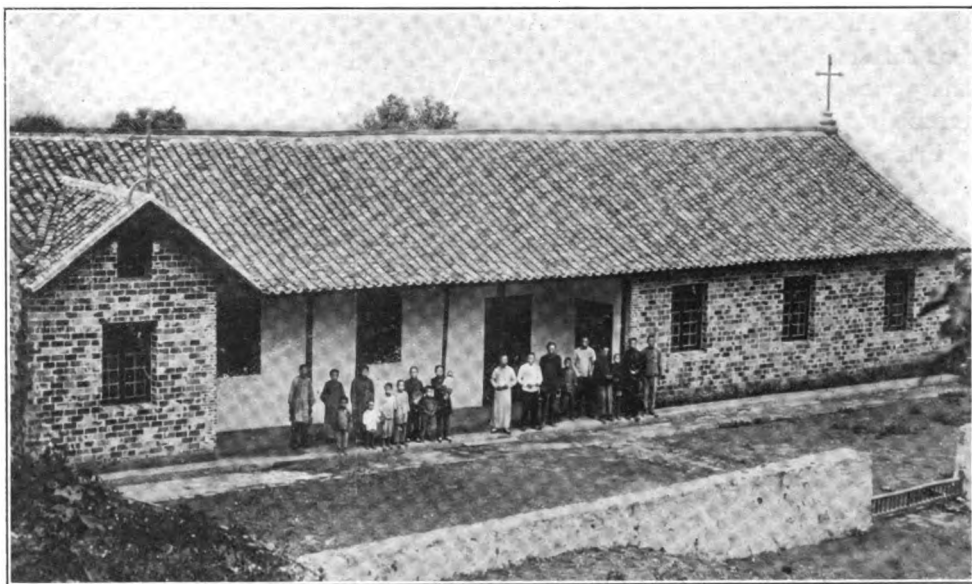
spite of hardships, imprisonment and death they endured they were able to release 1,200 Christian slaves at the cost of 1,200,000 francs. But owing to the intrigues of some French merchants their Apostolate of charity came to an untimely end in 1666. Today, twenty-five Lazarists are again established in Tunis and Algiers, and in 1916 they settled near the place where

St. Vincent Once Suffered As a Prisoner in the Hands of the Arabs

At the same time they undertook the direction of the seminary at Sidi Ben Said, ten miles from Tunis, for training candidates—Sicilians, Maltese, Tunisian and French, to the priesthood.

When in 1642-43, the French settled at Fort Dauphin, on the Island of Madagascar, Count de Flancourt applied to Cardinal Bragni, Apostolic Nuncio in France, for missionaries. He submitted the petition to St. Vincent, who in 1648 sent out Frs. Nacquart and Gondrée. As the latter died in the following year, Fr. Nacquart carried on the work single-handed for two years and converted several chiefs and one hundred natives. In consequence of political unrest in the colony, Frs. Mounier and Bourdais were only able to set out in 1654, and they were reinforced from 1656 to 1664.

For the space of twenty-six years these intrepid sons of St. Vincent persevered in the Apostolic work in spite of fever, open and secret hostility of both



Chapel of the Holy Family in the Lazarist Mission of Wenchow, China. The building is the gift of a priest belonging to the Archdiocese of San Francisco, and besides the chapel contains the school and the home of the missionary and his catechist.

colonists and natives, which cost the Congregation the life of twenty-seven members, of whom four died as martyrs. Owing to political troubles, neglect and indifference of the natives, Almeras, St. Vincent's successor, suppressed the Lazarist mission in Madagascar. This work was resumed by them again in 1895, when at the request of Mgr. Cazet, Vicar Apostolic of Central Madagascar, the southern portion of

the island, since 1913, known as the Vicariate of Fort Dauphin, was detached and entrusted to the Lazarists.

Mgr. Crouzet, its first Vicar Apostolic, left France on February 25, 1896, with five Lazarist missionaries, and on their arrival found only one station in the district. During the twenty years they have been at work the Lazarists have made good progress, for the twenty priests have under their care twenty thousand Catholics in ten principal and fifteen secondary stations, and are supported by nineteen sisters and thirty catechists.

Beside Madagascar the Lazarists had also undertaken work on the island of Bourbon, where Fr. Jourdié was engaged from 1667 to 1671. At the request of Cardinal de Noailles, Archbishop of Paris, the Superior General, Fr. Bonnet, sent in 1712, four Lazarist priests to the island. As however, the Indian company did not fulfill its obligations towards the missionaries and constantly interfered with their work, the priests were recalled in 1737, but later on returned. In 1744 they possessed six stations at Bourbon, and two on Mauritius. But both were abandoned by them in 1825.

Abyssinia, which had received the Gospel from St. Matthew and St. Frumentius, fell a prey to the heresy of Eutyches, the schism of Diocurus, and finally to Mohammedanism. Various efforts for reunion with Rome were made since the twelfth century, and one was finally effected by the Council of Florence, 1441. Under Patriarch Bermudez, the Abyssinian mission was entrusted to the Jesuits and remained under their charge until 1638, when Franciscans, Capuchins and Carmelites entered the field in succession.

From 1710 to 1838 the Apostolic work came to a standstill, until it was once more taken up by the Italian Lazarist, Fr. Sapeto. In 1839, Gregory XVI. raised Abyssinia to the rank of a perecture, and in 1846, to that of a vicariate, with the Lazarist Mgr. de Jacobis at its head.

He Had Received Some 6,000 Abyssinian Schismatics Into the Church

and had opened a college at Guala. But this exasperated the heretical Abuna, who in union with Negus Theodore II., tried to blot out the Catholic religion from the soil of Habesh. Mgr. de Jacobis died in 1860, after having spent twenty years in Abyssinia, during which he converted six thousand Monophysites and two thousand five hundred pagans.

In spite of civil wars and the prevailing anarchy from 1868 to 1889, the Lazarists were able to continue their work under the Lazarist Bishops, Bianchieri, Bel, Delmonte and Touvier. Everything promised well when the heretical Patriarch Athanasios, supported by Negus Johannis II., caused a new persecution, closed all the stations except Keren, imprisoned all the European missionaries, and put to death the native priests.

Peace was restored again under Menelik II., which lasted but a short time, for in 1895 the Italian Government expelled the Lazarist missionaries. In 1897 they returned to be banished again in 1900. In the following year they returned, and under very trying circumstances have since shared the Apostolic with the Capuchins, who have charge of the Vicariates of Gallas and Erythraea, which had been separated from the original field of the Lazarists, who today are restricted to the Irob tribe in Alitiena, where seven Lazarists and nine native priests are at work among two thousand Catholics.

From Northern Africa, from the islands and the east coast of the Dark Continent we follow the sons of St. Vincent to their Orient missions, and to the Far East. A few years after the suppression of the Society of Jesus, whose members had reopened the missions in the Levant in the seventeenth century, Propaganda offered these to the Sons of St. Vincent in 1782. In the following year seventeen members set out to take possession of seven missions, four of which were situated in the Greek Archipelago, and three in Syria.

These Lazarist missionaries were followed by four more in 1785, and five in 1791. But like everywhere else their work came to a standstill during the French Revolution, and in 1822, their number was reduced to seven missionaries. Chiefly through the influence of M. Bozé, who later on joined the Lazarists and became their Superior General from 1874-1878, they resumed their work in Greece, Syria and Palestine, in European and Asiatic Turkey, and opened houses and colleges in Constantinople, Damascus, Aleppo, etc. . . . Previous to the war the Congregation had sixteen houses in the Orient missions, with forty-six priests in Syria, twenty-two in European and thirteen in Asiatic Turkey, and twenty-five in Greece.

In 1640, Propaganda had put a proposal to St. Vincent, asking him to send some of his missionaries to Babylon, one of whom should be coadjutor to the newly-appointed Bishop of Ispahan-Babylon, Mgr. John Duval. He sent Frs. Lambert Aux Couteaux and John d'Horgny, in 1646. But as

The Missions Had Been Entrusted to the Jesuits

in the meantime the Lazarists retired in 1647. It was only two hundred years later that they resumed their Apostolic work in Persia.

In 1841 Frs. Darnis and Cluzel commenced their labors at Tabris and Ispahan, where they found four hundred Catholics belonging to different Oriental rites and fighting against Mohammedan fanaticism, the prejudicer of schismatical Chaldeans and Armenians, and against Anglo-American sectarianism. But they persevered and obtained a footing, but were later on expelled through the intrigues of the Russian *chargé d'affaires* in Persia. Some of the Lazarists returned to Europe, Fr. Darnis went to Mesopotamia, whilst Fr. Cluzel remained hidden in Persia, and con-

tinued his studies of Chaldaic, Persian and Arabic, which proved to be a great boon to him in the near future.

For with the help of the French Ambassador Sarriges, the Lazarists were allowed to resume their work among the Nestorian Chaldeans in the wild mountains of Kurdistan, and around the Lake Urmiah. A further step towards bettering the situation was obtained in 1874 by erecting an Apostolic delegation which embraces the small Latin bishopric of Ispahan and the Catholic Armenian diocese of the same name, and the two Chaldaic Archbishoprics of Salmas and Schanan.

Fr. Cluzel, the pioneer in Persia, was appointed its first Papal Delegate, and being a great friend with the Shah was able to continue his work in peace until his death in 1882. He was followed by Mgr. Thomas, Motety and Lesné, and the name of the present Delegate, Mgr. Sontag, has become known far and wide since the outbreak of the war. True, among ten million inhabitants of Persia only about 80,000 are Christians, viz: 50,000 Armenians and 30,000 Nestorians and Chaldeans, and among these from 10,000 to 15,000 are Catholics, including about 350 Latins, 16 Lazarists, and about 30 native priests

Have Charge of Six Principal Stations at Teheran

Urmiah, Kosrowa. Tauris-Tabris, Ispahan, Dchulfa, of forty-five elementary schools, three colleges and two large seminaries.

St. Vincent had also entertained an idea of starting mission work in China, but died before he was able to carry it into effect. Fr. Estienne, the Lazarist proto-martyr of Madagascar, asked Fr. Almeras, the successor of St. Vincent, to get him permission from Rome to go to China and Japan. Yet although he was unable to proceed, it was due to him that the Lazarists later on undertook the work, for he left a sum of money for the purpose of opening a mission elsewhere in case Madagascar had to be given up.

In 1697 Frs. Appiani and Mueller set out for China, and were joined by Pedrini in 1703. The first, however, was imprisoned, the second was banished and went to Batavia, but returned soon after, and in 1717 was made Vicar Apostolic. Appiani, through a prisoner in Canton pursued his apostolic work for twenty-five years, whilst Pedrini acted as interpreter

and musician at the Imperial Court. Fr. Appiani died in 1732, Mueller in 1744, and Pedrini in 1746, and two native priests were left in charge of the Lazarist missions.

In 1783 the Lazarists returned to China. At the request, and by a decree of Pope Pius VI., they replaced the members of the suppressed Society of Jesus. On February 10, 1784, Frs. Raux and Ghislain were heartily received by the ex-Jesuits and the Emperor. Two more Lazarists arrived in 1788, three others in 1791, among them Fr. Clet, who after thirty years of apostolic work received the Martyr's Crown in 1820.

But owing to the outbreak of the French Revolution and the disorganization of the Congregation of the Missions, the number of Lazarist missionaries remained stationary, and even these had the misfortune of being expelled, and settled in Macao, where they opened a seminary for the training of native priests.



We have read much about the ravages of the earthquake in Swatow. Here is one tiny corner of the devastated district, but we can see that the havoc is complete.

In 1826 Fr. Sera returned to Europe to seek for help, and by the year 1830 Fr. Lamoit was the only surviving European Lazarist in China. But before his death in 1832 he had the happiness of seeing the gaps filled in, as in the same year there arrived three Lazarist priests, and they were followed by others. These became the pioneers in the provinces of Pe-tcheli or Chi-li, Honan, Kiangsi and Tche-Kiang.

When Fr. Mouly was appointed Vicar Apostolic of Chi-li or Peking, in 1839, he found there only four thousand three hundred and ninety Catholics. When, however, year after year, new Lazarist missionaries arrived, and the number of native secular priests increased the large districts were divided into Vicariates. Mongolia and Manchuria were separated in 1839, Shantung in 1840, and Chi-li, which in 1855 numbered thirty-eight thousand Catholics, was divided into three Vicariates, of which the western and

northern remained under the Lazarists, whilst the eastern was given to the Jesuits.

Kiangsi too, which since 1839 had been under the Lazarists, was in 1879 divided into Northern and Southern Kiangsi, and to these was added the Eastern Vicariate in 1885. Tche-Kiang was separated from Fokien as a distinct Vicariate in 1845, and subdivided into Eastern and Western Vicariates in 1910. Chi-li or Pe-chili, which covers an area of some one hundred thousand miles, had again to be divided owing to the rapid progress of the Catholic missions, so that we find there today six Vicariates, five of which are entrusted to the Lazarists, viz: Northern (1856), Southwestern (1856), Eastern (1899), Central (1910), and Maritime (1912), whilst Southeastern is under the Jesuits.

Thus of the fifty Vicariates Apostolic in China, the Lazarists are in charge of ten, whilst of the one million seven hundred thousand Catholics, they have nearly five hundred and fifty thousand under their spiritual care.

For the last eighty years the Lazarists in China have passed through the most trying times. Yet un-

der the leadership of heroic and energetic Bishops they

Have Carried on the Catholic Apostolic With Perseverance

have labored with the utmost zeal, have heroically laid down their lives, and have thus watered the Gospel seed with their blood. . . . And both the blood of the priests and their neophytes yielded a rich harvest. For the number of 71,000 Catholics in 1877, rose to 97,000 in 1897, to 171,000 in 1907, to 509,000 in 1915, and to 549,937 in 1917. The sons of St. Vincent were in 1917 represented in China by 242 priests, of whom 73 were Chinese, and these were ably supported by 171 secular priests, of whom only 12 were Europeans, and by 180 Sisters of Charity, of whom 74 were Chinese, etc. The cherished dreams of St. Vincent to see the members of his congregation in Africa, in the Levant, in Persia and China, have been realized, and when peace is once more restored to the world, may his spiritual sons go forth in increased numbers to carry the message of the Peace of Christ to those who are still sitting in the shadow of death.

A Hard Luck Story

Another bishop, Mgr. Neville, of Nairobi, East Africa, sends these words of gratitude and also of sorrow:

"Your letter and enclosure came at a very critical moment. I was in the lowest spirits contemplating the ruin of my new church. I had built it in spite of the hard times, because my ever-increasing flock really demanded it. I had indulged myself in a tower, and when the structure was nearly completed the tower, for some reason (perhaps it was too hastily constructed) fell, bringing with it the whole front of the church. Is not this enough to discourage a poor prelate in Africa? Now more precious money must be spent to repair the wreck."

Laying the Blame on the Spirits

The ways of pagans are sometimes amusing, but more often sad. For instance, in the eyes of our Chinese, plague, like other great calamities, is the result of the vengeance of an evil spirit, says Father Patul, of Tonkin. This spirit has been angered, how no one knows, but proof of it is the presence of the disease, and the people at once set to work to appease the angry one.

The old men of the community decide upon the day of the sacrificial offering and upon the nature of the offering itself. In many places a frail boat is fashioned from bamboo and adorned with bright colored papers and ornaments. It is then carried in procession by a troop of young people dressed in their best and accompanied by a band.

If there is a stream of water nearby the boat is placed upon its surface and the people gather on the banks awaiting a favorable wind. The spirit of the

plague, attracted to the spot by all these signs of festivity, is enticed to enter the boat. At a given signal the little craft is set adrift amidst the cheers and laughter of the people, who, in their simplicity, believe that in this way they have beguiled the evil one to depart from their village. The farther away the disease, and the people at once set to work to appease if it is seen to touch the shore of a hostile village.

If there is no stream in the vicinity the boat is placed upon a hillock in the open country, and when the wind blows away from the village they set fire to it, which obliges the spirit to take flight, the wind bearing him far away.

And yet, in spite of all these sacrificial offerings, the plague continues its ravages.

Another Church Needed for the Philippines

Rev. Richard Knight asks us to publish this letter:

"I am striving to build a new church. The present structure is nothing but a miserable shack, it cannot be called a church, for it is only an apology for one. In fact, it is not good enough to be called a 'cow-shed.' It is made of bamboo and nipa, with a cogon grass roof. During the rainy season, that is, from May until November, it is usually two or three inches under water, and if it happens to be raining during a church ceremony water drips down through the roof on to the altar-table and on to our heads. It is worse than miserable, it is simply wretched, and still a priest must be here, for there are 11,500 souls to be cared for.

"The people are all poor, and can do nothing to help build a respectable church. I have a little sum in hand, but need help to erect a cement building. Surely all ardent lovers of the Blessed Sacrament and the Sacred Heart, will only be too anxious to help us out of the difficulty, and to build a structure worthy at least to be called a church."

TWO VICTIMS OF THE ESKIMOS

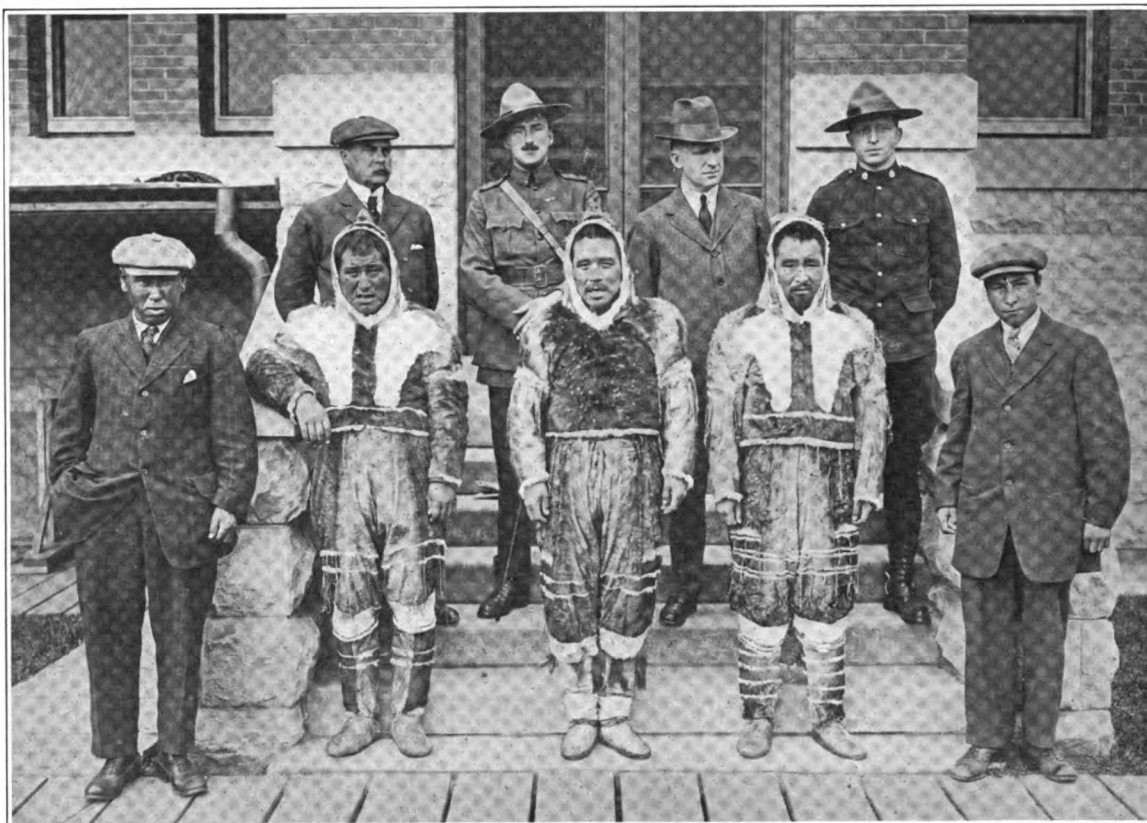
Rev. Fr. Duchaussois, O. M. I.

It would not be fitting to close this tragic tale of the North without special mention of the members of the Royal Northwest Mounted Police, who pursued the culprits two years, over a distance of about six thousand miles almost wholly within the Arctic circle. It is owing to the courage, endurance and integrity of the remarkable body of men forming this constabulary that law and order are maintained in the great wastes of the Polar regions; once started upon the trail of a transgressor their search is never abandoned until death or capture ends the unrelenting chase.

THREE years after the death of the missionaries, in the month of June, 1916, Gendarme Wight had himself conducted to the scene of the tragedy by Kormik and a sorcerer named Mayouk. He found there the planks making the bottom of the sled, and near them part of a human skull, still showing the white teeth. Mayouk declared that this was the skull of Fr. Le Roux.

The gendarme desired to see the exact spot where

Mayouk then moved to a spot near the bank of the Copper River and told the policeman that the body of Fr. Rouvière lay there. But six feet of ice now covered the hole, and as the officer was pressed for time he could not stop to dig out the remains. He contented himself with making two humble crosses from the planks of the sled, and placing them with pious respect to mark the spots in this immense desert where the two missionaries had ended their sufferings



The principal persons connected with the trial at Edmonton and at Calgary. Above—Left to right, C. C. McCaul, Crown Prosecutor. Inspector La Nauze, R.N.M.P. Lawyer for the Defense. Gendarme Wight, R.N.M.P. Below—Left to right, Interpreter Ilivanik. Kocho, witness. Oulouksac, one of the murderers. Sinnisiak, the other murderer. Patsy Klegenberg, half-breed interpreter.

the priest had perished, and Mayouk led him a little farther on in the direction of the river. Here the place was marked by the paws of carnivorous animals and

By Scraps of Bones

that had fallen from their jaws. Undoubtedly the bones were part of the dead missionary's skeleton.

and their brief but most terrible apostolate. After he had arrested Sinnisiak and Oulouksac, Inspector La Nauze brought them by steamer to Herschel Island in the McKenzie River. There both officers and prisoners awaited the orders of the Honorable Mr. Doherty, Minister of Justice of Canada.

The minister decided that it would be good to show

these strangers without a government, and without respect for the rights of others, that the white men were very powerful, and that the people of Canada were obliged to obey their chiefs. He decided, therefore, that the Eskimos should be brought before the Supreme Court of Canada, which was then sitting at Edmonton, the nearest city to the Arctic Ocean.

Guarded by Inspector La Nauze, the murderers, their interpreter, the witness, Koeha, and Patsy Klegenberg, the Eskimo half-breed, arrived at Edmonton in August, 1917. They had travelled three thousand miles from their native country.

The attorney for the Crown made two distinct charges: In the first he accused Sinnisiak of murdering Fr. Rouvière. The trial lasted four days, and all the facts were brought out. There was no doubt as to the intentions of the accused.

He Had Deliberately Killed the Priest

who far from attacking his foe fled from him. The Judge placed the case before the jury. The jury, made up of six members, retired. After five minutes deliberation, it entered the court room and rendered the verdict, "Not guilty."

The amazement of even those who desired humiliation of the missionaries was evident. But the case was closed. Sinnisiak had been declared innocent by a jury of white men.

In the second case the Crown accused both Eskimos of the murder of Fr. Le Roux. But the prosecutor feeling that the case should not be dealt with in Edmonton, asked that it be transferred elsewhere. He said briefly:

"On account of the strong prejudice existing in the city of Edmonton against the prosecution of the Eskimos; on account of the various rumors that have been spread regarding the conduct of the priests whom these individuals are accused of having assassinated; and because of the sympathy felt for the Eskimos by the people of this city, a sympathy aroused by persons especially interested in the case, I believe it impossible to secure a fair trial in or near Edmonton."

The case was, therefore, brought to Calgary. Here the trial lasted three days, and the verdict of the new jury was: "Guilty with recommendation to the greatest possible clemency."

The judge congratulated the jurors and said they had rendered the only reasonable verdict, according to the evidence.

Clemency was most ardently desired by Bishop Breynat who had addressed a long letter to the Minister of Justice, asking that the death sentence, the only one possible according to the English law, might be changed in this case, and that the two Eskimos might be given to him for whatever time justice demanded in order that he might instruct them in the beauties of the Catholic religion, and also make them understand that they had received his pardon.

The request of the Vicar Apostolic was once more

granted. The sentence of death pronounced through form, was commuted to that of indefinite imprisonment. Fort Resolution, upon Great Slave Lake, is the place of detention. There the Eskimos are passing their time under the benign watch of the local police and the fatherly care of the missionaries of this place.

Letters received from the half-breed, Klegenberg, and from Joseph Bernard, asked Bishop Breynat to use his influence so that the murderers might not come back to their own country for several years. To return at once, said they, would make the good Eskimos very indignant, and would give the bad ones such encouragement in their evil ways, that the life of no white man would be safe.

No doubt a certain question has by this time suggested itself to the readers of this sketch, namely: Were the two priests who became martyrs to their duty also martyrs for the Faith, in the sense defined by the Church for those it places on its altars?

Probably the exact answer will never be given on earth. While the attorney for the defense of the Eskimos held that the priests were

Regarded as Only Ordinary Merchants and Hunters

it was quite evident that they knew the missionaries to be messengers of a religion quite different from their pagan idolatry.

Fr. Rouvière wrote in 1912: "I have much more hope than I did last year regarding my Eskimos. The little that I was able to teach those I met, they have not only remembered, but passed on to others whom I did not reach. In a few years, if they persevere in their present good disposition, I shall be able to find some catechists among them."

We read in the last letter written by Fr. Le Roux: "I have taught the Eskimos how to make the sign of the cross, and with the aid of the picture catechism prepared by Fr. Lacombe, I endeavored to instruct them. My great desire was also to make them understand just what Fr. Rouvière and I are. To this end I showed them a picture of a priest giving the Sacraments, and one of a Bishop ordaining a priest; I said furthermore that the Bishop was Mgr. Breynat, and that he traveled over many icy fields and frozen rivers for the purpose of saving their souls. I am certain that my meaning was fairly well understood."

The missionaries were understood because the Eskimo Hupo, speaking of the death of the priests, related that the white men spoke his language with ease and talked much about a land beyond the skies, called Heaven, which was to be the home of all good men after death. He added that many Eskimos had learned to make the sign of the cross.

Another, named Mayouk, expressed himself thus: "The tall man with the long robes put some strings of beads around my neck and gave me a crucifix, which he told me to keep always, and to place it where I would see it every morning, for it would pro-

tect me during life and at the hour of my death. He also said that we were wicked at present, but that if we would become good we would go to Heaven at our death."

Therefore, we see that the Eskimos understood that the strange priests preached a doctrine incompatible with their customs and beliefs. Sinnisiak, in particular, knew their mission, as he was the first to meet Fr. Rouvière in 1911, and had seen him each year since that time. Might it not be that the order to kill the Fathers came from the sorcerers? If so, our missionaries were then true martyrs for the faith.

But even if they did not win the crown of martyrdom from the savage pagans, they deserve it because of the treatment they received at the hands of civilized and so-called Christian people. They deserve it on account of the jury at Edmonton, whose strong Orange sentiments led them to acquit the Eskimos. They deserve it again on account of the bigoted papers of Canada and the United States that had not one word of praise or regret for the two brave men who had endured so much in order

To Carry the Gospel to This Outpost of the World

In their reports of the trial these journals managed to give the rôle of victims to the assassins, and to make the priests appear as a couple of butchers. They published the verdict given at Edmonton, but remained silent regarding that of Calgary.

There are sixty thousand inhabitants in Edmonton and eighty thousand in Calgary; and four-fifths of these are either bigoted Protestants or atheists; of these the latter were not the most bitter, for many among them wished that justice might be done and that the memory of the missionaries remain without stain. But as a mass, the hearts of this great crowd never once warmed toward the priests, but showed a poorly-hidden sympathy for the Eskimos. Not one human being seemed to realize the sublime sacrifice made by the two young apostles dying upon the edge of the desolate Arctic Ocean far from their religious family,

three thousand miles from France, the home of their birth, and with bodies broken with fatigue and hearts wounded by the ingratitude of their adopted children.

At Calgary the advocate asked Sinnisiak why he had eaten the liver of his victims, and he answered: "Because my grandfather told me we must do that in order to prevent the spirit coming back to the body after death."

A roar of laughter greeted the response in which the voices of women predominated, and I may add here that the unoccupied ladies of society went daily and asked as a favor to be admitted to the trial.

The newspapers also stated that the female admirers of Sinnisiak and Oulouksak kept them well supplied with chocolates, flowers and cigarettes. Was there a better way of showing the murderers of the Catholic priests that the people at Edmonton thought they had done very well?

But in the Church of God the furrows watered by the blood of martyrs never fail to bear a rich harvest, and already the death of our missionaries is producing good fruit. Fr. Turquetil has been permitted to gather

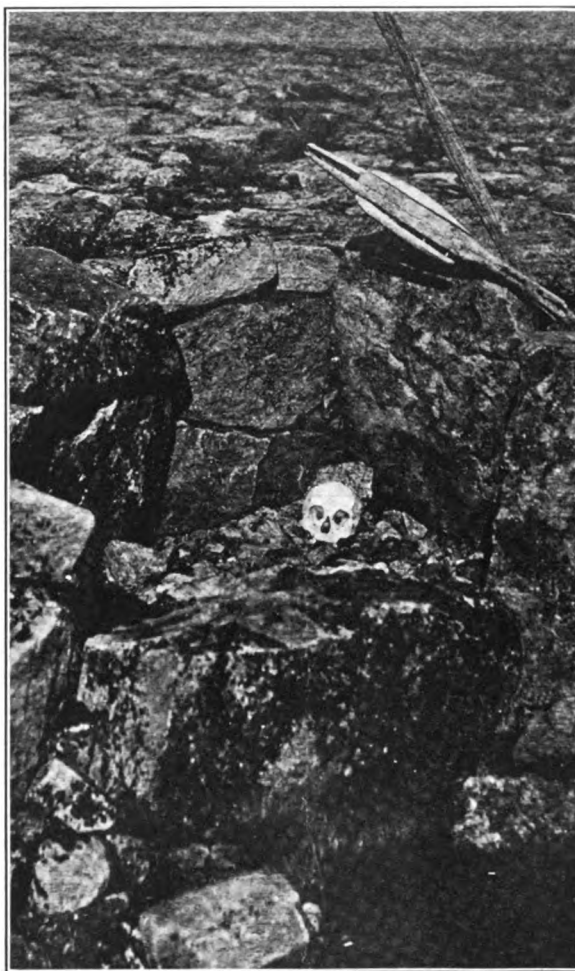
Some of These First Fruits

and from Chesterfield's Inlet and from Crown Gulf comes a call for missionaries to teach the people of the Arctic Ocean the truths of our religion; the trouble is, that the poor Bishop can find no priests in the seminaries to satisfy his need.

I was able to plant a good seed at the time of the trial. When it was finished I obtained permission from the authorities to take the Es-

kimos with me for a few hours. In an automobile lent me by a Canadian family I made a tour of the churches of Edmonton, and in each I called the attention of the natives in a special manner to the Tabernacle, the Way of the Cross, and to the statues of the Sacred Heart and the Blessed Virgin.

From the churches we went to the presbyteries of the Oblate Fathers, where the guests were permitted to see the priests and brothers in their cassocks, and wearing the Oblate Cross. We next went to the hospital and viewed the nuns ministering to the numerous sick people. Here the Eskimos were so



The grave of an Eskimo is in keeping with his lonely and terrible existence. Here one sees typified the hopelessness of a life devoid of spiritual light and comfort.

fascinated that they did not wish to leave the place. But we had still the orphan asylum to visit, and there the Grey Nuns had arranged a regular reception. The strangers were placed upon a platform, and from there they looked with amazement on the pretty little children so neatly dressed, and on the good nuns all robed alike in their quiet gray. I thought it best to make a little speech, and I said that the priests freely forgave the men who had done the unfortunate deed, and that they loved all Eskimos. I asked those present to look well at the good white women who had come from far away to work in the McKenzie district, and who were willing even to go into the Eskimo country to care for the sick and

Teach the Little Children

In the land of the white men I said that people do not kill one another, and they do not leave the little children to die of neglect. "If you have these white women among you," I added, "they will perform many wonders of charity."

When the interpreter translated my remarks the Eskimos seemed filled with a childish joy, and said they longed for the time when the nuns would come to them. "We also love our children," they said, "but in summer, when we are hunting the reindeer, we do not always have room for them in the baggage, and so we leave them behind in the desert and the wolves eat them; but we will be glad to give them to the white women instead of casting them away."



A portrait of the first convert made by Fr. Turquetil after two years of unrequited labor. The outlook for the future is very bright.

The crowning treat was saved for the last, when we had an interview with Mgr. Legal, O.M.I., Archbishop of Edmonton. He lives at St. Albert, but what are nine miles for a Chevrolet?

Monsignor received us with great cordiality. He showed us a picture of Pope Benedict XV., saying that it was the Great Chief of all the Great Chiefs. The interpreter translated the Bishop's words briefly, but Illivanik felt moved to enlarge upon the subject. He delivered a thesis upon the unity which exists in the government of the Church, and explained that through the Great Chief of all lived far beyond the sea, when he spoke all the world knew it, and when he spoke he said the same thing to everybody. This good man also promised that when the Eskimos connected with the trial

Returned to Their Distant Countries

they would explain all they had seen to their brothers and affirmed that he was sure if any more "blackrobes" came to live among the Eskimos they would suffer no harm.

At last the hour for departure struck. We all received the blessing of the Bishop, and then we went down into the crypt of the cathedral to touch the tombs of Mgr. Grandin and Fr. Lacombe, those two great missionaries of the past. This act marked the end of our excursion and at the time fixed we returned to the city, and the prisoners were delivered to the care of the gendarmes. I have never seen them since.

Willing to Accept Teachers From Among Themselves

Although catechists are drawn from the people, and receive their religious instruction through the charity of the missionary, they have great influence over the natives and are, as a rule, much respected and loved by those whom they instruct in the truths of our holy religion. Fr. Gysman, of India, tells of the grief felt by his people upon the death of one of his catechists. During his sickness they did everything possible to make him comfortable, and when at last, strengthened by the Sacraments, he went to his Maker, their grief touched the hearts even of the pagans who witnessed it.

They Must Stay to Dinner

Pastors in this country would find it a tax on the larder if they had to keep their congregations for dinner. The late Rev. J. Steeneman, B. F. M., with a residence at Kuldja, Suining, China, wrote before his death:

"In this mission there are no towns nor even any villages. The peasants do not live in groups, but widely scattered, and each on his own bit of land.

"On Sunday the Christians come to Mass, but we must feed them, for many have traveled long distances. The children attend school, but here again the mission must give them their food, for there is no going home for lunch. If we do not give aid to the people we will make few converts. I am not begging, but merely exposing the situation as it is. It speaks for itself."

ROSES AMONG THORNS

The Late Right Rev. M. Guilmé, Af. M.

We have already spoken of the death of Bishop Guilmé, and these words of his bear a special interest to those who know his earnest labor in behalf of the Blacks of the Nyanza district. The ransoming of unfortunate women slaves was a work dear to his apostolic heart, and he again mentions this beautiful charity in his last contribution to our pages.

DURING the past year, the hardest for us since the beginning of the war, we have continued to struggle for the existence of our works. Filled with the sense of duty which they often found it hard to carry out, our missionaries have exhibited an almost superhuman energy. However, the spirit of sacrifice has always been the lot of the missionary, as well as of the soldier, and both are ready to fall, if need be, on the field of honor.

But we do not wish to touch too often a note of sadness when communicating with those who are interested in our labor, and we keep stories of pain and discouragement for ourselves. Some consolations have been granted the missionaries of Nyassa, and we most cheerfully speak of them.

As in other years our mission was increased by a thousand converts gathered from all points of the vicariate, and this, in face of the fact that on account of a lack of personnel and money, no new foundations were made. In order to retain the Christians already made

The Few Priests in the Field

had to work much harder than in the past. Visiting the distinct centers kept them traveling incessantly, for if the priests wish their ministry to be fruitful they must go out after souls, call them, and use every means in their power to attract them into the narrow paths of salvation.

These voyages, painful at all times, are now made under the most deplorable conditions, because for three years we have received no supplies. Thus the Vicar Apostolic with sadness in his heart must admit that the clothing of his faithful co-workers is frightfully worn, that their hats are dilapidated and colored with the storms of many weary trips, that their soutanes are thread-bare, and that their shoes admit the water or the mud at very step. Excessive labor has made the faces of these dear men paler and thinner each day that they leave upon the African roads another portion of their health and their strength. But they keep on walking just the same, for it is always sweet to

be doing one's duty and to be spreading the light that can save.

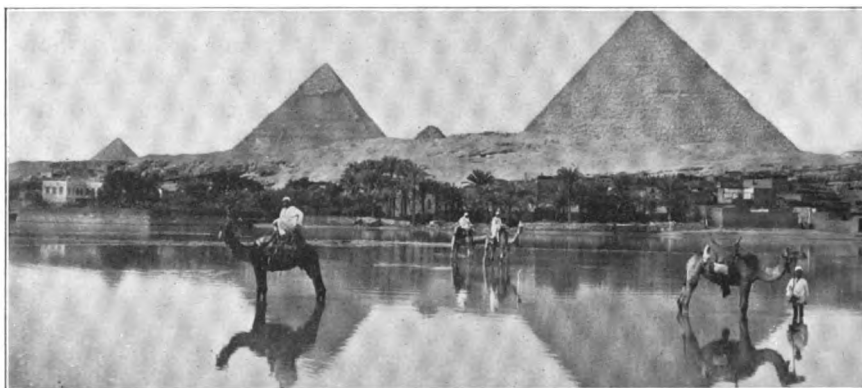
One of my confreres to whom I had offered my sympathy after a climb up an especially high hill, said smilingly: "One hill more or less is nothing when you have so many to climb. If I had broken a leg you could console with me because I have only two, and to lose one would force me to lead a sedentary life, and that would make me suffer very much when so many of my Christians need help."

Our poor natives aid us according to their means and build schools and chapels without asking any pay for their work. We encourage them strongly, for experience has taught us that the Blacks, like white men

Appreciate Most That Which Has Cost Them Most

in money, time and labor. The story of a Christian center called Kachebere is worth repeating. It had about three hundred converts and had only a small straw thatched chapel, which was frightfully eaten by the white ants. One can judge of its lamentable state by the following:

One Saturday the Father who had come for the



In the shadow of the Pyramids the Holy Family rested when obliged to fly to Egypt. Should not Africa, therefore, appeal very strongly to the heart of the missionary who ever longs to see its dark-skinned children given the treasure of the Faith!

Sunday service entered the chapel and went to the confessional. This was made of soft wood and formed a tender morsel for the teeth of the voracious ants. It had been devoured entirely and fell away into dust when the priest entered it. The missionary made use of this accident to urge his flock to construct a stronger box for the future. He added, "If

you wish me to hear confessions now you will have to arrange something of a temporary nature, but after today I will expect you to build a strong and solid confessional.

Ten minutes had hardly passed when the catechist returned to the Father and said: "It is done; you can begin to hear confessions when you want to, and I assure you that the biggest sins will pass easily through the grill."

Although in this country of daily surprises and astonishing naivete one wonders at nothing, the missionary was nevertheless amazed to see his bicycle standing on end and draped as a confessional. To tell the truth, although our Blacks are not geniuses they are often very fertile in invention as the occasion just cited proves.

The result of this incident and of the exaltation of the missionary was that on the very same day a number of the important people of the locality got together and decided to build a large and solid church.

Their Plans Were Put Into Execution

and now a good brick church replaces the poor tumbled-down chapel. All the materials, as well as the work were furnished by the Christians, and the missionary had only to direct operations.

To show our appreciation and to encourage these men of good will, the priest of the village asked me to go myself and personally bless the church. I did this with great pleasure and passed three days in the place much to the joy of the good Catholics.

Everybody wished to entertain me, and according to native custom I was served in my dwelling with the best to be had. Each evening not less than seven dishes of boiled maize brought to me dressed with the same number of different sauces. Among the latter I remember sauce made of digitalis leaves, potato sauce, bean sauce, mushroom sauce, and finally, a very aristocratic pigeon sauce.

During my stay I also had the consolation of giving Communion to two hundred and fifty persons, of blessing two marriages, and of baptizing several infants.

Just before departing a delegation of Christians came to see me and address to me these words: "Dear Father, we thank you for your visit, and for your encouraging words. You have congratulated us on being able to build a beautiful house for our Dear Lord, you have told us to keep it in good condition and very clean; the women have faithfully promised to do this latter. Now we would like to ask something of you before you go. We are very anxious to have a bell which will call the people to prayer in place of the antelope horns we now use, and which are quite unfit for our new church."

How I would have liked to be able to give these good men the gift they craved. Unhappily I could not do so, but I promised to send on their request to some of the civilized countries hoping that the need

of our poor Africans would appeal to those who consider bells no luxury.

Two years ago the superior of the mission at Bembeke spoke in the following manner to some pagan natives who came to the mission to pass Christmas:

"We missionaries came to live among you for the purpose of making you know, love and serve the Lord of all men, Whose Son came upon earth, and Whose birth we celebrate today. We are fishers of souls. Up to this time

We Have Been Content to Catch the Small Fish

that is, young men, young women and children. But now our ambition goes farther, and we would like to catch some big fish. By big fish, I mean the chiefs, the grandfathers and the grandmothers. God was made man to ransom the old as well as the young, the rich as well as the poor; all have a soul to save and a Heaven to merit. Because these old people have had heads too hard to join the classes matters nothing; we priests will tell them what they ought believe and practise; if they are well disposed that is enough. So those of the old among you who wish to become children of the True Faith will please come to us and give us their names."

This little discourse had wonderful results. The following Sunday sixty persons, of whom the youngest was more than fifty years old, received the cross we give to those aspiring to baptism, in the presence of all the Christians who showed unbounded surprise and joy. Later the venerable people received baptism and have since proved themselves most fervent neophytes.

In order to allow our Christians to distinguish between devotion to the Blessed Virgin and adoration of Our Lord on the altars, and in the Holy Eucharist, we have placed in every church a shrine dedicated to the Mother of God. This shrine receives many visits from the natives who seem glad to say a few prayers before the image of their Protectress in Heaven. Mothers bring their sick children there asking that they may be cured. One day I observed a pretty incident of another nature in this corner of our church.

A young woman brought her little brother, who was barely able to walk, on a little pilgrimage to the shrine. After having finished her own devotions and asked the child to say a few prayers, she approached the statue and reverently kissed a rose which was placed at its feet. This ceremony finished she was going out, but the little brother refused to budge. He remained, turning beseeching eyes first toward the statue and then toward his sister. At last the latter understood what he wanted, and taking him in her arms she lifted him to the height of the statue, where he, too, was able to place a kiss upon the flower. Smiling joyfully he then consented to move to the door, and both departed quite happy.

Here is another story with a happy ending: Among the Christians of Nyassa who come to tell me their

joys and their sorrows, is one named Peter, a man more than sixty years old. His hollow eyes, ragged beard and wrinkled face show that he has encountered more thorns than roses on the path of life. He lives a long distance from the mission, but aided by a staff

He Always Manages to Come to Mass on Sunday

Once I asked him how he was able to do this, and he said: "Yes, it is a long walk for me, for I not only look old, but I am old. However, on the way I kill time by saying my beads and smoking my pipe. I arrive early, chat with my friends, see the priests and pray for our benefactors in civilized countries, and am thus well rewarded for the journey."

A while ago Peter presented himself at my door, seeming to be in great trouble. I asked him to enter and tell me what had happened.

"There is black misery at my house," said he. My old Anna can no longer work, the food is giving out and we cannot plant potatoes and maize to keep us alive. Our sons left us long ago, and our only daughter was made a slave in the last war and married I do not know where. Now there is no one to get wood for the fire or water to drink. I know that you have charge of many orphans and I would like you to give us a boy to help us."

I found it impossible to comply with his request, and was much surprised, when three months later, he came back with his adopted son.

"Father," said he, "the boy you let me have rendered us good service, but now I think you can take him back for I have found my long-lost daughter."

He went on to explain that he had learned of his daughter through a neighboring tribe; that she had become a widow and had one child. A small sum of money would allow the father to ransom her and bring her back to care for the home. This must be

done at once, however, before a new husband purchased her. The poor old man begged me to let him have the money, and it was with sorrow I told him that for a moment I did not have a cent. "A little later," said I, "we may be able to satisfy you."

With tears in his eyes the aged father told me that a little later would be too late as a new husband would claim his daughter before much time elapsed.

Overcome With Emotion and Disappointment

he finally dropped his head into his hands and wept bitter tears, that fell to the ground with a sound like rain dropping on dry leaves. I was much moved by the painful scene, but all I could do was to assure him of my prayers. Peter then rose to go striving with all his strength to overcome his sorrow.

And now a strange thing happened: At this very moment a messenger entered bearing the foreign mail. A happy thought struck me—what if a benefactor had sent an alms?

I opened my letters, and sure enough, I found a gift which would permit me to ransom a slave and make a little family happy.

You may be sure that Peter regarded this event as a miracle, which indeed it seemed to be. He could not understand how the little scrap I held in my hand meant that I was no longer poor, but able to restore to him his daughter.

Finally, convinced of the truth, he was again overcome by emotion, this time of a joyful nature. He gave me the thanks reserved for the great chiefs only, and declared that henceforth he would consider himself my slave.

Some weeks later I heard that the little family was getting along very well, and I am sure the generous persons who bestowed their charity in distant Africa little realized what flowers of joy they were casting amid the thorns of bitter poverty.



In the shade of some huge tree the Apostle gathers the black children around him and teaches them the A. B. C.'s of religion. Nor are the little ones slow in learning their catechism for they love the good instructors who have rescued them from the jungle.

A Note of Thanks

From Bishop Robichez, S.J., Trincomalia, Batticaloa, Ceylon: "Accept my heartfelt gratitude for favors received during the past year. Of the 10,000 Christians in my diocese, at least 9,800 would be regarded by Americans or Europeans as desperately poor. Thus, without the help of the Propagation of the Faith Society and its numerous benefactors it

would be impossible for me to carry on apostolic work."

"Thousands of soldiers have enlisted for the apostolic battles. If God does not ask you to follow them, He is at least entitled to expect you to assist them with your alms and prayers."

WHAT THE LITTLE SUNDA ISLANDS ARE DOING

Rev. F. de Lange, S. V. D.

The Sunda Islands are in the East Indies. There is a large pagan population, but the priests are hard at work, and the Christians are increasing every day. Rev. F. De Lange, S.V.D., sends a report from this little-known mission, which he hopes may awaken interest in it. From it we learn that it had, last year, 41,000 Catholics. There were 4,000 baptisms and 307 marriages. Twelve missionaries take charge of the various good works, which include schools for boys and girls and care of the sick. Twenty-four Sisters and twelve lay Brothers give valuable help to the priests.

DURING the past year the Lord blessed this mission abundantly. Formerly I was on Timor, South Beloe, Toebaki station. At first there was no success there whatsoever, but now the whole population is flocking around the priest, regarding him as their good Father.

Every Sunday some 2,000 or 3,000 persons attend Mass; on holy days 5,000 or 6,000 persons. Many of them are still pagans. There is no opposition on the part of the Islamites. As soon as enough missionaries can take up the work Beloe will turn Catholic altogether.

For the last few months I am located at. Enhed. Endeh, with its surroundings is probably the most difficult field of the entire mission. These people, formerly Catholics, became Mohammehans several hundred years ago. They are opposed to Christianity and feel a bitter hatred toward our Faith. In all the

us are prayers, ministration to the people and perseverance. There is at least some success. Already thirty-three persons have been baptized and several persons are taking instructions.

Every evening I go to one of the surrounding villages to give instructions. In one village I may drum together about fifty persons. In some other villages there are twenty listeners. Almost everybody in these villages knows the "Our Father" and the "Hail Mary." Of course, not all that learn the prayers will turn Catholics. Still there is a well-founded hope that by and by more and more people will join the Church.

Some villages are about a half-hour's walk from Ndonga. The road ascends very steeply. When I go to the village of Ladara, the people do not run off, as they did first on Timor, but they enter their huts. It is difficult to talk to them. Why do the people act so? It is the fear for the Mohammedans, who are watching constantly. Another hindrance is the *radja* or King, and the village chiefs. The King is a

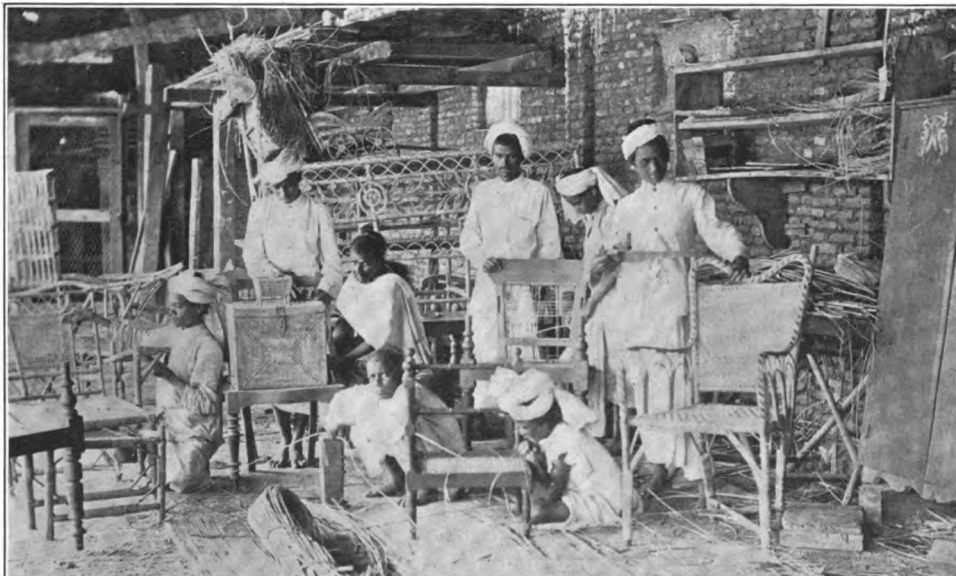
Very Strange, Cold Man

We hardly ever speak to him. There is no sympathy whatsoever in his heart for missionary work. The village chiefs who are his friends do not wish to see the priests come into their towns.

But there are several instances showing how the sweet influence of Divine Grace draws the little ones.

A boy about ten years was coming to instructions. He knew the prayers already. Mahommedans persuaded the parents that the boy should not come any more. But again he came.

Some member of the family drew him away. In the hut the little lad was cruelly beaten. The other



This cut shows a class of natives in one of the trade schools of India learning chair making. Ideas are readily grasped by the younger generation of India and they are glad to seize every opportunity of advancement. India needs many more such schools.

villages near Endeh, there are many Islamites. They marry with people of the town and monopolize the trade.

The natives fear the threats of the Mohammedans, and comply with their wishes. The real power behind the screen cannot be met with, the only weapons left

day he appeared again for instructions. The same scene happened and the boy was still more cruelly beaten.

At last the little fellow ran off to his uncle, who is living in a neighboring village and he continues to attend the class.

Some other children were severely punished because they learned the prayers, but at last the parents gave up the struggle and no longer bother them.

Last September many children asked to be admitted to our boarding school. Though we admitted as many as possible more than a hundred had to be refused on account of lack of accommodations.

The necessities of life are high here. Formerly we could board a boy for two dollars a month; the present cost is more than two dollars and a half per month.

In the whole mission there are nine hundred and

twenty boys in the different boarding schools. In Ndona the boarding school is of vital importance. The children who are turned away will almost certainly join the Mohammedans. Why do the children ask for admission? There is no other reason but that the sweet influence of Divine Grace draws them in a forcible manner.

Let us take a look at the mission of Middle and East Flores. It possesses some flourishing stations. In Central Flores there are five posts at a distance of about three miles. The two stations at the extreme ends are only fifteen miles apart. Very many children attend the numerous schools. The Sisters belonging to the servants of the Holy Ghost, labor in that section. East Flores is a great center of Catholic activity. There is located the Normal School for the entire mission, and a very flourishing establishment of the god nuns.

Blessed Sacrament Sisters and Their Field

It is always gratifying to learn of the progress made by the Catholic Church among the colored race of our own country. Their conversion is sought by several orders of men and women, among the latter being the Sisters of the Blessed Sacrament. The field of these nuns has been greatly increased during the past year. These Sisters assumed charge of Negro Catholic schools at Beaumont, Texas, at Montgomery, Alabama, at Biloxi, Mississippi, and at the parish of Corpus Christi, in New Orleans. The same success that has always accompanied these devoted Sisters will doubtless rest on the new schools.

Much Suffering Just Now

The world is so full of horrors just now that we pass with scant notice things that would once have made a great impression on our minds. But we must try to find a spare moment and a few spare pennies for two mission countries—India and China, in both of which the pest is raging. China is having that form of epidemic known as pneumonic plague; India is suffering from its ancient enemy, cholera. Not only natives, but European priests and nuns are likely to be sacrificed. Medicine, disinfectants and food will help to banish the terrible diseases from the districts in which they are entrenched.

Still Another Chance for an Endowment Fund

Rev. A. Merkes, Mill Hill missionary at Madras, British India, confesses himself surprised, considering all things, at the good report of the year's work he is able to present. We know that he has friends in the United States who will like to read his letter:

"Our annual report has just been completed. To be able to show progress even under the present difficult circum-

stances fills our hearts with joy and gratitude and is a clear proof that God has blessed our work. Though the workers are fewer than ever, they have gathered a rich harvest. The total number of baptisms is 5,023.

"I have three hundred children in my Tamil elementary classes, which are free schools.

"I have started an endowment fund, so as to secure the permanency of the work. I do not think it prudent to depend entirely on occasional charity, which may suddenly stop or be greatly reduced. Fifty dollars safely invested will secure permanently the Catholic education of a child. I am appealing for founders of this kind of scholarships. We must get our candidates for the priesthood from our Catholic schools, and these scholarships may, therefore, by the grace of God, be the first step towards securing students for the seminary. Masses will be said for benefactors and photographs and certificates sent them."

Cure Wrought by the Blessed Mother

Brother Frederick, O.F.M., writes in the interest of St. Elizabeth's dispensary at Chee Foo, Shantung, and also encloses the photograph of a small Chinese boy who is placing a crown upon the head of a statue of the Blessed Mother. This act is a votive offering, so to speak, for the child was cured in a miraculous manner. Here is the story as told by the Sister:

"A poor little pagan, suffering from a painful and repulsive skin disease came to us for medical care. What could we do! His youth, his frail constitution made it impossible for him to undergo the necessary treatment, and moreover, I am far from being the good St. Elizabeth who could banish ailments by the touch of her hands.

"I had recourse to the Blessed Virgin, and asked her to cure the tiny sufferer, promising, if the favor were vouchsafed, to ask the father of the child, a rich jeweler of the town, to give a beautiful crown for her statue out of gratitude.

"What happened, may be guessed from the picture. The boy received a complete cure, and most gladly the father carried out his part. Surely the Blessed Virgin will in due time bring the child and all his family into the fold of the Church."

THE TIGER AND HIS PREY

J. Rioufreyt

As the lion is the great menace of the African jungle, so is the stealthy tiger the terror of India. From "The Voice," published in Rangoon, we take these lines which show vividly the nature of the beast.

HITHERTO sambur, barking deer, and other like creatures have been the only actors in this arena, but this year drove upon drove of wild pig has appeared on the scene, and where this creature abounds the tiger is sure to put in an appearance.

Wild pig is not, to put it mildly, supremely happy in the company of the tiger but the great cat is exceedingly well content in the society of wild pig. In fact he has a marked weakness for pork. When the boars fight shy of his company he never hesitates to help himself to the domestic article. Not indeed that he dines on pork every day! Variety is charming to him as well as to us bipeds and so he turns his attention to the Karens' buffaloes. He has accounted for

Three or Four of These Unwieldy Creatures

already and was particularly cruel in one case. This tiger tracked down a buffalo here very lately. He drove it into the jungle where the undergrowth was particularly dense. Its horns became so entangled in the creepers that it had no possibility of escape.

The farseeing tiger considered this a splendid chance of having fresh meat for many a day without the labour of setting out on a fresh hunt for it. Instead of killing the poor beast at once he decided to make a meal off that quarter of the animal from which he could tear the greatest quantity of meat without putting his victim in immediate danger of death. He therefore set upon the left buttock and stripped it to the bone before the Karen who owned the animal had the least inkling of what was going on. When the tiger was gorged to repletion he betook himself to his lair to sleep off the effects and dream of many such feasts in the near future.

Meanwhile the Karen prepared a trap to compass the monster's destruction. Next day we went to see how things were progressing. The bait had not

stirred from the spot and as the left buttock had disappeared and the right was still intact we laid our plans accordingly. We gave the trap a few finishing touches and withdrew to let events take their course. The third day we revisited the spot, and found that

The Tiger was Pierced Through and Through by the Stakes

and must have died almost instantaneously. The Karen found that his buffalo was still alive.

Instead of putting his own poor animal out of pain he commenced in a furious passion to hack the tiger's carcase with a dah. His conduct showed that he was totally indifferent to the agony of the buffalo, that he was courageous in the extreme before an enemy—when that enemy was dead, that he was quite unappreciative of the value of a magnificent skin.

Tigers often hunt in couples particularly when they approach villages. The buffaloes no longer dare enter the jungle. They confine their rambles to the paddy fields. The Karens have not the nerve to go picking fagots in the woods. Even the sambur finds the forest too hot for comfort, so it seeks safety in the neighborhood of villages. The rôle of victim falls to the barking deer. Its small body and great agility enables it to make off like a flash of lightning from the unwelcome attentions of the great striped beast.

Like the tiger, I depend in great measure on the produce of the chase, for my dinner. Last evening I was out hunting with a Karen. Night had just fallen. It is remarkable how quickly night does follow day in this country. We had bagged nothing and I was just preparing to start off home regretting my lost time when from the skirts of the jungle near by there darted a barking deer. It was approaching with rapid bounds uttering at the same time cries such as a frog in the jaws of a snake



The Parsees, commonly called Fire Worshipers are followers of Zoroaster, who offered his devotion to the sun.

would emit. It was making right for us. It was the sounds of its little hoofs on the sun-baked ground that first attracted my attention.

Almost immediately I perceived behind it a long shadow brushing the ground and following it with stealthy loping bounds. Its head almost touched the ground. In the obscurity I had some difficulty in distinguishing it from its forepaws. It was a tiger and both animals were covering the ground as if for dear life.

Had they started just a few minutes sooner, or at least, had they not changed their course before coming to where we stood, I could have saved the life of the deer, for I had five balls in my rifle and my Karen, a good shot, two charges in my shot gun. The run took place over a clearing and the racers passed within forty feet from where we stood. Five minutes earlier and I think the light would have been strong enough to allow us to take a sure aim, even with a rifle, but now it was out of the question. Under such circumstances I judged it wiser not to interfere. It would have been the height of folly to endanger two human lives for the sake of a barking deer.

My companion was of the same opinion. So perforce we let the chance slip, and, as the two beasts were about to re-enter the jungle, the deer was still ten feet ahead of its pursuer. Its little plaintive cries, however, showed that it was under no illusion as to its ultimate fate. Indeed, it did not run much farther.

We were on the homeward path when we suddenly heard but a few feet from us, cries very much like those which had been uttered by the barking deer. They were somewhat shorter. I was told they were the tiger's "grace after meals" when he had dined satisfactorily.

Luckily We Had Passed the Ill-omened Spot

or we should have been sorely tempted to make a wide detour to get home. I asked the Karen if he were afraid. He assured me fervently to the contrary but asked me if I were not walking a little slower than need be, and, when he could do so unperceived, kept turning his head to the right and to the left rather oftener than betokened a mind quite at ease.

This morning, when I proposed to go and see what remained of the deer, my people declared that the cries I had heard proved that the tiger had missed the deer and was still a-hunting. If a hunter who has missed a good shot feels pretty small so a tiger that misses his quarry is in a particularly bad temper and therefore dangerous. No matter what any one else says I'd rather be assured any day that a tiger was running down a deer than tracking myself. Besides deer and wild pigs work such devastation in our gardens and plantations that we should be obliged to take to tiger-breeding did that useful animal show signs of becoming extinct.

African Lepers.

There is a leper hospital at Betsabelo, in Basutoland, containing more than a hundred patients. Fr. Lebreton, O. M. I., looks after its spiritual needs, and he says that of all the children given him in the mission he loves these poor unfortunates the most. He writes:

"Conversions are frequent among the lepers. Poor sufferers! I am sure no creatures in the world are so deserving of pity as they. Their sores are frightful, their pains atrocious, but great also is their resignation, and therefore their merit. Religion brings them true consolation, and with the aid of the sacraments they are able to look beyond the trials of this world and see the glory of the next."

Support a Catechist in Madagascar

We do not receive many calls for help from certain portions of the mission world, and Madagascar is one of them. This does not mean that the apostles of this difficult mission are rich—far from it. They encounter numerous difficulties, but are rewarded by finding good material for their seminaries and for their catechist work.

It is to ask help in forming a greater number of catechists that Rev. E. Canitrot, C. M., writes from Fort Dauphin. He is struggling along with only five catechists, and therefore losing many souls. A single

man is only paid about two dollars a month, and a married man gets about three dollars. Does it not seem strange, considering how paltry a sum these faithful workers receive, that a multitude of persons do not come forward to support them! Those who do not feel able to educate native students could perform an almost equally good deed by supporting catechists.

The Right Kind of a Gift for Your Soldier

A large percentage of soldiers in the American army are Catholics. How many of them have been affiliated with the S. P. F.? Do you know someone to whom you would like to give this most valuable gift?

The offering is forty dollars. It entitles the individual enrolled to all the spiritual privileges of The Society for the Propagation of the Faith, in life and death. The plenary and partial indulgences granted to benefactors are many. More than fifteen thousand Masses are annually celebrated for the living and deceased members of the Society.

The offering for a perpetual membership may be made at one time or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made, because it insures for life and eternity.

CHILDREN'S DAY IN MANGALORE

Rev. C. Pereira

In India, as elsewhere, the children form the good seed that later brings forth much good fruit. They are particularly impressed by the festival of Christmas, which brings beside the Divine Babe a substantial gift.

WHATEVER has been organized in behalf of the little ones of Christ, has a charm about it, which no tongue can adequately express. At the midnight Mass of Christmas Day, the feast of the Holy Childhood was announced to be on the Holy Innocents' Day, which brought a thrill of joy and zest to the heart of every Catholic mother present.

Little children in their excitement looked forward for the day with unusual interest, and seemed actually to leap for joy. "Ah! Children's Day is in honor of the Divine Babe Who is to bless us and our little brothers and sisters," was the sentiment each child whispered into the ears of its dear mother, who prepared for the coming day with all the solicitude she could bestow on her darling little ones.

The majestic peal of bells at twilight brought the tidings of

An Eventful and Joyous Day

And every child had left its bed long before the sound had reached its ears and was anxious to go to see the crib in the church at Mass and receive the blessing of the Divine Child as promised by the pastor. Even the little babe just aroused from its peaceful slumber seemed to have been instinctively alive to the sentiment of the occasion. Dressed in her best attire, every mother, infant in arms, and escorted by her group of happy children in festive costume was seen hurrying to the cathedral, where the ceremony was to be held.

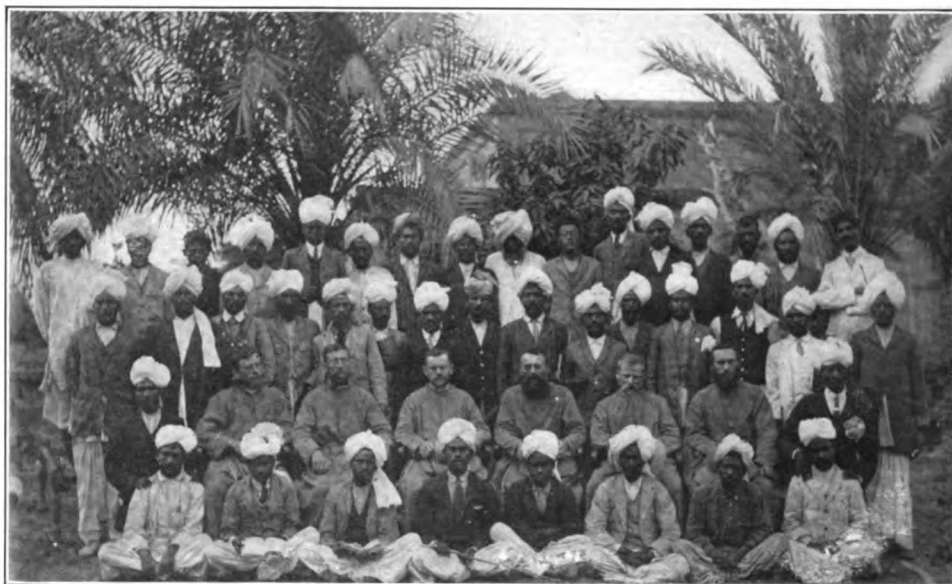
The little ones in their anxiety rushed in advance of the mother to the door of the church, to catch a first glimpse of the scene they were to witness.

As they entered the church amid the crowd consisting of mothers and children of every class, what a spectacle presented itself before their eyes! The Image of the Holy Child stood in the centre of the church upon an altar tastefully prepared for the occasion, and surrounded by candles and numberless flowers culled by willing hands.

Finally, the longed-for ceremony commenced with Benediction of the Holy Sacrament, at which boys and girls, in distinct choirs, were made to sing hymns set to sweet music—with an occasional interlude of a sudden shriek from the babies resting in the arms of their mother, an incident not quite out of tune for the day. This indeed, was a unique feature, and it must have pleased the Divine Infant more than the melodies of the older children.

The communion rail was crowded by the small communicants, and in their eagerness to reach their Sacramental Lord, it was interesting to see how these innocent devotees with their tiny hands joined, made the best of the space that could be spared. They were followed by their mothers leaving their tiny burdens in the custody of their sisters or brothers.

Mass over, there was a rush to the Altar of the Holy Child in the centre of the church. And it was indeed a difficult task to restore order around it. Arranged line by line in circles according to age, the younger ones nearer to the Divine Child and the rear covered by mothers—it was a touching sight to see this



Here is a group of catechists belonging to the diocese of Lahore, in the Punjab. The picture was taken at the annual retreat of 1917, after which they separated for their individual fields.

pious crowd with joined hands, almost motionless, fixing their gaze on the beautiful Image of the Child Jesus, and awaiting to receive His Blessing.

By this time the celebrant vested in cope and escorted by acolytes and preceded by altar boys made his way to the front of the altar.

And lo! a surprise. There struts forth with manlike

me in a little stripling, hardly arrived at the use of reason, the pride of his mother, dressed in red cassock and surplice, who, standing on a platform, pours out with his infantine lips, in touching terms.

The Gospel Story of the Slaughter of the Holy Innocents

by the cruel Herod, emphasizing especially the sad wailings of their bereaved mothers.

A solemn silence reigned during the interval of the pathetic and heartrending discourse. No child remained unmoved, and many a hot tear trickled down the little brown cheeks of those that could follow its trend and catch its import.

The discourse was succeeded by special prayers recited by the members of the Society of the Holy Childhood. The solemn moment of the priest's blessing at last arrived. The children bending their knees and joining their tiny hands in awful reverence bowed their tender heads to receive the blessing of their Divine Infant Lord imparted to them by the officiating pastor, who solemnly pronounced the words of the Ritual prayer.

The blessing over, all rose to their feet, and a beautiful psalm "Laudate pueri" was chanted by the altar boys and taken up by the infant voices; a boy

passed around with an alm's box to receive donations from the hands of the children and their mothers. Even the poorest did not fail to drop her mite in behalf of her dear little one and the Divine Child.

The ceremony ended, all the children were led out and made to stand in two separate rows under the portico in front of the church, as if they were prepared to start a procession; then another interesting event took place. The pastor, with a number of sugar-cane bundles, stood in the centre of the portico and commenced to serve each child a cane. It was highly amusing to see how these little ones with imploring cries, stretched out their tiny hands to secure a share before the supply should give out.

The gift in hand, they poured out into the church-compound, with loud hurrahs for their kind pastor; then all mirth and glee, they made their way to the gate that led into the public road with their canes lifted up in the air, as if each would say, "I am the hero of the day and carry the palm of victory."

As the crowd dispersed, even a casual observer could realize why Our Lord reprehended the Apostles for preventing the children from coming to greet Him, saying those loving words: "Sinite parvulos et nolite eos prohibere ad me venire; talium est enim regnum cœlorum." Matt. xix., 14.

Following Customs They Do Not Understand

Peculiar ceremonies attend the birth of children in all pagan countries. Those of the Fiji Islands are described by our correspondent, Fr. Guinard:

When a babe is born, if a boy, it is forbidden to put him on mats; hay must be his first bed. If a girl, she is allowed the use of the mats.

After about two hours comes the opening of the babe's digestive organs.

For this they take a raw banana (in this state bananas are full of bitter juice), squash it, introduce the juice into the child's mouth and open, so they believe, his throat and stomach.

Three days after the birth of a boy, four after that of a girl, the babe is bathed solemnly.

For the bath they use a great wooden or earthen dish lined with broad leaves. They fill it with water, put in it prawns, small fishes, a root of "cago" and leaves of a flowering tree. A nurse then takes the child and sits near the water. All the men in the town when the newly-born is a boy, and all the women when it is a girl, sit in a circle round her. They unite their hands so that the thumb of one touches the little finger of the other and place them under the babe.

They sing an old song with four stanzas. At the end of the first, second and third stanza the people lower their hands to the water, but do not touch it. At the fourth they dip their hands. The old woman lowers the child, and its wailings let the people know that the little one does not like disturbing fish.

The Fijians are most faithful in observing their ceremonies. I have tried to find the meaning of them. They say that they inherited their customs from their ancestors, and keep them without knowing why.

Give Till It Hurts

Catholics have not yet begun to "give till it hurts" to the mission cause. In fact, despite the encouraging increase each year in the returns of the S. P. F., many have not yet even begun to give at all. But the disasters of the times are turning the minds of thinking persons toward spiritual matters—toward the things that count, and the spreading of Christianity counts very much. Begin to give to the missions, and let the habit grow.

In Memoriam

There is real Catholicity and real patriotism in this act, wherein a sorrow-stricken father seeks in his religion the real source of all consolation, and gives a gift for that religion in memory of a heroic soldier son.

"I enclose," he writes, "a gift for the propagation of our holy Faith in memory of my son, who gave up his life doing his duty for our beloved country in France, April 7, 1918."

"If we come before the judgment seat of God empty handed, we shall feel ashamed. To help the missions is God's own work. It is extending the Kingdom of God here on earth. He who is earnest and zealous in promoting this work for souls will fill his hands to overflowing with merits to present to the King."

THE FIRST FRUIT OF THE HARVEST

Right Rev. F. Demange, P. F. M.

The priest recently ordained by Bishop Demange gives promise of setting a high standard for the native clergy of that country. In appearance, this serious faced young apostle compares favorably with the sons of the old Christian countries and there is no doubt that his ministry will be most fruitful.

WHEN the laborer goes out to sow his seed he should have a great deal of confidence that the harvest is going to be a good one, if he would have the courage and patience to pursue his difficult labor.

When, seven years ago, the Holy Father gave me this immense portion of his domain to cultivate, it was with great hope in my heart that I undertook the task. I had hope in God, hope in the good will of the young Koreans whom I wished to conduct to the sacerdotal state, and hope also in

The Generosity of My Catholic Friends

In none of these was I disappointed, and the first fruit from this field was gathered last February when I had the happiness of ordaining a young missionary.

The Christians hastened from all parts of the diocese to see the first of their compatriots raised to the priesthood, and he who is now Fr. Paul Yyon was the object of much curious scrutiny on the part of the congregation and of loving regard from his fellow students. All knew that the future of the Church was to be much brighter in Corea, in spite of the fact that the ever lessening number of European apostles gave cause for much fear in this direction.

As for myself, my bishop's heart was full of gratitude to my Heavenly Master and to each one of

the benefactors who have helped us with their aims. On this eventful day I prayed for them with a full heart and so also did Fr. Paul. Soon, if they continue their generous help to the apostolate, these young priests will multiply in Corea and each one will carry to the holy altar a memory of his benefactor.

Vocations are increasing here, but as I have been able to finish only half the seminary I shall be obliged to refuse many students next season unless the building is completed.

I have the good fortune to possess on the seminary property some very excellent earth for the making of bricks. I can, therefore, prepare my own bricks at a cost of about fifteen dollars a thousand. Here is an excellent chance for those who would like to assist

In the Construction of Our Seminary

to subscribe a thousand bricks for the work; by this means they will help not only in raising a spiritual, but a material edifice.

Let not anyone think that this is too prosaic a way of helping in the missionary work of a pagan land. To aid in finishing our seminary is to help in gleaming a better harvest the coming year, and that the harvest is ripe is one of the happy statements I am able to make.



The Rev. Paul Yyon, first native priest of the Vic. Ap. of Taikou, Corea. Ordained Feb. 23, 1918. He is shown standing between his father and mother, both excellent Catholics. Fr. Yyon is being supported by a priest of the Diocese of Belleville, Ill., U. S. A.

"When missionaries appeal to us for help, they might say with St. Paul: 'It is not that I seek the gift, but I seek the fruit that may abound to your account.'"—Phi. iv. 17.

JUNGLE BLOSSOMS

Right Rev. Joseph Sweets, Af. M.

The fearsome depths of the African forest produces rare flowers now and then. Only the missionaries know how to find and cultivate the tender blossoms so that they may be acceptable to Him Who takes His pleasure among the lilies.

ALLOW me to speak of a little flower which lasted but a day on our African soil, and which was then transported to Heaven to decorate the celestial gardens.

I must first carry you in imagination to one of the hills in the Vicariate of Nyanza. There, in a modest village, in a little hut shaded by banana trees, lived a pagan couple and their two sons. These children had grown up in the jungle, and knew no other life than to run about in its shady depths. The parents were so poor that they did not even own the few goats that almost all natives possess, and so the children were not obliged to tend any flocks and had no duties at all. They came to the hut that meant home only when pressed by hunger, and after that they were free again to roam wheresoever they willed.

But one day the village was stirred with an unusual excitement. News went about that

Two White Men Had Come to Live There

and later it became known that these white men were teaching some words of a very mysterious nature, and these words also concerned a new religion.

Finally out of curiosity the two little boys joined a group that was going to the mission. Arrived there, they did not learn much more than that these white men talked very pleasantly with the natives. But somehow the children seemed to want to go again, and this they did, paying two or three visits.

Then the small savages joined their companions who were a little less savage and began to attend the catechumenate school. In due time a day came shortly before Christmas, when the pupils were obliged to take an examination to show their comprehension of the instruction they had received.

The younger of the two boys of whom I have spoken, passed the test with honors and ran home to tell the good news. He was afterward to return to the mission and make ready for baptism and first communion.

As he left his parents he said good-bye in a specially impressive manner, and added that he believed he should never return to his home again.

It was decided to have the ceremony take place on Christmas Eve. Naturally a large crowd filled the church for the ceremony. It was the first time in the desolate African village that the Divine Child had ever come down upon the altar.

Our little boy, named in baptism, Arsenius, seemed animated with an unusual spirit of joy, as of one predestined.

When the Waters of Regeneration Fell Upon His Brow

he seemed really transformed. Then came communion. After this he sat quietly for some time, but before long he complained that he was not feeling well. He remained during the Mass however, but when it was finished it was necessary to carry him to the home of his godfather, who lived near the mission.

The next day I went to see the child and found him quite ill. He looked at me with a beseeching look, and said: "Father, I am very sick, and I think I am going to die. Can you bring me Holy Communion, so that I may die with the Dear Lord in my heart?"

I was deeply moved to see this little boy so recently

a savage, and baptized but yesterday, have in the midst of his suffering so firm a desire to receive the Body of Our Lord. I knew I had not much time to lose, so I hastened to the church to seek the Holy Viaticum. I returned and placed the Host upon his lips, when he said to me, "Thank you Father, I am very happy now," and with the words he was taken with a delirium, and very soon passed away from this life.

This edifying death produced a very good impression upon our new made Christians, and I recalled with emotion the words the child addressed to his mother when leaving for his baptism: "Mamma, I will not come back here, for I am going to die very young."



The poor building seen in the background of the picture is probably the chapel and residence of the priests. It looks wretched enough to us, but any sort of a shelter is gratefully accepted in the mission countries.

GETTING ACQUAINTED

Rev. J. V. Reit

Mr. Reit is a new correspondent. He writes from the Kurnool district of India where, as usual, the low caste and not the high caste natives respond most readily to apostolic zeal.

THE fact of being a missionary among the heathens is presumably a sufficient introduction, and when he has something to tell about his work and its handicaps, he is assured of a welcome.

Polur is one of the three mission stations in the Kurnool district, which has an area of seven thousand square miles with just one million inhabitants. The two other stations are forty miles away. The Catholic population under my charge numbers about one thousand one hundred, spread over ten villages, with a single household here and there in other places. The Christians of Polur village number about three hundred, and belong all of them to the respectable cast of civilians.

Their Conversion Dates Back Some Eighty Years

when one family was converted. It is mainly due to the courage and strong faith of a woman that from that date onwards, they have maintained the prestige and independence they enjoy at present. For she at once broke with the heathen customs, which are prevalent in each village, such as contributing to the heathen feasts, joining relatives at various domestic rites, etc., and substituted them with public Christian observances.

From that time others settled down and thus asked for baptism in this way, and by natural increase

The Present Number Was Reached

For the last fifteen years no new families joined, except now and again one "*in periculo mortis*."

As regards worldly goods, according to the Indian standard our people are fairly prosperous. With their coöperation and help, my predecessor, Rev. F. L. Mayr, built a fine church, without any money from outside.

We have also a convent of native nuns who give elementary education to Christian, heathen and Mohammedan children. This convent also was largely built with the help and contribution of the people, though not entirely.

Owing to all this we are well known in the district, but somehow or another worldly considerations are

keeping back many of the high castes. However, though high caste people do not seem ripe for conversion, the low caste show signs of welcoming our holy religion.

The low castes of Polur once played our Catholics a nasty trick, which landed half of them in jail. This was before the present generation. Now there is no intercourse between them except as far as labor in the field is concerned.

In a village nearby, all the low caste people are under instruction and will be baptized soon. Until now they have been quite satisfactory. As a matter of fact some four months back, I demolished their heathen shrine, and replaced it by a cross. The government also kindly gave me a small plot to build a chapel-school.

The main difficulty in admitting the low caste and pariahs is the danger of their being forced to perform services to the heathen temples and feasts and ceremonies. To forego this means exposure to petty vexations and loss of temporal remunerations. In this respect also the new catechumens have been tried, and came to a satisfactory settlement with their heathen



The paddy boats of India play a part corresponding to that of the swarms of China's small craft. Paddy is the straw left from rice after it is threshed.

caste people. The demolishing of their protecting deity means that they have burned the bridge behind them.

Their relatives in another village have also asked for instructions; bye and bye I shall send them a catechist.

Not to make my first call too long, I shall now recommend myself to the prayers of Americans and ask help, for my new converts, to enable me to meet the expenses of instruction and build them a little chapel.



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

CATHOLIC MISSIONS offers its sincere congratulations and its best wishes to Archbishop Dougherty on the occasion of his elevation to the Archiepiscopal See of Philadelphia. It is but a fitting reward for the work accomplished by His Grace since he entered upon his ecclesiastical career, and we have no doubt that success will continue to crown his efforts in the great diocese of Philadelphia.

Having been a missionary for twelve years in the difficult field of the Philippines, Archbishop Dougherty is in full sympathy with the work of the Propagation of the Faith; he will find it well organized in Philadelphia, and we have no doubt that under his patronage it will continue to grow and afford a much needed assistance to many sorely tried missions.

If many of those missions have been enabled to continue their work, we might almost say to continue to exist, in these past years, it is due to the generosity of the faithful of Philadelphia; they are still looking up to them for further assistance and we know that thanks to the great charity of Archbishop Dougherty, their hopes will not be disappointed.

* * * *

THE June number of the *Annals of the Propagation of the Faith* contains the report of receipts for 1917. As usual it gives the contribution of each diocese to the general fund of the Society and also a list of the Mass Intentions or special gifts forwarded to certain missions designated by the donor. The grand total of \$805,000.00 is gratifying and shows a considerable increase over the preceding years; in fact, it is the largest sum ever collected in a single year in the United States.

Encouraging as they may seem these results are far from being in proportion either to the means of American Catholics or to the needs of the missions. Those who read the report may have remarked that one-half of the amount received was collected in five dioceses,

which shows that there is room for development of the work in many places.

As for the needs of the missions, they are immense at the present time, and a total three times larger than the one collected would have hardly sufficed to grant the petitions received at this office.

We beg the readers of CATHOLIC MISSIONS who are not members of the Propagation of the Faith Society to join, and those who are, to enroll a new member in the Society or to obtain a subscriber to CATHOLIC MISSIONS.

* * * *

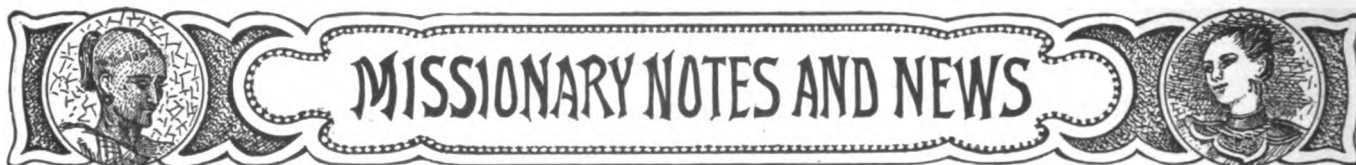
IT might have been expected that owing to the many sacrifices imposed upon them, English Catholics would have little to spare for the missions. We were therefore pleasantly surprised to see that the report of the English branch of the Propagation of the Faith shows an increase of over \$10,000.00. We hear that similar results have been obtained by other European branches in 1917.

This progress shows that the Society for the Propagation of the Faith is solidly founded, and proves the capacity of the organization to forge its way through circumstances and world conditions which have constituted a setback to many charitable institutions.

* * * *

A FEW days ago we had a visit from a lady who for the last three or four years has been a most generous benefactress; happening to be in New York she had come to make arrangements for the foundation of a burse in some seminary of the Far East. As she lives in a diocese where the Propagation of the Faith is practically unknown, even to the clergy, we took the liberty of asking her how she happened to hear of it. She answered that one year being at a summer resort she had met at the hotel a young lady who had passed her a copy of CATHOLIC MISSIONS. It was a revelation to her, as she had never heard of the missionary work of the Church in pagan lands, and she soon became an enthusiastic supporter of the cause, enlisting a number of her friends in it, among them one who died recently leaving a large donation to the Society. All these results were due to the loaning of a copy of the magazine.

Vacation time is at hand and many of our benefactors will leave home for a rest at the sea shore. May we ask them, if an occasion offers itself, to acquaint some of the people they may meet with the work of the missions? At present there is no more deserving charity.



AMERICA

NEW YORK Maryknoll, the Catholic Foreign Mission Seminary of America, has received its first mission-field. The district includes a strip of land west and south of Canton, running from the coast of the South China Sea to the West River. It contains about one million people, settled in villages along the line, and its two principal centres are Yeong Kong and Loting.

Four Maryknoll priests will leave this country in September for Hong Kong and Canton, from which points they will reach their new field. These priests will be directed at first by the Bishop of Canton as guide, but as soon as they are in a position to take it over, a new vicariate, the first to be assigned in pagan lands to the American Catholics, will be formed.

Among four priests ordained May 18th by His Eminence, Cardinal Farley, at St. Joseph's Seminary, Dunwoodie, N. Y., was the Rev. Robert J. Cairns from the Foreign Mission Seminary at Maryknoll.

He is the fourth to be ordained for Maryknoll during the present scholastic year, and is the fifteenth priest now enrolled in that Society.

From the Mother House of **CANADA** the Franciscan Missionaries of Mary in Quebec comes a list of the twenty-three members from the United States who are laboring in the foreign missions. Three are from New York City and the rest are New Englanders. Maine has given two, New Hampshire three, Rhode Island six and Massachusetts nine.

PHILIPPINES Fr. Nysters, B. F. M., Superior of the Philippine mission of Suri-
goa, mourns several recent losses:

"One of my priests," he writes, "the good Fr. Herbrink, is in the hospital at Manila, and I fear will soon take the road to heaven. News also comes of the death of two young missionaries in the full flush of health. One, Fr. Jos. Goosten, entered the house of a sick person without knowing the disease. It was cholera. The Father contracted it and died two or three days later.

"The other was Brother Jos. Wynans, the youngest of our lay brothers. He was overtaken, while on an expedition, by the heavy rains. Knowing that he was expected at the mission on a certain day, he ventured to cross a swollen torrent. The boat capsized, throwing him and two companions into the water. He was unable to swim, and the others had

all they could do to save themselves. The Brother was drowned. Our mission is surely much afflicted."

ASIA

CHINA Bishop Reynaud, C. M., of Che Kiang, writes: "In the midst of the desolation that afflicts the world the voice of five million Chinese victims of the flood, implore Christian charity to help them keep alive until the next harvest. Two dollars will save a man from a horrible death. At the same time the alms will draw Divine benediction upon the giver, will cause the pagans to bless our Holy Religion and will lead many to conversion."

A recent number of *America* **JAPAN** contains news of the appointment of the Rev. Mark J. McNeal, S. J., a graduate of Georgetown University, Washington, as Lecturer in English Literature in the Imperial University at Tokyo. He is the first American so honored by the Japanese. Fr. McNeal is thus offered an excellent opportunity of constant association with the professors of the University and of close familiarity with its students. He will doubtless be able, incidentally, to remove many false notions regarding Christianity now existing in Japan.

One of our bishops in India, **INDIA** Right Rev. A. Chapius, P. F. M., wrote a protest not long ago against the serious obstacle to conversion offered by theosophists and their cult. The fact that the progress of Christianity is being hampered by individuals, born to the Christian faiths themselves, but who find in a neo-Hinduism loftier ideals, seems incredible, but such is the case.

Protestant missionaries are also disgusted, and one of them relates that when he visited the headquarters of the Theosophical Society in India at Adyar, he found there a beautiful shady room in which the central object is a shrine containing colossal marble figures of Madame Blavatsky and Colonel Olcott, the latter in an American frock coat. He says: "These people are the central objects of worship, before them is a vast copper vessel upon which the sacred lotus floats, and above them burns a dim lamp. Round about them are the lesser figures of the world's other prophets—Confucius, Guatama, Mohammed and Christ. Above them is a frieze in which the Cross, the Crescent and the *lingam* stand side by side and over the doorway

is the motto 'There is no religion higher than truth.'"

AFRICA

It is with great joy **UPPER CONGO** that Bishop V. Roelens, B. F. M., of the Belgian Upper Congo, announces that he has ordained the first native priest of that Vicariate. Both the Lower and Upper Congo are difficult fields for the apostolate, but the natives of the latter region are a little less wild than the former and have given proof of this by giving one of their number to the sacerdotal state. Truly this is a great conquest for the Church and for the White Fathers who trained him.

After a long and careful course in the usual studies, the candidate was submitted to two years of trial. This he passed successfully, and was finally ordained. His name is Fr. Stephen Kasze. Mgr. Lechaptois, of Tanganyika, being very much in need of help, has requested the services of this young apostle, and he has therefore been loaned for the period of the war. He will act as instructor in the Small Seminary and will be able to render valuable assistance.

Five other youths have also entered the classes of philosophy and theology, and if they persevere, Bishop Roelens will be able to count definitely on native helpers.

Bishop J. Jalabert, **SENEGAMBIA** Vicar Apostolic of Senegambia, sends some disquieting news from his district:

"... The times are hard, and yet I have a much greater cause of anxiety: it is the progress Islamism is making daily, and which nothing seems able to stay. The apostles of Mohammed are making numerous recruits among the pagans of Senegambia. I do not know where they get the money, but they are building mosques everywhere. At present European architects are erecting one in the capital, which is to cost \$100,000, or, to be accurate, \$103,000. Their great chief, Amadan Baniha, who resides in the Province of Baal (Senegal), has an influence that cannot be imagined by Europeans.

"I have said it, and I repeat it, unless we receive soon considerable assistance the population of Senegambia will be enrolled under the banner of Mohammed. Poor souls, they are being seduced by the evil spirit, and we are powerless to check the torrent which carries them to the abyss..."

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.



PREACH-

THE
GOSPEL.

TO EVERY

CREATURE

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the Annals of the Propagation of the Faith.

Spiritual Favors Granted to Associates

MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

IMPORTANT SPIRITUAL PRIVILEGES have been granted by the Church to priests helping the work by their influence or personal alms. A pamphlet giving a comprehensive explanation of these favors will be sent free to priests on application.

Annals of the Propagation of the Faith

the official organ of the Society is published every other month in various languages, and forwarded gratis to all Perpetual and Special Members; also to all Bands of ten Associates.

Address all remittances of alms, and all requests for information concerning the missions, to the Diocesan or Parochial Director of the Society, where it is established, or to the General Director for the United States, the Right Rev. Mgr. Joseph Freri, 343 Lexington Avenue, New York City.

CATHOLIC MISSIONS

Published Monthly on the 1st of the month at 343 Lexington Ave., New York, N. Y.

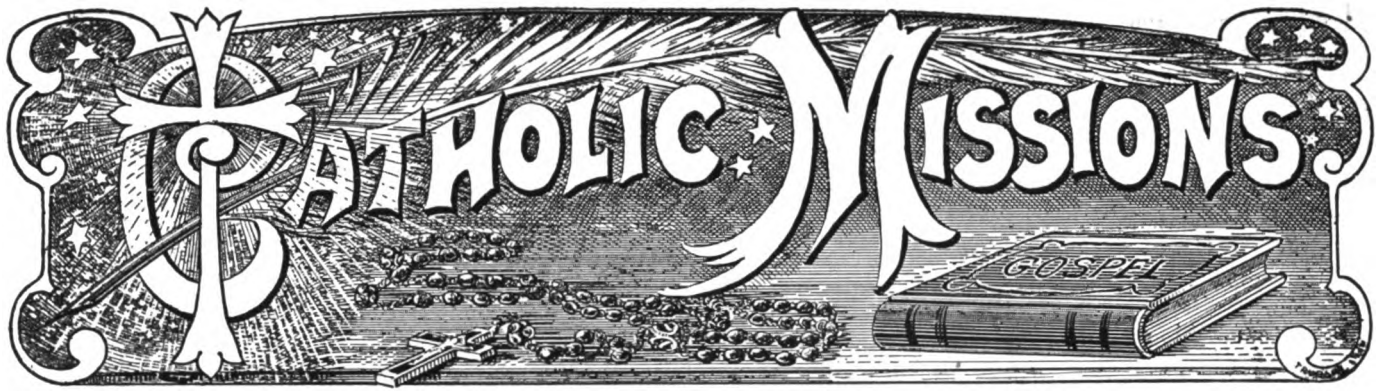
VOL. XII.

No. 8.

SUBSCRIPTION PRICE: { Domestic, - - \$1.00 }
{ Foreign Countries, \$1 25 } PER YEAR

Entered as second-class matter, January, 1907, at the Post Office of New York, N. Y.

Acceptance for mailing at special rate of postage provided for in
Section 1103, Act of October 3, 1917, authorized on July 2, 1918.



THEN AND NOW IN TONKIN

Rev. Alejandro García, O. P.

The Dominicans of Tonkin can testify to the wonderful change in the attitude of the natives that has taken place since the founding of their missions. The blood of martyrdom has never yet failed to work miracles for the Faith.

ON the ninth of December, 1917, in the city of Kesat, province of Hai-Duong, Tonkin, the Right Rev. F. Ruiz del Azua, O.P., recently appointed coadjutor to Bp. Arellano, O. P., Vicar Apostolic of E. Tonkin, received the Episcopal consecration. The solemnity of the ceremony and the

Marks of Reverence

given to the new Bishop by the civil authorities brought tears to my eyes when I remembered how the bishops of Tonkin were treated by the government scarcely fifty years ago.

I beg leave to submit to the readers of CATHOLIC MISSIONS the thoughts that came to my mind; they will form a double set of pictures showing by contrast the progress made by the missionaries in fifty years; they will also incite us to gratitude toward

our predecessors, for the results we witness today are due to their untiring efforts, unswerving perseverance and to the sacrifice of their very lives.

The first act takes place under the reigns of Minh-Manh and of Tu-Duc, and its hero is the Blessed Hermosilla, Vicar Apostolic of Eastern Tonkin, one of the most remarkable figures in the religious history of that country.

This famous Dominican friar landed in Tonkin in 1829 just at the time the wicked King Minh-Manh was issuing a

Decree of Persecution

against the Christians; most of the missionaries were in ready received the prison or had al-palm of martyrdom. The few that were still free, having escaped detection, spent the day in hiding and at night would visit the



Painting displayed in St. Peter's representing the beatification of Bishop Hermosilla and his companions.

faithful, administered the sacraments, exercise in a word their sacred ministry the best they could, expecting at any moment to be discovered or betrayed, apprehended and executed.

It is impossible to describe the labors and afflictions of those holy men; they would have been unbearable for human strength without the grace of God. The Blessed Hermosilla led this life for thirty years.

In 1839 there was no longer any bishop in Tonkin. The French as well as the Spanish missions were without a pastor.

It was then, in 1840, that Pope Gregory XVI, appointed Mgr. Hermosilla Vicar Apostolic of East Tonkin and Mgr. Retord, Vicar Apostolic of West Tonkin. But there remained for them the difficult task of receiving the episcopal consecration, as all the bishops of the country

Had Given Their Lives for the Faith

It was solved by Mgr. Retord who succeeded in reaching Manila, P. I., where he was consecrated, and on his return he consecrated in secret Mgr. Hermosilla who had succeeded in reaching his place of concealment.

Who can describe the danger of those travels! The journey of Mgr. Hermosilla forms one of the most thrilling episodes of his life, and of the history of the missions. His presence was known and soldiers were dispatched through the country to guard all public roads with strict orders to apprehend him.

He had to travel at night over unfrequented paths and most of the time away from all paths; on one occasion he had to pass by a post of soldiers and, in order not to be recognized, he disguised himself as the servant of a rich farmer who traveled on horseback whilst he trotted by his side.

His face, hands and naked feet and legs had been painted so that the whiteness of his skin would not attract attention. The dangers he ran until he reached Nim-Binh where Bishop Retord was hidden are incredible, but God, Who expected great things from him, guarded him against all.

What a sublime scene—that of an episcopal consecration taking place at midnight in the cellar of a poor house! Does it not remind one of that other memorable night which brought light to the world when the only Son of the Almighty descended from Heaven and became man in a miserable stable?

Most of the furnishing of the churches had been destroyed, sacred vessels had been stolen and the missionaries had hardly the strict necessities to say Mass. On the occasion of this important ceremony the mitre of the new Bishop was made of pasteboard and a stick covered with gilt paper served as a crozier.

However cruel the persecution of Minh-Manh had been, it was only a shadow in comparison to that of Tu-Duc who has been justly called the Diocletian of

the Far East. At the beginning of his reign he affected tolerance toward the Christians

And Seemed to Forget the Decrees of Persecution

enacted by his predecessors, but the fire was only asleep. Wicked mandarins, anxious to shed Christian blood, did their best to rekindle the torch of persecution and, once started again, the fire took gigantic proportions; blood began to flow in torrents. Edicts of persecution succeeded each other, each more prohibitive one than the other.

The practise of the Catholic religion was positively forbidden, its ministers were ordered apprehended and a reward was offered to those who would catch them. In 1859 a new edict was promulgated ordering that all Christians of mark throughout Tonkin be put in prison; the consequence being that about two thousand Christians were deprived of their liberty and the missionaries came near being extinguished.

On August 10, 1861, orders was given that Christian settlements be razed to the ground and their inhabitants dispersed among pagan towns, where practically they would be held as prisoners. This made life impossible for the few missionaries that remained; they took refuge on fishing barks which, on October 25th of the same year, were captured by the government's agents and their prey taken to Haiduong, capital of Eastern Tonkin.

Among them were two bishops, Blessed Hermosilla and Berriochoa, and the Blessed Almato, Vicar General; all members of the Dominican Order.

The trial did not last long. Six days later, the first of November, the sentence was rendered and carried out, early in the morning of that day. The news had been circulated throughout the city and all the people gathered in a large square to witness the execution. The holy martyrs were taken there with much pomp being accompanied by five hundred armed soldiers and three elephants. On one of them was seated the mandarin entrusted with the execution of the sentence. Behind walked a prisoner, condemned to death for the crime of rebellion, who had been converted and baptized in the jail by the holy martyrs. Finally came the blessed missionaries, enclosed in three cages as if they were beasts of prey.

Blessed Amato was reciting the Rosary; he had led such a pure life that it is believed he never lost his baptismal innocence; Blessed Berriochoa was absorbed

In the Meditation of the Passion of His Saviour

and the third, Blessed Hermosilla, was seated in the middle of his cage, which he would not have exchanged for all the thrones of the world, blessing as he would from his episcopal seat the crowds gathered along the road. At the end of the procession came the great mandarins carrying the insignia of their dignity and surrounded by troops.

Arrived at the place where the sentence was to be

carried out, a brief respite was given to the martyrs during which they commended their souls to their Creator, the drums played, the sentence was read. It was forbidden under severe penalty to make any demonstration in favor of those who were going to be put to death or to try to secure any of their relics.

Finally amidst the playing of drums and trumpets three soldiers separated the head from the body of the three missionaries, whilst their souls were carried by the angels to the throne of God. In vain did the mandarins forbid the collecting of relics. They had hardly gone, when a multitude of Christians and pagans alike rushed to the scene of the execution to get pieces of their clothing or kerchiefs stained with their blood.

But these were not the only victims of the cruel persecution of Tu-Duc. Thousands suffered in this and other cities of the kingdom; it is estimated that over ten thousand Christians were put to death for the Faith in Tonkin.

On the spot where the three martyrs were executed a small chapel has been erected which contains their relics, and from all parts of the country Christians, and even infidels, come to venerate them. They cull the flowers growing on their tombs as remedies against disease, and it is said that many miraculous cures have been obtained through the intercession of the Blessed Martyrs.

* * * * *

Fifty-seven years have elapsed since the events just related took place and what a different spectacle our astonished eyes witnessed on December 9, 1917. We find ourselves in Kesat, a small city of the Province of Haiduong about twelve miles from the capital.

The Fifth Successor of the Blessed Hermosilla

has chosen this place for his episcopal consecration. He has not to travel hundreds of miles on foot at night, disguised as a servant, in search of a brother bishop to perform the ceremony. Bishops, priests, notable Catholics have come from all parts of Tonkin to give honor to the elect of the Lord. It has been reckoned that over ten thousand persons assisted at the celebration.

Perhaps in the United States those figures will not mean much, but they are extraordinary in this country where Christian settlements are few and far apart, and when one remembers that many of those people traveled over two hundred miles and that the whole

Catholic population of the Vicariate is scarcely seventy thousand.

Five Bishops, a Prefect Apostolic and about seventy priests took part in the ceremony. The Governor of Haiduong, prevented by illness from attending, was represented by the Vice-Governor and numerous state officials; what is more remarkable is that the very successors of those powerful mandarins, who persecuted the martyrs with such persistency and assisted at their execution, were anxious to give their successor proofs of veneration and esteem by assisting at all the religious ceremonies of the day.

The second mandarin in dignity, chief of the supreme court, is a Christian and of course he and his wife followed with much attention and recollection the rites of the consecration. As a token of reverence and a souvenir of the day the mandarin offered to the new Bishop a most beautiful banner of Chinese silk with appropriate inscriptions richly embroidered in gold.

How changed the times! Who could have foretold that those cruel mandarins, who shed so much Christian blood through hatred of the Faith, would in such a short period of time be succeeded by worshippers of the Cross of the Redeemer, who would consider it



First row from left to right: Bp. Munagorri, Bp. Ramond, Bp. Velasco, Bp. Bui, Bp. Gendreau, Bp. Marcou, Rev. Fr. Cothonay.

a privilege to do honor to the successor of the Blessed Hermosilla.

It was difficult to restrain tears of joy when comparing the procession above described, when priests and bishops were taken to the field of martyrdom engaged like ferocious animals, with the one that took place on the 9th of December in the streets of Kesat when the newly consecrated bishop was escorted from the church to the mission. Words fail me to express the joy of the Christians when they saw their new Bishop surrounded by prelates and members of the

secular and regular clergy. Bands of music playing, bells ringing, the crowds singing and the firing of fire-crackers (the necessary accompaniment of all celebrations in Tonkin) gave great animation to the scene.

The procession moved along slowly, each group carrying the flag of its district, which being of all colors and description made it picturesque in the ex-

surplice and finally the prelates wearing cops and mitre, formed an assemblage which no one ever witnessed in this country. Of course the church was much too small for such a multitude and most of them had to remain outdoors, greatly disappointed to be unable to witness the magnificent ceremonies taking place inside during the morning hours.

The religious ceremony was followed by a banquet attended by all the clergy, the civil authorities and some particular friends of the mission. The usual congratulations and wishes were offered to the new Bishop who responded by giving heartfelt thanks to all those who had taken part in the memorable celebration and helped to make it one of the most wonderful events of this country.

And we missionaries, we render thanks to the Lord Who has so abundantly blessed our humble efforts in this portion of His vineyard, and we ask Him to continue giv-

ing us His assistance for further success. May those who will occupy our places fifty years from now be able to write a still more glorious page in the history of the Church in Tonkin.



Subjected to terrible persecution fifty years ago, the priests now enjoy the love and respect of the Tonkinese and the Church possesses perfect freedom.

treme. The notables of Annam, wearing their dresses of green and blue silk reserved for solemn occasions, the children dressed in purple, the nuns in their white robes, the seminarians and priests in cassock and

When Orphans Help Orphans

When orphans help orphans, Heaven must, indeed, rejoice. This is what two little girls in Maryland have done. One is only seven years old and about to make her first communion, the other is a few years older. Their names are Ruth Roberts and Lottie Higgs, and by hard labor and strict economy they have accumulated \$5.83. Instead of spending this sum on goodies or amusements, they have forwarded it to our Society; they wish to purchase a baby heathen girl who shall receive in baptism the name of Theresa Martin. Surely the *Little Flower* will remember these good children and secure for them many blessings.

Under French Protection

The Holy See has again placed the religious works of the Orient under the French Protectorate, and the various communities in Jerusalem ask aid in helping the wrecked people they see everywhere about them. Nineteen orders of men and women are represented in the city, and with means at their disposal could do much for the suffering native population.

A Little About Diego Suarez

Bishop Fortineau is Vicar Apostolic of Diego Suarez, Madagascar. This vicariate is new and was detached from Tananarive, which counts sixty years of existence.

Speaking of his own experience, Mgr. Fortineau says:

"I came here with the first group of priests and am the second bishop, having been consecrated in 1914. My venerable predecessor, who was sixty-two years of age when he undertook the work had everything to organize. At first we were only four missionaries, placed in the most important centres. When he died we were thirty priests scattered in nineteen stations. Since the war our number has been reduced to nineteen. However, I myself have opened three new residences and have closed none of the old ones.

"This vicariate is the largest in Madagascar. Most of its population of the country is centered in and around the cities of Tananarive and Fianarantsoa, and my district includes a wide region peopled by many different tribes. The government has built good roads near the cities, but we must use any means to reach our scattered flock.

"As yet I have not been able to establish a Grand Seminary for native priests, but there is a Small Seminary. Also last year our vicariate gave us a native nun, and there are three novices who will soon be professed."

THE SOCIETY OF AFRICAN MISSIONARIES OR THE WHITE FATHERS

Rev. Dom Maternus Spitz, O. S. B.

"The story of the African Missionaries, or White Fathers, belongs to what may be called the romance of religion."

WHEN in 1830 the guns of the French armies were thundering at the gates of Algiers, they sounded the death knell of Mohammedan dominion and suzerainty on Algerian soil. The newly conquered province, rich in historic memories and monuments of past greatness, the land once trodden by the feet of so many illustrious saints conspicuous by their learning and holiness of life, such as St. Cyprian and St. Augustine, the soil which was dyed with the blood of so many martyrs under the scourge of pagan emperors, vandal kings and Mohammedan tyrants was once more opened to the influences of the peaceful message of the Gospel.

A new era had begun in the history of the Church in Africa, and the land which for over a thousand years had been a stumbling block to the advance of Christian civilization

Into the Interior of the Dark Continent

was now to become the stage of renewed Catholic missionary effort, whence the truth of the all redeeming Blood of the Expected of Nations was to be preached for the further propagation of the Faith among the benighted descendants of Cham.

France, the eldest daughter of the Church, which had supplied her with the two great International Associations of the Propagation of the Faith and of the Holy Childhood had also given her the two great Missionary Congregations which were especially

founded for the purpose of evangelizing the Dark Continent. Père Paul Marie Jacob Liebermann, a Jewish convert, was destined to inaugurate the apostolic work for the regeneration of Africa, and his *Congregation of the Holy Ghost and the Heart of Mary* has since 1841 been engaged on the East and West coast, as well as in the interior of Africa, and

has now charge of ten Vicariates and ten Prefectures Apostolic. The *African Missionary Society of Lyons*, founded by Mgr. de Marion Bresillac, 1856, is chiefly engaged in the missions of Western Africa known as the White Man's Grave, where they have seven Vicariates and two Prefectures Apostolic.

The *Society of African Missionaries*, better known as the *White Fathers*, the pioneer missionaries of Northern and Equatorial Africa, were founded in 1868 by Bishop, later on Cardinal Lavigerie of Algiers. Their field of action extended rapidly from Algeria, its birthplace, to Kabylia, Tunis and the Sahara, until

The Powerful and Bold Hand of its Founder

drove it in spite of all obstacles into the heart of the Dark Continent. As in the course of the year 1918 this Missionary Congregation is going to celebrate the Golden Jubilee of its inauguration, it may interest the readers of CATHOLIC MISSIONS to know more about these Catholic "Marabouts," their difficult task among the Mohammedan



The imposing statue of Cardinal Lavigerie here shown was made in 1900 for the Paris Exposition where it was placed at the entrance to the Palace of Fine Arts. It is now in the public square of Bayonne, the Cardinal's native town. A duplicate stands at the entrance to the Sahara Desert where it remains a fitting memorial of him who said, "I am African to the very depths of my soul."

Arabs in Northern Africa, their successful work and splendid results they have obtained among the pagans in Equatorial Africa.

The Missionary Congregation of the White Fathers was founded by Charles Martial Allemand Lavigerie (1825-1892), one of the most illustrious ecclesiastics the Catholic Church possessed in the nineteenth century.

After his ordination to the priesthood in 1869 with only the desire "to become a village parish priest," he commenced to advance in the career of ecclesiastical dignities as Doctor of Divinity, of Canon and Civil Law, as Canon of Ste Geneviève and Professor of Ecclesiastical History at the Sorbonne, as President of the "Oeuvre des Ecoles d'Orient," Domestic Prelate and Auditor of the Rota, Consultor of the Propaganda for the Oriental Church, as Bishop of Nancy (1863) which he exchanged for the Missionary Archdiocese of Algiers (1867), in the expectation of being able to propagate the Christian faith among the Arabs, in spite of all the obstacles and narrow minded restrictions which were raised against such an enterprise by the French colonial government.

A direct intervention of Divine Providence came to the rescue of the Archbishop and removed all the obstacles. The outbreak of cholera and famine devastated the province of Algeria in 1867 and 1868 and left to Lavigerie the sad inheritance of over one thousand native Arab children who were bereaved of their parents and relations and left a prey to starvation. These were rescued by the zealous Archbishop who beheld in them the seed of Arab Christianity in time to come.

He housed them in orphanages, opened schools and workshops, educated and enlightened their minds by religious and moral training and formed them to habits of industry and thrift. The Mohammedans, both young and old, prejudiced and open minded,

Astonished by His Christian Charity

began to look upon the "Venerable Grandpapa Monsignor" with admiration and gratitude. The latter, however, looked further afield to the gathering in of

other sheep, beyond the province of Algeria which was to him only the "Gate opened by Divine Providence" for the conversion of Africa.

But in order to accomplish this Mgr. Lavigerie needed willing laborers. The secular clergy were rigorously excluded by the French colonial government from all ministration among the Arabs, so as not to rouse the religious fanaticism of the latter, and Mgr. Lavigerie thought therefore of founding a religious community and to enlist its members for the Apostolate.

An unexpected offer came, when one day Fr. Girard, a Lazarist, and Superior of the ecclesiastical seminary of Kouba, presented three young men "to begin the work." "These young men have come to offer themselves to you for the Apostolate in Africa, and with God's grace this will be the beginning of the work

both you and I so ardently desire." Lavigerie hired a house at El Biev near Algiers, and two old saintly priests, a Jesuit and a Sulpician, offered their services

To Train the Future Missionaries

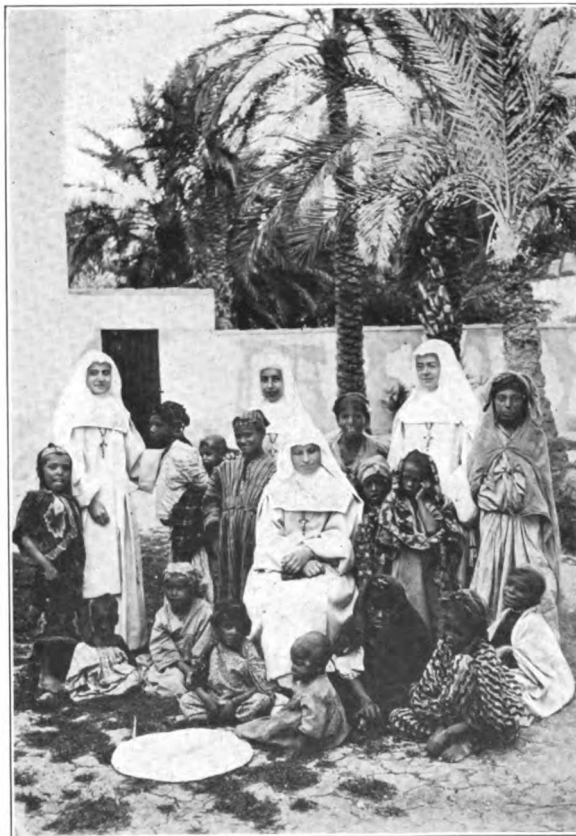
As, however, the number of aspirants increased, the seat of the young foundation was transferred to St. Eugène and later on to Maison Carrée where it has remained ever since.

The fame of Mgr. Lavigerie's foundation soon spread far and wide and from 1868 onwards, priests, ecclesiastical students, young men, both students and artisans, from France, Belgium, Holland, Germany, Luxemburg and Switzerland flocked to Maison Carrée, and from that small beginning in 1868 has grown during the space of fifty years an active Missionary Society which was destined to take a leading part in the

regeneration of the Dark Continent.

The story of the *Society of African Missionaries* or "White Fathers" belongs to what may be called the "romance of religion." Mgr. Lavigerie foretold these enthusiastic aspirants all the sacrifices, difficulties, hardships and sufferings they were to encounter.

"In the missions of Africa you will have much to suffer from poverty and fatigue, from hunger and thirst, from scourging heat and exhausting fever and from the brutality of the barbarous inhabitants."



A congregation of nuns—The White Sisters—aid the White Fathers in almost all their mission posts. The scene shown is in the garden of Lavigerie Hospital, Biskra, Sahara.

They were to devote their lives and works, energy and health to the conversion of the Arabs,

To Wear the White Robe of the Arabs

to get familiar with the principal dialects of the country, to get inured to the self-same diet and habits of life of those with whom they were to live and to work, to adopt the dress, the language, the customs and the mode of life of the Arabs, and thus "*Arabised*" to live in the midst of the tribes.

The rules and constitutions of the Society were canonically approved by the provincial council of Algiers in 1873, and obtained their final approbation from the Holy See on February 15, 1908.

In 1868 Mgr. Lavigerie had been appointed Apostolic Delegate of the Sahara and the Sudan, a missionary district which extended from the Atlantic Ocean in the West to Morocco, Algeria and Tunisia in the North, and from Fez in the East to Senegal and Gambia in the West with no definite boundaries towards the South.

The time had come to go forward with the Apostolic work. At the first opportunity he sent three missionaries to the south of Algeria to establish a missionary outpost in the mountain range between the frontiers of the colony and the desert of the Sahara. Here they came into contact with the treacherous Tuaregs and the Kabylis, a remnant of the Ancient Christian Numidians, who for many centuries had resisted all the attacks of the Mohammedans and had preserved certain Christian traditions, customs and ceremonies in the midst of Mohammedan surroundings.

In 1873 Lavigerie opened the first station among the Kabylis with Fr. Deguerre as Superior. The road to the heart of Africa seemed to be cleared, and in 1876 the work was pushed on to the native tribes further south. Three priests, Fr. Paulnuer, Ménoret and Bouchand set out to work among the Benzi Uzab and the Tuaregs,

And to Open a Station at Timbuctoo

in the Western Sudan. But when they were almost within reach of their destination they were cruelly put to death in the desert by the Mohammedans and thus died as the protomartyrs of the Congregation.

The news, far from discouraging the heroic aspirants in the mother house, rather filled them with such an enthusiasm that all of them went to Mgr. Lavigerie

and asked permission to take the places of their martyred brethren. Two years, however, elapsed before a second attempt was made. As the entrance to the Sudan seemed impossible from southern Algeria, Mgr. Lavigerie sent Frs. Richard, Morat and Poplard to try to penetrate into the interior by Cyhadames, south of Tripoli.

But All Three Fell Under the Knife of the Treacherous Tuaregs

Thus the White Fathers had attempted from Algeria and Kabylia, from the Sahara and the Western Sudan to penetrate into the heart of Africa from the north. The seed was sown and was watered with the martyrs' blood; the attempt had failed, but the harvest was to be reaped in, God's own, time.

Mgr. Lavigerie had closely watched the systematic exploration of Equatorial Africa which had been undertaken and carried out by Burton and Speke, Baker



Here we see how closely the garb of the African missionaries resembles that of the native Arab. There is scarcely any difference.

and Grant, Livingstone and Stanley, Wissmann and Cameron, etc., he had also hailed the formation of the International African Association under the presidency of Leopold II., King of the Belgians. But with Cardinal Franchi, then Prefect of Propaganda, he insisted that the Church was to have her share in this work of civilization. Pope Pius IX. took in the situation at a glance and consulted the Superiors of the principal Catholic Missionary Societies engaged in Africa.

All were of the opinion that the Church should go hand in hand with the explorers by sending missionaries. But as all of them had already their sufficient share in the vast field and had not enough members for a new enterprise, Pius X. appealed to Mgr. Lavigerie and his newly founded Congregation, whose members were experienced in dealing with both Arab and Mohammedan problems, and who on account of their daily increasing numbers were able to under-

take this soul-saving Apostolate. As, however, Pius IX. died in the meantime, Leo XIII., his successor, sanctioned the plan for the division of Equatorial Africa into four missionary districts, February 26, 1878, which were intended to become later on Vicariates Apostolic.

On March 25, 1878, the first missionary expedition of the White Fathers, consisting of eight priests and two brothers set out from Marseilles, their destination being Uganda and Tanganyika, which they reached on February 17 and January 24, 1879, respectively. Frs. Lowdel and Livinhac received a hearty welcome at the court of King M'tesa of Uganda, and baptized their first four converts on March 27, 1880.

Both the missionaries and their converts in Uganda had to pass through severe trials, and blood was freely shed in 1881, 1886 and 1891, during the per-

According to statistics of 1916-17 the Uganda Vicariate has 31 stations with 158,127 native Catholics and 71,000 catechumens who are under the charge of 100 European missionaries, three native priests, 39 sisters, 1,302 catechists. They maintain 704 elementary schools with 12,350 boys and 7,900 girls and 52 charitable institutions. Moreover, Mgr. Streicher, since 1917 supported by his auxiliary Mgr. Forbes, has also laid the foundations to a native sisterhood which promises well for the future.

In the Vicariate of Southern Nyanza, Christianity has made but slow progress. When Mgr. Hirth entered this newly erected Vicariate in 1895 he found indeed five stations but only a small flock. Progress only began to set in in 1899, when missionary work was commenced on Ukereve islands, in Ruanda and Muanse and the Vicariate now has nearly 13,000 native Catholics in 13 central stations which are served

by 44 missionaries. From this Vicariate Propaganda separated on December 29, 1912, that of Kirvu which started at once with 15 stations partly taken over from Nyanza and partly from Unyanyembe

The Veteran Bishop Mgr. Hirth

has under his jurisdiction over 18,000 Catholics and is supported in his labors by 60 missionaries, 28 sisters and 197 catechists.

Of the ten missionaries of the first expedition who went to Equatorial Africa in March, 1878, five went to Uganda under Fr. Livinhac, the other five under Fr. Deniand as their Superior went to Tanganyika

(1879), and started their first station at Ujiji and thence extended their work to the Upper Congo. Christianity, however, made slow progress in Tanganyika owing to the unsettled state of things in the colony, the slave trade and Rumelia's robber bands. Yet Propaganda raised it to a Vicariate on December 30, 1886, and since 1890 the tide has changed for the better under the able leadership of Bps. Charbonnier, Bridoun and Le Chaptois.

Over 13,000 converts in 12 stations are today under the care of 35 White Fathers. Tanganyika, moreover, has the privilege of being the nucleus of three other Vicariates entrusted to the White Fathers, i.e., Upper Congo and Unyanyembe (1886) and Nyassa (1889). In the latter year Mgr. Lavigerie sent Fr. Le Chaptois with two priests to the south to open a new field round the Lake Nyassa, which was then under Portu-



Maison Carrée (Square House), the Mother House of the White Fathers, is located in the suburbs of Algiers, N. Africa. It owes its name to a very large Arab house of that type, which was used as a fortress during the Algerian wars between the French and the Arabs (1830).

secutions which were caused by Mohammedans, pagans and another rival Christian denomination. Yet the blood of the Uganda martyrs was not shed in vain, for it became the fertilizer of a flourishing Christian and Catholic community in the heart of the Dark Continent.

In 1894 the Vicariate of Uganda was divided into three, i.e., Victoria Nyanza North (now Uganda), Victoria Nyanza South (now Nyanza), and the Upper Nile, which has since been under the Fathers of Mill Hill. The Uganda Vicariate is no doubt one of the most flourishing mission fields of the Catholic Church today, and the White Fathers under the leadership of their Bps. Livinhac (1883-90), Hirth (1890-94), Guillermain (1895-96), and Streicher since 1897 may well be satisfied with the results they have achieved since 1880.

guese protection. This mission is full of promise. When the territory was ceded to England, Fr. Dupont moved more towards the north and settled among the Wabemba tribe. Chief Mkassa who was at first an implacable enemy became at last a warm-hearted friend to the missionaries, and with his help Fr. Dupont founded the first missionary station in Nyassaland. In 1897 the founder of the mission also became its first Vicar Apostolic and remained till his death the most popular man among the Wabemba.

At the request of his successor, Mgr. Guillemé, the vast Vicariate was divided by detaching a large district of Northern Rhodesia with a population of some 700,000 souls, which on January 28, 1913, was erected into the Vicariate of Bangualo.

But Mgr. Lavigerie's labor was not exhausted in Algeria and Kabylia, in the Sahara and the Sudan or in Equatorial Africa; some of his spiritual sons opened a house, St. Anne's, in Jerusalem and founded a seminary for training native priests for the missions in the Orient, which at the beginning of the war sheltered 124 students.

In consideration of his work Mgr. Lavigerie was created a Cardinal in 1882. At his death on November 27, 1892, he had the satisfaction of seeing the seed of the Gospel which the members of his missionary society had sown taken root in Northern and Equatorial Africa.

Looking back for the space of fifty years since the Missionaries of Our Lady of Africa started their work at Maison Carrée and Northern Africa, or reviewing the work which they have accomplished for the last thirty-eight years in Equatorial Africa, one has to admit that

The Hand of God Guided the Work

It was a hard struggle they waged against Mohammedan fanaticism, against pagan superstition and against slave hunters, a hard struggle they had to fight with natives, steeped in ignorance, addicted to polygamy and fetishism, and against climatic conditions, poverty and fever, poisonous snakes and man-devouring lions. Yet the sons of Mgr. Lavigerie per-

severed to conquer and to die; and when their young lives were spent others came forth animated by the self-same spirit of heroism to share a similar fate for the love of Christ and the salvation of souls.

Colonial powers have recognized and still recognize and highly value the work which the White Fathers have achieved from a moral and social, political and economic, educational and charitable point of view, though not all are able to grasp the religious side which the White Fathers have chiefly in view.

By Curing the Ailments of the Body, They Cured Those of the Soul

by teaching the younger generation they reached the hearts of the parents, and by teaching both old and young in the various trades and handicrafts, in agriculture and mechanics, they changed the life of an easy-going race into channels of thrift, industry and progress. And by the influence of both religion and labor—*ora et labora*—the White Fathers have bestowed upon the benighted descendants of Cham the blessings of a true Christian civilization and of civilizing Christianity.

Of a total of 133 stations which the White Fathers have founded since 1868, 13 only are established in Northern Africa (dioceses of Algiers, Constantine and Carthage), whilst the remaining 120 are scattered over the nine Vicariates Apostolic entrusted to their care. According to statistics of June 30, 1917, the 133 stations were evangelized by 484 members of the Society, who were assisted by 255 *White Sisters* and some native sisters called *Daughters of Mary* and by 2,658 catechists. They had under their charge some 252,000 neophytes and 136,000 catechumens, in 2,294 schools they numbered 59,373 boys and 33,830 girls, and maintained 304 charitable institutions, including hospitals, dispensaries, orphanages, leper asylums, etc.

The harvest in Equatorial Africa is ripening, but the laborers are few, and owing to the war this small number has been reduced still more. "Going they went casting their seeds, and coming they came with joyfulness carrying their sheaves."

Prosperere procre ad multos annos.

The Missionaries are Good Match-makers

As the establishment of Christian family life is one of the aims of the missionaries, the matches among their converts are made with due care and much preparation. January and February are the "marriage months," and temporary catechumenates are arranged for the young men and maidens, who flock to the shelters either side of the mission, and gather daily to receive instruction for the reception of the Sacrament of Matrimony.

In better times the contracting parties were fed, as well as lodged, at the mission's expense, but in war time the bridegrooms-elect are responsible for their prospective brides' portion of rice as well as

their own. The "rations" are, consequently, fetched daily with much ceremony by the girls from their future lords and masters.

"O God, Who by the grace of the Holy Ghost, has infused into the hearts of our benefactors the will to assist our mission in its needs, deign, we beseech Thee, to bless their generosity, that they may enjoy during life health of mind and body and be deemed worthy by Thee to share Thine hundred-fold reward throughout eternity. Amen." Prayer recited at Mass every Sunday throughout the year in all the churches of the Diocese of Dacca, India, by order of Bishop Legrand.

A PHILIPPINE PARADISE AND A HOPEFUL MISSION

Rev. René Michielsens, B. F. M.

The charm of the islands that lie in the Southern Seas is not lost upon Fr. Michielsens whose artist's eye envisions all the beauty there is in the picture and whose pen knows how to describe it. A large part of the ugly side of life in the mountain provinces centres in the public dormitories for children. These dormitories are a great menace to the young, and the first care of the missionary must be to provide safe shelter for his converts.

MY Igorot Dormitory of Baguio is progressing, and the enclosed photograph, taken just some weeks ago, will show you better than any description the radical change produced in manners and conduct of my beloved Igorot boys; they may no longer be called "sons of head-hunters," but merit now the noble title of "children of God."

Allow me to tell you a little anecdote that happened during the week before Easter: the Christian Brothers, who are running an important College in Manila, (for civilized people), wrote us they would like to come up to Baguio in order to spend, in the cool mountain air, some weeks of vacation. Consequently they asked us to provide them with boys, who could act as waiters, etc. I proposed this offer to my students, and many were quite glad to accept.

I wondered at this enthusiasm, and I asked why

and are fouler than a pig-sty, these words are very significant, and prove conclusively what

A Thorough Moral Change

has taken place in the souls and character of our pupils. . . . Thanks be rendered to the Almighty Who is able to make "sons of Abraham" out of the very stones of the way-side!

Last week, I went on a mission-trip to Atok, north of Baguio, amongst the Nabalogs of Benguet. It is a new centre of Christianity, as the first Igorot converts we made there date from two years ago. The Easter-mission was a success: all the new Christians, numbering fifty-three, came to confession and received Holy Communion. Some of the Igorot women did not hesitate to make a rough climb over the steep Atok mountains, of several hours, and that in a roadless country!

Here as in several other places, the working of a few Igorot boys, educated at our Catholic Dormitory of Baguio, could be markedly felt, and the baptisms we administered there at the occasion of the Easter-visit, were the happy result of the few days' vacation they had spent in their native village before our arrival . . . teaching their parents, refuting the absurd objections made by the "lallakay" (old men) against baptism,—which is an inutility, they say, for even a man who receives it, has still to die,—and finally after the hard day-work, giving instructions on Catholic Doctrine, in



This the result of the model dormitory of which Fr. Michielsens is so proud. All the boys are Igorots of the Mountain Province. At the right is the Father himself with Very Rev. Schipman, Superior of the Belgian Foreign Missionaries in the Philippines.

they did not like to go back to their native village, and to pass there among their kin and friends their Easter-vacation. And the naïve, but sublime answer of my dear Bontoc-Igorots was this: "We should have too many temptations!"

And really for one who knows the sad moral conditions at Bontoc, where the "olog" or native public dormitories, are the chosen rendezvous for the night,

the dark, but overcrowded huts of their heathen countrymen. . . .

And now, a few words about this most interesting mission:

North of Manila,—the capital of the Philippines,—nestling high up among the lofty pine-clad Benguet mountains, is Baguio: the mountainous garden-city, the national asset of this Oriental Archipelago.

Baguio may be reached by railroad from Manila to Mañaldan, and thence by automobile. The railroad journey is made across the central plain of Luzon and passes through several rich and fertile provinces where tropical, luxuriant vegetation can be admired at satiety: bamboo jungles, coco-nut groves,

Far-stretching Rice Fields

cut by plenty of brooks, form the average landscape. In the blueing distance, the Zambales range in full view is running between the plain and the China sea bordering the West, while at the East, the mount Arayat rises abruptly from its surrounding levels and lifts its conical peak among the soaring velvet clouds. And far in the background, the horizon is bound by a line of crenulated hills looking like ant-heaps, but in reality hundreds of meters high. . . . A generous tropical sunshine flooding the whole scenery makes the view an exquisite and brilliant one in respect both of form and color.

The native legend tells about the reason why this mount Arayat rises so solitary in its surrounding plain: formerly, it explains, this mountain formed part of the Zambales range; however, by reason of its quarrelsome dispositions, it became very objectionable to its neighbors of the range, until finally they resolved to endure no longer its troublesome company and consequently banished it to its actual position amidst the vast plain of Central Luzon, where it has no neighbors at all to annoy.

Along the railroad, in the crowded stations where, at the hour of the passage of the train, gather the "far-niente" people of the town, the Filipino men, with the flowing skirt outside their wide trousers, caress tenderly the fighting-cock they carry on their arm: this is the hero of their national sport. The wives with the wealth of Oriental raven hair and the flimsy blouse of Jusi-cloth, encourage the babies to puff at an enormous cigar. Their boys, however, and daughters go to the concrete school-building, learn near-English, play baseball, and plan to become teachers and nurses.

The villages are composed of a considerable number of huts, nearly all the same, surrounding the "plaza" or market-place of the "pueblo," which is dominated by the prominent front of the large stone Church building, dating from Spanish times. Sometimes it is crumbled down and decayed, sometimes it still defies proudly the combined efforts of earthquakes, typhoons and age. The native huts, built on stilts, are made of woven bamboo and nipa palm, tied together with "rattan"—the Philippine substitute for nails,—and are roofed with a thick layer of foliage or dried grass. This architectural-style is found all throughout the Archipelago, from Aparri to the southernmost Mindanao. There are pigs and chickens under the house and some naked babies are playing in the mud near the dreaming carabao.

Yet the frame of luxuriant verdure, surrounding the

huts with its everlasting green, gives the villages a quiet agreeable aspect, and the burning sun casts golden colors as well over the mud-covered water-buffalo as over the brown woman beating her showily colored cloths in the reflecting rivulet winding its way under the graceful bamboos.

After a six hours' train journey, we arrive at Mañaldan, where we leave the railroad and take place in one of the powerful auto-buses, which will bring us up to Baguio in an average time of four hours. The first part of the auto-trip is made eastward over the great plain in the Pangasinan province: this in respect to roads is the show province of the Philippines, and deserves its reputation, for the road we pass over may be compared favorably with the best of Europe.

At Camp One begins the famous world-known Benguet road and the mountainous wild hinterland of Northern Luzon. We drive as speedy as the powerful engine allows over this splendid road: a master piece of American daring and engineering science, built at a cost of \$2,000,000. We go on following the bed of the Bued River and switch-backing the mountain-sides; a climb of over 4,000 feet in thirteen miles. More than a hundred bridges are crossed in the climb, and at times a rise of the furious mountain river will wash out not only the bridges, but even all semblance of road, as happened in 1912.

The scenery enjoyed is a fascinating one: the silver ribbon of the Bued River unrolls itself in a curved line between the green-sloped hills of the coast-line toward the dazzling sea, while at our sides on the walls of the deep valley, a virgin forest makes an irresistible assault

On the Top of the Purple Mountain Range

towering into the clouds. The confusion of trees, vines, gigantic tree-ferns and creepers is bewildering, and so too is the impression produced. It is a superb wilderness troubled only by the play of monkeys rocking to and fro among the leafy boughs of the secular trees. . . .

And then, as the road winds in and out, different aspects of the same elements present themselves, always looking new, mountain shouldering mountain, valley swallowing valley, the majestic splendor of the country holding up the faculty of admiration without exhaustion.

At Camp Four, at an altitude of about 2,000 feet the pine-belt region is reached: the country changes its aspect, for all visible suggestion of the tropics disappear and the air becomes suffused with the delightful exhalations of pines mingled with the bracing odors of wild flowers; it makes one feel as if back in the homeland!

We climb a steep red-soiled slope covered with grass and tall pine-trees, when at once a wild Igorot makes his appearance, passing out of the wood and crossing the road. The mountain man has solemnly

wrapped his body in a striped blanket that makes him look like an Arab in bernous. In his right hand he carries a spear acting as Alpen-stock, while his left holds a leash of hunting dogs barking at the blowing auto. . . . Another long, but steady climb and Baguio is reached—and the change from the wild and grand scenery of the Benguet road to the busy thoroughfares and modern buildings of Baguio is truly astonishing.

Every year during the hot months of April and May, Baguio is the chosen "rendezvous" of the Philippine aristocracy and of the white people of the Manilan capital. Baguio stretches on a vast plateau, surrounded practically on all sides by high mountain ridges towering into the skies to almost 8,000 feet. On such an altitude the climate is ideal: it is that of an eternal spring. Moreover the mountain air is extraordinarily free from germs of all kinds, and insures speedy restoration to health of those suffering ill effects from the tropical heat of the lowlands.

Owing to the fogs, which regularly descend on Baguio at night, the Americans granted it the well-deserved title of the "Cloud-kissed" . . .

The scenery one enjoys from its summits is marvelous and can be favorably compared with the most

mate, the landscapes which have few parallels in the extreme-Orient the picturesque and variegated character of its habitants: all these circumstances taken together make of Baguio a Paradise for tourists. Entirely true are the words Mgr. Harty, Archbishop of Manila, spoke about Baguio: "It is a gift of Heaven for the Philippine Islands!"

Most of the public utilities common to the large cities of the civilized world are to be found at Baguio, comprising electric light plants, water and sewer-system, telephonic communications, market, hospital, ice-plant, and even a lot of cinemas of which the childish Igorots are very fond. Of course the American engineers did not forget to pay a special attention to athletic and sporting fields, and there is no lack of golf-links, baseball diamonds, polo grounds, etc.

The Army contributed also efficaciously to the adornment of this chosen spot: the military camp "John Hay," thanks to its wonderful amphitheatre, its Italian and Japanese gardens, its avenues and bandstands, looks rather as a beautiful park than as a strategic point of great importance.

In one word: Baguio is a true oasis of modern civilization and comfort amidst its far-stretching surroundings of wild mountains: habitat of the savage and heathen Igorot tribes.

In such an important center, the Catholic Church needed a prominent place: conspicuous to the different nationalities who flock hither

From All Parts of the Orient

That was the reason why the Apostolic Delegate in the Philippines, the late Mgr. Ambrosium Agius, called on European missionaries. The Catholic Mission of Baguio and its surrounding Mountain Province, reaching as far

as ten days northward, is intrusted to the care of the Belgian Scheut missionaries. We have built some nice looking, but small churches in the different quarters of the city, of which the most important, "St. Patrick's" Church, is located right in the center of the agglomeration, on the slope of an hill, from where it overlooks gently the busy streets and commercial buildings.

This humble church is indeed a place where the East and West meet. Into it you can see on a Sunday morning stalk a line of bronzed, half-naked Igorots from our distant missions of the Province. Their



The United States Camp at Baguio is named John Hay. It possesses a amphitheatre whose beauties are one of the sights of the city.

beautiful spots of the French Corniche or with the poetical Lake-counties of Switzerland. Especially early in the morning, when a nightly rain has washed clean the atmosphere, the landscape is magnificent: the bracing air is clear as crystal, and mountain peaks, seventy miles away, stand out with a perfect sharpness,—the whole country is green as a lawn, and the glistening pine-needles, the roses, violets and lilies, all growing wild, exhalate their fragrant balsam. . . .

To those who once visited Baguio, it will seem no exaggeration to say that no other part of the Philippines presents so great a charm. The delicious cli-

long hair with their brass earrings tells to anyone who knows, that they come from the head-hunters' district of Bontoc or Tucucan, while their headaxes and long knives proclaim the fact that they have not yet learned to have full confidence in the dispositions of the fellow-tribes along the mountain trail. These new-Christian Igorots may stand besides the choir-bench of some of the richest Spanish or American families, and the head-axe of the former is as much an object of envy to the white man, as the latter's umbrella is to the naïve Igorot.

I think that, during Sunday's High-Mass, there are prayers said in Baguio's St. Patrick's Church, in more different languages than in any other mission-church of the world. Not only are there: praying Igorots, with their many dialects, ranging from the mountain savages of the North, to the more simple and peaceful Nabaloj farmers around Baguio, but there are also Tagalogs from Manila, plenty of Ilocanos who are the great traders of the mountain province,

Bringing Up Their Rice and Poultry from the Lowlands

Bagos from Pugo valley who brought their dogs to the Baguio-market (this is a feast-game for the Benguet people), and then there are Visayan- and Pampanga-soldiers, the clever Chinamen, the Japanese gardeners and carpenters, the Syrian and other Oriental shopkeepers,—together with them the American gold-miners, soldiers and Government officials, English, Spanish, French, Belgian, Dutch, German, etc., residents, all meeting and praying together, sympathizing in the same Catholic Faith, impelled by the common desire to honor and worship the Almighty! The Baguio church is truly: a "catholic" one. . . .

Of course our Belgian Fathers at Baguio, would be quite glad to possess the polyglot-science of a Cardinal Mezzofante or the gift of languages, which was bestowed on the Apostles,—however a series of some ten or twelve European and native languages enables them to be understood by nearly all. Furthermore, Christian charity and true affection is it not the clearest of all languages as it speaks directly to the heart?

One of the biggest attractions of this lovely place, is without doubt the well-known St. Luis school, founded four years ago by the Belgian missionaries. It is an industrial school for boys and girls, in behalf as well of the civilized Filipinos as of the different representatives of the various wild tribes of this non-Christian province.

This school is located in the poorer part of the city and dominates from its hill-top the native quarter of "Campo Filipino" grouped on the slope. The numerous tourists coming up to the "Summer Town" from all parts of the islands and even from Hong-Kong, Australia and the States, like very much this hill-top, and one may say that during the season

there is a continual passage of autos and calezas riding thither along the Naguilian Road.

What then is the special feature of this private school? What may be the magnet that so powerfully exercises its attraction and guides to this Catholic free school of poor Filipino and Igorot children the most prominent personalities on stay at Baguio?

The reason is that strangers and visitors come here to admire the great ability of Filipino and Igorot boys and girls to assimilate a thorough training in artistic and mechanic trades. These pupils learn here not only the ordinary academics as in the average schools of the Archipelago, but they are taught the means which will make them skilful craftsmen and enable them to become self-supporting by hand-work and industry as soon as they will have left this institution.

The school itself is chiefly composed of two vast buildings, entirely separated, one for the boys and the other for the girls. Each of both halls contains a number of class-rooms and workshops according to the various trades and academic grades.

In the beginning it was a very important, but somewhat difficult matter to make an appropriated choice of the most practical industries to be taught. However the guiding principle for the solution of this question was quite simple: we had to organize trades in accordance with the resources and necessities of this country.

So we made up our plan, and among the various possibilities, we selected chiefly the following trades: for the boys: silver-smith and plumber, tailor and shoemaker, and finally, carpentry;—for the girls we chose embroideries and lace-making.

As the results proved, this choice was a practical one, for on account of the numerous strangers calling at Baguio, lace-work and that of the silver-smiths

Can Easily be Sold to the Tourists

On the other hand, a rapidly developing town as Baguio, needs plenty of carpenters for building and furnishing the new cottages, and requires also a lot of experienced plumbers for fixing up the iron roofs and water-pipes.

Moreover tailors and shoemakers are agents of civilization for the surrounding Igorot population, that is getting closer acquainted with material progress and as a consequence feels the want of trousers, hats and shoes.

Surprising was the success which crowned the persevering efforts of the school-staff. Igorot boys who had never before worn practically any clothing, were capable, after seven or eight months' training, to make a complete American suit of clothes for their own use and by themselves.

These same boys know how to make hats so fine, that foreign ladies and gentlemen come to buy them, preferring them to any purchased elsewhere. Others of these mere school-boys are so well apprenticed to

the making and repairing of boots and shoes that they will soon become skillful workmen liable to be accepted in any shoemakers' shop.

But it is the silver-smith that interests so keenly our American and Manilan visitors, and it is not unusual to find the work produced by these, formerly poor and uneducated children, traverse the Pacific Ocean to show to our friends across the seas that even the finest work of art is taught successfully to these young Filipino and Igorot students, who had never handled but rude instruments as the "bolo" and rice-stamper of their native village. In order to give our training a peculiar practical character, we show the aspirant silver-smith both the old-fashioned native method of melting silver, and the modern American benzine-apparatus used in the States.

Plumbing: a work so unknown to most trade

under instructions from the Bureau of Science of Manila. At present experiments have been undergone and we got hopeful results.

In regards to the lace and fancy works, all American ladies who have passed through Baguio would be able to give the most favorable account of the dexterity of these girls trained by our Belgian Canonesses of St. Augustine.

One of the most striking features in this industrial training is: that no boy will consider even the lowest work, such as the scratching of the hides in the tannery, beneath his dignity. For any one who knows the instinctive aversion for manual labor of the Filipino youth,—who dreams of a job as teacher or nurse,—this means important progress.

Special attention is paid also to the study of languages, so as to equip each pupil of the intermediate section with a sufficient stock of English, Spanish and Ilocano: the most spoken of the various Malayan dialects or Northern-Luzon.

After these considerations, must we be surprised that this Catholic mission-school enjoys the full confidence and sympathy of the population of Baguio, and that the number of pupils has risen already to over three hundred?

But the effects of this beneficent institution are not felt in Baguio alone: its radiating action penetrate far. For to this school is attached a Central Catholic



Dog Market. Dog meat is considered the finest dish at a feast by the Igorots of Benguet.

schools, is also taught and practised in the joining of pipes and reparation of leaks in the iron roofs. Amongst the finest wood-work and carpentry to be found in the richest cottages of Baguio, one can admire the beautiful narra furniture made at our Catholic trade-school. In this section of carpentry we are planning a big improvement, as a generous donor enthused by the results obtained has endowed us recently with an electric motor, which will be used for an electric saw-mill and planer.

Since some months, studies have been made at the school in order to find out an easy process of tanning leather. These researches were accomplished

Dormitory, where we gather the most promising subjects of the numerous mission-schools, which our Belgian Fathers have established throughout the non-Christian Mountain Province. These youths having finished their primary course at the village school, come to our Dormitory, and assist the lessons of our Catholic intermediate- and high-schools of Baguio: they are trained thoroughly, and by that way they get fit to import and diffuse among their respective tribes the trades knowledge, and especially the doctrine and good manners they have learned at the St. Luis school.

"We cannot in justice neglect those splendid men and women who have left home and country to carry the Gospel message to the heathen races. They have made the supreme sacrifice; we cannot do less than support their efforts, especially when they need help not for themselves, but for the immortal souls to whom they have dedicated their lives."

BUDDHIST REGARD FOR ANIMAL LIFE

Rev. Henry Dore, S. J.

The literature on China has just received a valuable addition in the fourth volume of a series called "Researches Into Chinese Superstitions," translated from the French by Rev. M. Kennelly, S.J. The book deals minutely with the accepted beliefs of pagan China and from its interesting chapters on the superstitions regarding animals are taken the following pages.

BUDDHISTS prohibit the killing of all living animals. Every man, they say, loves life; all living beings likewise cling to existence; how then can one deprive animals of life, and fill his mouth and stomach with their substance?

There is a limited number of created beings capable of serving as food. When this number is exhausted, death ensues; those who have eaten living animals will be changed into brutes, and thus give life for life; it is only when they have passed through this stage of existence that they can be reborn as human beings.

The fundamental reason for prohibiting the killing of living beings is based on the Buddhist doctrine of metempsychosis. According to this theory, all living beings of the present day are purely and simply men of former generations, who are

Reborn Under this New Form

If, therefore, we kill them, we shall be punished by being changed ourselves into those same animal forms after our death.

The system of metempsychosis once refuted, this whole theory crumbles to pieces, being sapped at its very foundation. As such a system, however, has penetrated deeply into the popular mind, it is on this account implicitly believed by countless numbers.

Chinese scholars ridicule with no little wit this quaint Buddhist doctrine.

Buddhists say: "Whosoever kills an ox, will be changed into an ox; and if he kills a pig, he will be transformed into a like animal; if he deprives of life a fish or a prawn, he shall in turn be changed into animals of the same kind." To be thoroughly logical, they should add: "Whosoever kills a man, shall be

changed into a man; brigands and murderers will be reborn in their previous state of existence, and grasping officials shall in a new phase of existence be addicted to the same malpractices."

Buddhists are wont to say that "whosoever consumes four ounces of flesh meat, will have to refund half a pound in the nether world." There is no need of exacting such a heavy toll, for the poor wretch cannot even pay back the capital; man, after his death, has no longer his body; it has entirely returned to dust.

Perhaps some one might say that the very fact of his body crumbling into dust is a proof that he pays back the flesh he has eaten; but the bodies of little children,

Who Have Never Eaten Any Flesh

fall into dust as those of grown up persons do; these children, however, are not bound to pay back any flesh.

"Whosoever destroys life, must return life for life." This is another Buddhist tenet. A pig weighs several stone, and some dozen persons may have eaten its flesh; must each one, therefore return life for life?

Tigers and wolves devour sheep and pigs; crocodiles devour fishes and tortoises; birds of prey feed on doves and sparrows; and oysters on leeches; now, Buddhists do not impose on these animals which prey on one

another, any obligation of rendering life for life, while they pretend that man is obliged to do so, should he live on the flesh of animals; is such an obligation reasonable?

From the doctrine of sparing animal life originated the "let live society," of Fang-sheng-hwei. The members of this association pool their funds, and employ



Ly Yuan Hong, President of China, that is still torn by civil strife in the North and the South.

the annual interest derived therefrom in maintaining old dogs, cats, geese and decrepit buffaloes.

In order to deter folks from taking animal life, Buddhists employ the following arguments: "Animals and birds shut up in cages, suspended or attached by the feet; birds and fish caught with nets and strung together through the gills or by tying up their wings; all such animals feel full well that death is in store for them, but that does not extinguish their craving for existence; trembling at the approach of death, they seem to beg us to spare their life. By expending money for this purpose, and maintaining them as long as they live, we not only show compassion towards them, but also bring down upon ourselves the favor of heaven and the blessing of the gods."

The above arguments are refuted by the Chinese literati as follows:

From the foregoing arguments, it is evident that Buddhists make pretence of showing compassion and love toward the brute creation. Love, in fact, prescribes not to do unto others what we would not wish them to do to ourselves, but it does not command to avoid with regard to animals what we should avoid doing to men.

Love of animals would require at most to abstain from destroying their nests,

Killing Their Little Ones

or treating them with wanton cruelty; it does not forbid the killing of a bird, a quadruped, a fish or an insect; therefore, much less does it prescribe the maintenance of any class of animals, either birds or fish, until they die their natural death.

Their flesh serves as food for man, their blood is serviceable for imparting a varnish to bells; their skin, fur, feathers, their teeth, horns and antlers, their bones are employed in various industries, and manufactured into articles of dress into shoes and other necessities of life. If everybody followed the example of Buddhists, who exhort to spare the life of birds, fish and all animals, would not such various industrial resources be lost for the use of man?

Oftentimes, Imperial Edicts have been issued, ordering to exterminate locusts that destroy the crops, and tigers and wolves that devour human beings.

According to Buddhist tenets, such harmful ani-

mals should be set free, after having been captured in obedience to the orders of the officials. They would thus continue anew their destructive ravages, and this would be, to quote the words of Menicius: "handing man over to become the prey of wild beasts."

Owing to the prevalence of the above doctrine, many persons vow to never eat meat or touch dog's flesh, believing thereby that they acquire merit, and will escape punishment in Hades.

In the famous Buddhist monastery at Hwa-shan, East of Nan-king, an immense number of rats are maintained by the monks. When the bell summons the community to the dining-room.

The Rats Run Out of Their Holes

to enjoy their daily fare. They are sleek and plump; five large chests, each containing from two to three thousand catties of rice, are specially set apart for providing them with rations.

Annexed is a Buddhist print exhorting folks to abstain from killing frogs and other living creatures. In the name of Amitabha Buddha, they are begged to spare life, and set free all animals that happen to be captured.

On each side of the frog are the following sentences, embodying two of the most important Buddhist tenets:

"Here below, the most meritorious act is to spare the life of living creatures."

"Here below, to kill a sentient being is one of the greatest sins."

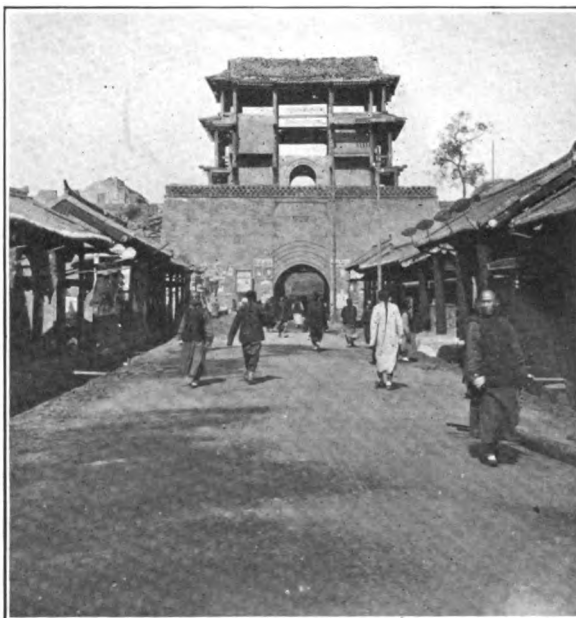
Abstinence from animal food, observed by Buddhists at the present day, differs totally from that practised by Chinese in ancient times.

Nowadays the adherents of Buddhism reckon as meats the flesh of birds and animals, fish, such as the tortoise, crabs, shrimps, oysters, mussels. . . Among

the vegetables, garlic, rape, coriander seeds, scallions, and onions are also prohibited on account of their strong taste. In fine, meat, fish, and rank vegetables may not be eaten; wine (though made from rice or grain) is also on the interdicted list.

The weeks and days prescribed for abstaining from animal food also vary, as well as the names given to these kinds of abstinence.

Every member of a vegetarian society vows never to eat animal food, and subsist only on a vegetable diet while he lives, hence the name given them of



China possesses thousands of walled cities, large and small. The wall is some fifty or more feet high, twelve to twenty feet broad at the top, the inner and outer surfaces and level top faced with brick or stone. The conventional thing is to have the walls pierced by gates on the north, south, east and west.

"perpetual vegetarians." A member is enrolled in a district or local branch, and the whole of these petty associations form the "vegetarian society," which is governed by a Supreme Head, having under him various subordinate officers, some of whom control large districts while others preach the doctrine and introduce candidates into the society.

The same work contains also an anecdote of a famous old Buddhist monk, called Teh-sin, to whom a large quantity of eggs were offered, which he ate with the greatest delight. On this occasion,

He Even Wrote a Few Verses

of which the following is the translation: "Little chick, while still enclosed like heaven and earth within the primitive chaos (the white of the egg and the yellow yolk represent heaven and earth); before thou hadst any skin, bones or wings; I, venerable old monk, will bear thee to the Western Paradise, and

thus rescue thee from the cruel knife which one day would deprive thee of existence."

Buddhist monks of the present day, who pride themselves in being faithful disciples of their founder, make great display of not touching any meat when itinerating outside their monastery, and if perchance they find a few bits of onion in cakes purchased along the way, immediately these are rejected with great disdain lest such a prohibited thing would enter their mouths.

Is it not a well-known fact that they close the doors of their monasteries, and enjoy in private many a hearty meal, in which meat, fish and wine abound?

Vegetarian sects are founded on the two following tenets: "not to kill any living being, and abstain from animal food." The purpose in so doing is to draw down blessings upon themselves and escape being transformed into animals in a future state of existence.

Even Small Worries Count

The priests in pagan lands have little trials as well as big ones. Fr. Hennessy, C.S.C., tells of one of these "diversions," as he calls them.

It seems that one morning he found the boat that his school boys use was missing, and later he learned it had been stolen by a Mohammedan neighbor, who tried to sell it at one-fifth its cost in the next town and had been arrested on suspicion.

"I was notified to appear against him," writes Fr. Hennessy, C.S.C., "at a place some forty-five miles from here. I left home at 5 p. m. in a small rowboat, and reached Dacca at dawn. I said Mass at the Bishop's house and then took a gharry (carriage), which is simply a box on wheels pulled by two dwarf ponies, and arrived at Marainganj after one and one-half hours' jolting. Next I was rocked in a rowboat for two hours more, and at last arrived at my destination in time for the opening of the court at eleven o'clock.

"The chief officer is a Hindu, and his deputy, who took up the case, a Baptist. After hanging around for a few hours, the case was finally called, but the policeman who arrested the thief was not present, having been told to come on another day. I recorded my evidence and started for home, leaving my boat, which I certainly needed very badly, in court, and the thief in the lockup. Of course a missionary with as much work on his hands as I have has plenty of time for such 'diversions!'"

One More Plea

We need no urging to come to the assistance of our brave soldier lads on the battlefields of Europe, nor to those of our allies. Why? Because we are with them heart and soul in the great cause for which they are fighting.

But think a moment. Are there not other brave soldiers, hardly veterans that have seen years of service, others with the enthusiasm of youth in their veins, but all to a man fighting under the banner of our King, Christ Jesus, for a cause that should be

very near and very dear to the heart of every Christian—the conquering of the realms over which Satan reigns supreme? Have we no thought for these our brethren? They are begging for our prayers to keep their courage and their faith strong in the midst of so many disappointments; they assure us that with a little material aid they could make great inroads in the enemy's domains. How then can we call ourselves loyal subjects of our King?

China Afflicted By Two Wars

The position of missionaries in China just now is particularly painful. The country is suffering from a double warfare—the great European conflict on the one hand, which has robbed them of pecuniary help, and the civil war at home, which still agitates the North and South of China and makes apostolic work very difficult.

This does not mean that no conversions are being made—far from it. The Coadjutor Bishop of S. Sutchuen, Mgr. Fayolle, says that reports show thousands of baptisms for 1917, with a prospect of a larger number for 1918. In this district, also, the native clergy do splendid work.

From the Lepers of Sheklung

This note of gratitude will be appreciated by those who take to heart the misery of the lepers. An alms was sent to the asylum at Sheklung not long ago, and now Fr. Deswazières, the Director, writes:

"I hasten to express my profound thanks for your offering. Living is very expensive even in China. Without the generosity of our benefactors we could not live. I have no special news to give of our work. At present we have 612 patients, and more than half of them have been baptized. At Easter I had the happiness of giving communion to 280 sufferers, who find in our holy religion their only consolation."

WHEN PROVIDENCE DIRECTS

Right Rev. E. Massi, O. F. M.

Many beautiful spiritual manifestations take place in China and from time to time the missionaries find time to put them on paper and send them across the wide seas. No Catholic would be skeptic enough to doubt their reality.

IT happened not long ago that a poor homeless family wandered from village to village across the plain of Sian. But Divine Providence, which knows even when a sparrow falls, watched over these forlorn people and led their steps toward Tung-yuan-fang.

On a bitter cold day in December when the icy wind blew the snow through the air in such quantities that one could hardly see ten steps ahead, the sound of moans and cries drew the attention of a Sister in our Infirmary and on investigation she found in the courtyard six unfortunates who, stiffened with the cold, seemed ready to die of their miseries.

The heart of the nun was moved by this sad spectacle and leading them into the hospital she gave them warm drink and food and

Thus Restore Them to Life

The father of the family, for such the group proved to be, was a man sixty years of age named Iu-kia but his wife did not look to be more than thirty years old. She was, however, in an advanced stage of consumption and was evidently not long for this world. In her arms she carried the youngest of the children, a charming little girl about two years old; by her side was also another named Oue-san, and there were also two more Kain-san and Ien-san age respectively seven and nine. The family had come down from the mountains where the heavy autumn rains had carried away their hut and all their little harvest, leaving them destitute. The good Sisters although obliged to work hard in order to feed their flock were nevertheless glad to receive these abandoned ones and open to them the door of Heaven.

Up to this time only women and little girls had

been received at the Convent, but to give the old Iu-kia work as a domestic was an affair soon arranged. It was not so easy to dispose of the little boys, and it seemed necessary to found any orphanage especially for them.

But everything must have its beginning and a tiny shelter was found for these poor children, who were destined to become the first branches of a magnificent and fruitful tree.

Time passed and the poor mother who had suffered so much from hunger, cold and fatigue faded gently away and died with sentiments of Faith

Which Many an Older Christian Might Envy

It was touching to see the tears of the husband and to hear the cries of the orphans when they learned that their mother had gone to Heaven. "I wish to go too," said little Me-koue. "And I also," added Oue-san.

The youngest girl had been given the name of Agnes at baptism, and by her grace and charm she soon became the spoiled child of the Convent. But an air of remoteness and melancholy always hung about the child and when praying in church she seemed like a little angel wandered from Paradise. Indeed not all the care given her by the nuns could hold her upon earth and after two years in the asylum she went to join her mother.

It is said that the Chinese have not much heart but the poor father shed plenty of tears over the body of his child, and the little boys showed great sorrow at the loss of their sister. Oue-san, who was only seven years old, seemed to feel especially bad and kept crying. "I want to go to Heaven with my mother and



Joseph Has, a Seminarian in Shensi. His education is being paid for by a clergyman of Los Angeles, California.

little Agnes." But his time had not yet come. The year 1900 was a hard one for China and particularly for Shensi, whose inhabitants were victims of a cruel famine combined with the plague. The orphan asylum was terribly afflicted by the pest in spite of all the Sisters did to prevent contagion.

One morning the Sister infirmarian while making a tour of the cots saw that little Oue-san had been attacked by the dreadful malady. The father on learning this news was heartbroken, but religion was able to sustain

The Soul of This Poor Chinaman

in his hour of sadness and he only said patiently, "How happy I would be if the dear Lord would leave me my little Oue-san."

When the two brothers learned that the little boy was also to leave them they bade him tell their mother and sister in Heaven that they still loved them and would never forget them. It was not long until the angel soul had flown to Heaven with the message.



This crowded asylum for Chinese babies is typical of all such institutions. Many of the little ones die, but enough live to tax the ingenuity of the nuns who shelter them.

The father bore this new grief with as much fortitude as was possible, but so much sorrow and misery had ruined his health and it was not long till he too passed into eternal life.

The eldest son learned the trade of carpenter and married the daughter of a good Christian. He did not, however, forget all that he owed to our Holy Church, and even while pursuing his daily toil he was able to baptize many children in danger of death.

On one occasion he was going up a high mountain at eventide when he thought he heard the cries of a small child somewhere near at hand. He stopped, listened and asked himself if he should go on his way or wait and hunt for the abandoned creature. It

was late, the weather was bad and the going very rough, and he said to himself that perhaps it was no child but only a bird whose voice he heard. But the thought came to him, "what if my own little boy was in need of help! surely I would be glad to have some one come to his aid." This reflection proved strong enough to make him direct his steps toward the wood whence the sound proceeded.

He entered the forest, and there lying upon some leaves he discovered an infant abandoned by its parents and in a dying condition.

"Poor little baby," said the worthy Christian, "I cannot save your life in this world but I can give you life in the next." Then, getting some water from the brook he sprinkled it upon the forehead of the child with the words, "I baptize thee, Peter, in the name of the Father and of the Son and of the Holy Ghost." With tears in his eyes he left the poor creature where it was lying as there seemed nothing more to be done and went on his way.

With the coming of night the traveller was obliged to seek a place of rest and await the morning before continuing his journey. He found a little cave and overcome with fatigue soon fell asleep.

Suddenly it seemed to him that the cave and even the whole mountain side were illuminated by a brilliant light. In the midst of this light he saw coming toward him a most beautiful child; filled with wonder and admiration

He Asked Who the Visitant Might Be

"I am," said the gracious apparition, "the little Peter whom you baptized a while ago, and before going to join the angels I have come to thank you for the happiness you so

mercifully secured for me."

Needless to say, our Christian was greatly consoled by the apparition and decided more than ever to remain a pious Catholic, and to work unceasingly for the propagation of his most beautiful Faith.

As for the other brother he in time left the orphan asylum and by hard labor and economy was able to get together a little money. Our good Bishop, who has always the interest of his orphans at heart, made him the proprietor of a little house and also provided him with a young Christian bride as pious as she was capable.

Such was the fate of this Chinese family. The religion which they so readily adopted was able to

console them in their worldly affliction and to give them grace necessary for eternal felicity. Nor is this an isolated case. The apostles who have helped to reclaim China's millions can all relate experiences showing how deeply grace sinks into the hearts of its converts and how kindly Providence directs their steps.

The kingdom of heaven, though not of this world, is in the world, and its ministers must use the material means to deal with men. More often than not they rely on the promise of the Lord that He will be with them always, and under His blessing they accomplish wonders with the smallest outlay.

A Bishop's Crushing Blow

Recently the office of the Propagation of the Faith was honored by the visit of Bishop Breynat, O.M.I., Vicar Apostolic of Mackenzie, who was returning from Rome, where he had been called by the affairs of his mission. On reaching Montreal he wrote us the following letter, which speaks for itself:

MONTREAL, JULY 1, 1918.

DEAR MONSIGNOR FRERÉ:

The trip to Montreal was uneventful, but what was my painful surprise on arriving here to learn that the greatest part of our supplies for the year had been destroyed by a flood. As you are aware, the supplies for the missions of Mackenzie are obtained in lower Canada during the summer, and I have to provide for 300 persons, including priests, Brothers, nuns, etc. I need not tell you that it is a heavy burden for a poor bishop.

The supplies, consisting of flour, peas, rice, tea, canned goods, clothing, etc., had been carefully stored on the shore of the river about 25 miles from Fort McMurray, which we are now able to reach by rail owing to the completion of a new road. We were delighted at having thus avoided the dangerous breakers of the Athabaska River, which have caused so many wrecks. It meant also a great saving in the cost of freight and helped us to meet the increase in the cost of everything.

All was ready, the Brothers only waiting the thawing of the river to float our boat and start for the North. Unfortunately last winter was extremely long and severe. The thaw came later than usual and very suddenly. Mountains of ice were transformed into torrents, the embankments were broken, the river overflowed and the sheds under which our goods had been stored were flooded with eight feet of water. Nearly everything has been destroyed or so damaged that it is practically useless. You may imagine my distress!

To make matters worse, I must lose no time in replacing those goods because the summer is the only season when they can be transported to our missions, and the summer is very short here; it is nearly over by the end of August. Once the rivers become frozen it will be impossible to reach a number of missionaries, which means starvation for them and their charges.

I have had many trials in my thirty years of missionary life in the North, but I have never found myself in such a predicament as the present one.

To purchase these supplies I had to spend the yearly allocation of the Propagation of the Faith, and I am practically penniless, but I trust in Divine Providence. Will you come to our rescue? Will you make known our distress to some charitably disposed souls? Assure them that I and my missionaries shall be eternally grateful for any assistance they may give.

Recommend me to the prayers of your friends and associates, for I am far more in need of the Divine assistance than of money to bear this awful calamity.

(Signed) G. BREYNAT, O.M.I.,
Vicar Apostolic of Mackenzie.

The Value of a Small Act of Kindness

Bp. Reynaud, who has been making appeals for the people of his district, relates an interesting incident connected with the famine:

"The Chinese Red Cross and several other charitable committees have sent me telegrams, several times, asking me to do for the North what I did formerly for Shao-hing. But alas! I could only reply that the great war now raging had changed circumstances too much and had ruined too many countries to permit of such a step with any chance of success. Nevertheless, forgetting the poverty of the mission and the stress of the times, I addressed an appeal to the Catholics of the Vicariate, and their alms formed a sum which, though small, profoundly touched the representatives of the various committees.

"One of the most influential and generous of the representatives came to Ning-po to thank me. When he depicted for me the black misery of the 'five millions' of victims that remain to be aided until the next harvest, with scarcely any more money left, I would have wished to have treasures to give them. But having no money, I gave him an overcoat lined with fur, which was worth about twelve or fifteen gold dollars. It was a souvenir of my Episcopal jubilee. This act, so simple that I scarcely dared attempt it, affected profoundly M. Soun, and, with him, the pagan press of the great ports and of the interior. Articles appear every day in the newspapers giving to my simple act praise which it does not merit. Even persons highly placed have thanked me by telegram, which makes me all the more confused.

"Evidently what touched those influential pagans was not the value of the gift, but the sentiments which accompanied it. They are even more than touched, for beneath the shadow of this new flag they are organizing a campaign of charity. 'If,' say their newspapers, 'a foreign Catholic bishop goes so far as to deprive himself of his clothes for our poor, we, Chinese, their compatriots, should we not blush at doing so little for them.' Thus the poor victims of the floods in the North of China are going to profit by all this, and it is what consoles me."

Our Golden Opportunity

"Golden opportunities, such as the Church never before enjoyed, are offered at the present moment in the mission field. Protestant students and schools, as well as Protestant churches and organizations, are eagerly preparing for the conquest of the great Eastern countries and of other pagan lands. Catholic teachers and students may not lag behind where they should stand first in the field. Today's inactivity will be sadly regretted on the morrow."

AN UNKNOWN CORNER OF JAPAN

Very Rev. W. Kinold, O. F. M.

It is true, as this writer states, that we think of Japan as a country of perpetual bloom—why else the title of "Flowery Kingdom!" But there is in Japan a region where the thermometer drops very low and the general aspect is one of barrenness and desolation and it is located in the northern islands of Hokkaido and Saghalien or Karafuto.

FOR many years now Japan has been visited by numerous tourists who have afterwards written about the beautiful things they have seen. Most of these tourists, however, have described the same places—Tokyo, Nippo, Nara—and from their stories people have gained the impression that Japan is a country of flowers, soft silks and sunny fields.

But all Japan is not so balmy as these spots for there is a Japan which recalls vividly the coldest part of the North American continent, and which has snow to the depth of four or six feet and an intense cold for five months of the year. This region so little known to the outer world comprises the islands of Kokkaido and Karafuto which together form the Prefecture Apostolic of Sapporo.

It is often said that intense cold gives men courage and energy and this should apply purely to the mis-

The native population is very much scattered and at present numbers only about twelve or fifteen thousand. Evidently it will entirely disappear.

But Hokkaido, which is about the same size as Ireland, has about three million Japanese gathered from all parts of the Empire of the Rising Sun, and each year the number of immigrants becomes larger and larger. Therefore, the large cities possess railroads and all sorts of modern conveniences. Notwithstanding this fact there are vast plains which are not yet settled but which are very fertile.

The Catholic Church here is also in an undeveloped state, for our mission is still relatively new, the oldest one being

Not More Than Twenty Years Old

In order to augment the Catholic population it would be necessary to form several new stations but this is impossible on account of lack of means.

Such Christians as we have made belong to all classes of society: We have the poor, well-to-do merchants, teachers, physicians and others and I may add that we have made more converts this year than ever before.

Our small staff of missionaries is always kept very busy for it is impossible to instruct our converts in a body; as a rule their instruction covers a period of several years and almost each individual re-

ceives private teaching during that time.

Sapporo possesses one great aid to evangelization: For some years we have had a hospital under the direction of the Franciscan Missionaries of Mary, and there we have administered more than five hundred baptisms. Of this number many have already departed to Heaven, but some still remain on earth to spread the knowledge they have received.

Let us hope that after peace has been restored to the world our missionaries will increase in number, and will be able to interest the Catholics abroad.



Pagan ceremonies being held in the snow of Japan's northern possession.

sionaries who are never frightened by extremes of temperature; but in Sapporo the cold seems also to strengthen the force of

Resistance to the Catholic Faith

shown by the natives, and for that reason perhaps our ministry has so far been rather barren of results, but we are hoping for better things in the future.

The Islands of Hokkaido has been colonized by Japan only about fifty years, for the half-hundredth anniversary was celebrated at Sapporo only this year.

THE SIDIS

Rev. S. Cotta

As the seed of our holy religion was early planted in the blood of the Sidis, their forefathers being converted by Portuguese missionaries three hundred years ago, apostolic work among them has been rather successful.

IT is more than two years since I began working among the Sidis and thanks to the Divine Heart of Jesus my humble labor has been blessed.

Let me tell the dear readers of the *AMERICAN CATHOLIC MISSIONS*, the progress I have made. The call to arms of several European Fathers, and internment of several others early in 1915 caused me to bid good-bye to my dear mission among the pariahs at Hubli and undertake this rather large field of labor. My first care was to learn the language of the place which though it is derived from Sanscrit has many words from the Dravidian language. Thus it is a mixture of both and my confusion was complete when I saw it had no grammar from which I could study.

The best way was to learn from talking to the people and as I was near to Maharati this was an easy affair. There are few books written either in Kanarese or Latin characters but one of these books is that famous Christian Pooran by Fr. Stephen, S.J.,

The First English Jesuit

who came to India and who translated the Bible in Concani and called it by the above name.

When I became familiar with their tongue I had to procure means to get Sidis to listen to me, they are rather rough and naturally run away from civilized man. I am inclined to think these Sidis here are descendants from negroes from Mozambique, who had been bought to Goa by the Portuguese and were employed mostly in building the fine big churches in Goa and also in doing domestic work.

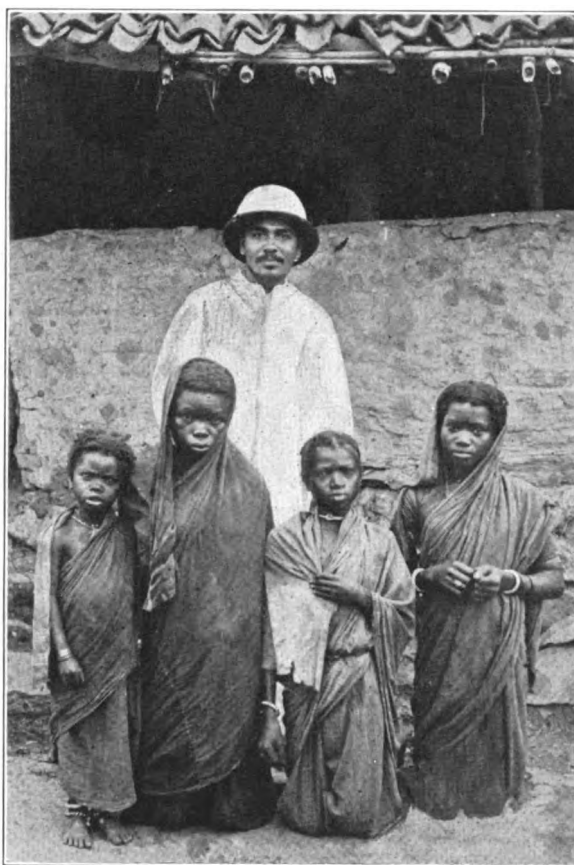
Old Goa is where these churches are, and in one of them the body of St. Francis Xavier is kept. Fever and plague made the people leave the district and

with them came also the negroes. They scattered all over the gauhts which makes a fine shelter for them.

Here they remained for years without any ministration, so they mingled with the Mohammedans who converted them and naturally

They Forgot All About Christianity

But as their forefathers were Christians, converted by the early Portuguese missionaries the seed of Christian life was with them.



The Sidis are an interesting people of an African race, who have settled in Portuguese India, and who now form the flock of the missionaries of Alnaver.

The children were my first converts. They came in the beginning not for instruction but to eat sugar corn from my pockets; gradually their mothers came to see me and admire me because I could speak their tongue.

Of course the Mohammedans by this time reported everywhere that I had come to take away their children, and all sorts of calumnies were told about me; in spite of all that as long as I had money to get sweets for the children and bright cloth for the women they remained with me and one by one brought their men also for instruction.

The men did not care for sweets or cloth as they go about almost naked, but being very fond of hunting a gun and powder was a lure for them.

Thanks to God providence is working for me. I have opened a school for Sidis children and it counts twenty-four pupils. So we

look forward to America to extend our work in this time of distress and to help these stray children from Africa to improve their condition both morally and physically by becoming children of the Faith.



Catholic Missions

PUBLISHED EVERY MONTH BY
THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

THE Right Rev. Thomas F. Cusack, Bishop of Albany, died on July 13th and was buried in his Cathedral on the seventeenth.

In the death of Bishop Cusack the cause of the missions has sustained a serious loss. After occupying with distinction several parishes of the Archdiocese of New York he obtained the consent of the late Archbishop Corrigan to establish a band of missionaries and organized the New York Apostolate Fathers, which, although a home organization, extended its beneficial activities in a number of Dioceses around New York and even in the South. His interest in the missions did not cease after being chosen as Auxiliary Bishop by Cardinal Farley, in fact St. Stephen's parish, of which he had been appointed pastor, became the headquarters of the New York Apostolate.

Soon after his elevation to the See of Albany he decided upon the organization of a branch of The Society for the Propagation of the Faith in the Diocese and appointed Fr. Glavin, one of his ablest priests, to take charge of the work. In his letter announcing the appointment he said: "Your duty will be to establish the Propagation of the Faith in all the parishes of this diocese, and from what I know of the earnest zeal of the clergy and the spirit of sacrifice which characterizes the laity, as well as your energy, I anticipate great help for the work of the Foreign Missions."

The expectations of good Bishop Cusack were fully realized, for under his episcopal inspiration and encouragement the mission work has grown by leaps and bounds in the diocese of Albany. 'Tis indeed true that during his too brief administration many a lonely missionary has received of his generosity and blessed his name, and will ever keep in grateful and prayerful memory the late, lamented and well-beloved Bishop Cusack.

THE magazine which, under the title of CATHOLIC MISSIONS, is published by The Society for the Propagation of the Faith, appears in nine languages, viz., in French, German, Italian, Spanish, Dutch, English (two editions, London and New York) Polish, Portuguese and Flemish. Each edition is managed by officers of the Society who are quite independent, but have the same aim—to promote the work of the Propagation of the Faith in behalf of the missions.

The oldest edition, in date, is the French (*Les Missions Catholiques*) which was founded at Lyons in 1867 and has appeared weekly ever since. It is therefore celebrating this year its golden jubilee and we offer our most sincere congratulation to Mgr. Th. Morel, who has edited *Les Missions Catholiques* for forty years with as much talent as success. The name of Mgr. Morel is well known in the world of missions, and whenever a missionary is in need of special help it is to him he addresses his request, sure of being benefited by his inexhaustible charity. May *Les Missions Catholiques* continue to prosper under his able direction.

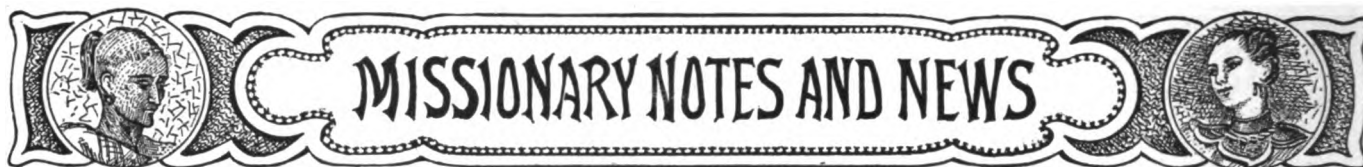
* * * *

WE have the great pleasure of announcing that the Right Rev. C. E. McDonnell has ordered the organization of a branch of our Society in the parishes of his diocese and has appointed Fr. Leonard director of the work.

A Branch of the S. P. F. to be Organized in the Diocese of Brooklyn • Fr. Leonard was ordained in 1899; after working as assistant priest in the parishes of St. Ambrose and St. Joseph, Brooklyn, he was appointed Pastor of Southampton and in 1916 transferred to the Sacred Heart Church, Brooklyn, where he is at present.

We heartily thank The Right Rev. Bishop of Brooklyn for the appointment of a diocesan director, and congratulate ourselves upon the choice of Fr. Leonard, for he was always interested in the missions and is well acquainted with the work of our Society. We have no doubt that we will soon have organized a flourishing branch; the Catholics of Brooklyn are most generous and a large number are already enrolled in the Propagation of the Faith; they will be pleased to know that there is now an office of the Propagation of the Faith in their city where they may send or take their offerings. It is located at 105 Greene Avenue, Brooklyn.

We extend our best wishes to Fr. Leonard for the success of his work and offer him our cordial co-operation.



AMERICA

NEW YORK On June 19th an impressive ceremony took place at the convent of the Franciscan Missionaries of Mary, 223 East 45th Street, New York City, the occasion being the departure of ten members of the community for the Far East missions. Two of them are of Irish and eight of French descent; one is going to Japan, six to China and three to Ceylon, where they will engage in educational and charitable works; two have already been assigned to a leper settlement in China.

The ceremony was presided over by the Right Rev. Mgr. Joseph Freri, Director General of The Society for the Propagation of the Faith, who addressed the new missionaries. He remarked that though their departure would pass unnoticed by the people of New York, it might have far greater consequences than most of the daily events that captivate the attention of men; he described the beauty of their vocation and pointed out also its difficulties; he told them that the secret of being always happy in the missions is to remain absolutely indifferent in regard to the nature of the task to be accomplished and to the success of one's efforts. When one obeys he is sure of doing the will of the Master, and he must always remember that what God will reward is not success, but work; consequently any sacrifice made for His sake is never made in vain.

After the address, all the members of the community, as well as their relatives and friends, kissed the feet of the departing missionaries, while the choir sang the words of the prophet Isaiah: "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things." The ceremony was concluded by Benediction of the Blessed Sacrament, after which the ten nuns repaired to the Grand Central station, where they took the train for San Francisco.

The Franciscan Missionaries of Mary is one of the largest missionary congregations of women. They have 142 establishments located in every part of the world; of these, 32 are in China; 12 in India, and 4 in Japan. Besides the New York house, they have others in several New England dioceses; the Provincial house for America is at Quebec, P.Q.

EUROPE

ENGLAND Following the great trend toward the Church noticeable in many parts of the world we are glad to know that the

British Empire is now adding about ten thousands converts a year to the Faith. Its entire Catholic population is estimated at about thirteen and a half millions. Most of the converts come from the High Church Anglicans.

SWITZERLAND While Switzerland is not a missionary country, it is interesting to learn that a marked growth of Catholicity is noted there. In 1880 the members of the Faith in Zurich were not more than 16,000. Today they number 60,000, and are for the most part practical Catholics. In all Switzerland there are about 110,000 Catholics, or one-fifth of the population.

ASIA

The Congregation of the Propagation of the Faith has appointed Mgr. Joseph Bourgain, P.F.M., Vicar Apostolic of Kien-tchang, China. Bp. Bourgain was formerly a missionary at Central Su-tchuen.

Bishop Rayssac, P.F.M., writing from Swatow, says of the condition of the country:

"The political situation is strained to the utmost. No doubt the newspapers have let the outer world know that the North has resolved to subdue the South, and war is already on in Hou-Nan. It is also reported that a fleet is already at Amoy, ready to attack. But it is impossible to say what all this means. In China we fight and then argue and then fight again, and who knows what the end will be?"

The *Catholic Bulletin*, of Peking, announces that four Sisters of Charity have been decorated by the President of the Chinese Republic in recognition of services rendered him at St. Michael's Hospital when, pursued by revolutionists, he was in great danger of his life.

Bp. Faveau, C.M., sends a photograph of a native priest just ordained in the Lazarist Seminary at Kia-shing. He comes from good Christian stock, as his forebears have been Catholics for more than two hundred years, and his father is chief of the Christian village in which he resides.

Fr. Joseph Fou, the new priest's name, has been placed in charge of the sub-district of Kiang-Shan. These auxiliaries are the joy of their bishop's heart and the pride of Catholic China. They are rapidly multiplying, their formation being retarded only by lack of means.

Ghirin, Manchuria, is to be the proud possessor of a cathedral and the corner stone has been laid by Bp. Lalouyer. The scene was most impressive and Fr. E. Gerard, P.F.M., says that it was a touching sight to see the aged Vicar Apostolic, bent with the weight of forty-five years in the mission field, lay the first stone of that future sanctuary which will mean so much to the Church in Manchuria. The hymns of Benediction echoed through the soft evening air, whilst above the birds carolled in the overhanging trees as if to join their humble praises with those of the Fathers, and on the river floated a few poor fishing-boats, that, as Fr. Gerard so well says, reminded one involuntarily of the fishermen on the Lake of Tiberias of old.

AFRICA

Bp. F. X. Vogt's Vicariate of Bagamoyo, East Africa, is suffering from famine caused by drought. He also lacks priests for four of his mission posts. Thus several thousand Christians have no shepherd to care for them.

The latest statistics of the White Fathers show that the Congregation now counts twelve bishops, twelve provinces, 484 missionaries, 255 White Sisters, 2,658 catechists, 2,217 schools and 272 charitable institutions. Most of these figures are higher than previous years despite war conditions. The priests who were not called away have worked twice as hard, with gratifying results.

OCEANICA

Right Rev. Fr. Pacifique de Uden (Jean Bos), formerly Prefect Apostolic of Dutch Borneo, has been made Vicar Apostolic of the same district.

BOOKS RECEIVED.

The Catholic Church in the Philippine Islands. By a Missionary of the Divine Word. Published by the Mission Press Techny, Ill.

A Missionary Manual. Published by the Catholic Truth Society, London.

Album Religieux de Port au Prince, Haiti.

Our Missionary Life in India. By Rev. Joseph Carroll, O.S.F.C., Published by The Pioneer Press, Allahabad, India. Price, \$1.00.

The Ways of War. By Prof. T. M. Kettle, Lieut. 2nd Dublin Fusiliers. Published by Charles Scribner's Sons, New York City. Price, \$1.50.

UNIV. OF MICH.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH

THE

GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation: *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the Annals of the Propagation of the Faith.

Spiritual Favors Granted to Associates

MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

IMPORTANT SPIRITUAL PRIVILEGES have been granted by the Church to priests helping the work by their influence or personal alms. A pamphlet giving a comprehensive explanation of these favors will be sent free to priests on application.

Annals of the Propagation of the Faith

the official organ of the Society is published every other month in various languages, and forwarded gratis to all Perpetual and Special Members; also to all Bands of ten Associates.

Address all remittances of alms, and all requests for information concerning the missions, to the Diocesan or Parochial Director of the Society, where it is established, or to the General Director for the United States, the Right Rev. Mgr. Joseph Freri, 343 Lexington Avenue, New York City.

CATHOLIC MISSIONS

Published Monthly on the 1st of the month at 343 Lexington Ave., New York, N. Y.

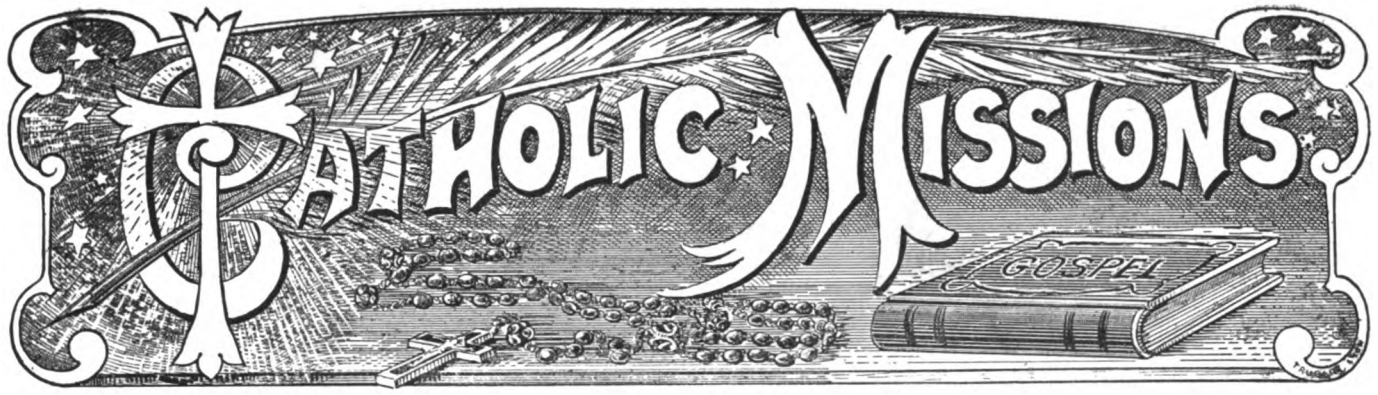
VOL. XII.

No. 9.

SUBSCRIPTION PRICE: { Domestic, - - \$1.00 }
{ Foreign Countries, \$1 25 } PER YEAR

Entered as second-class matter, January, 1907, at the Post Office of New York, N. Y.

Acceptance for mailing at special rate of postage provided for in
Section 1103, Act of October 3, 1917, authorized on July 2, 1918.



DEATH IN THE NEW HEBRIDES ISLANDS

Rev. A. Tattevin, S. M.

In spite of the grossness of pagan customs and superstitions almost all the natives of savage countries preserve a shadow of the principals of Christianity. They have a belief in the spirit as distinct from the body and the hope of a future and more or less happy existence for that spirit. Also they like to do all they can for the eternal welfare of their deceased relatives.

IT is possible to live forty years or more among the Kanakas and still remain ignorant of their private life. To know these natives well one must speak their language, share their daily routine and win their confidence, for they are very reticent to strangers and are loath to display their customs and beliefs.

A study of Kanaka villages shows that they possess a group of more or less important dwellings, one or two common meeting places

And a Public Square

Of temples or houses of worship properly speaking there are none.

It is in his own dwelling that this native performs most of his rites and after this comes the public square, where under the blue arch of the Heavens social and religious ceremonies take place.

Whether public or private these occasions have for their priest the father of the family. He it is who, whenever circumstances demand, invokes the shades of his ancestors to protect his family, banish illness or send vengeance on an enemy.

Regarding death, the Kanakas have one very beautiful belief, shared, we know, by many of us Christians. They do not hold that death breaks the ties that bind the members of a family; death is regarded as a bridge which merely separates the living from

the dead, who are as it were, inhabitants of another village.

But in the eyes of this pagan death is never the result of natural causes, but comes at the instance of an enemy or a bad spirit. An enemy who wishes to bring sorcery to bear upon a person may cause sudden death, lingering death or may content himself with mere illness.

When an individual is suspected of having an evil influence, accusations follow and vengeance is usually satisfied only with a life for a life.

The spirit of an ancestor may also cause many bodily ills and sometimes this spirit insists on calling the afflicted one to the other world.

The pagan custom is to bury the body in the hut it occupies when alive. The corpse is wrapped in a great number of mats; the grave is dug and lined with leaves on which the body is placed; more leaves cover it and the grave is then filled in with earth.

Formerly, the immediate relatives of the deceased

covered head, face and body with cinders mixed with water as a sign of their bereavement, but this custom has almost entirely disappeared.

Men have a special badge of mourning. A father who has lost a son wears a necklet made of bark



A married couple who have been trained as catechists and who are making many converts.

having two pendant ends, one in front, one in the back. To this collar is also attached a scrap of his son's clothing and some teeth from the wild animals slain by the youth during life.

These adornments are also a sign of the revenge the fond father intends to take on the enemy who bereaved him of his offspring if he discovers him.

Women show their bereavement by wearing a garment of woven banana leaves, letting the hair fall in disorder and generally neglecting the toilet. This condition lasts a varied length of time, but often a mother persists in it during the remainder of her life.

Fasting also accompanies the loss of a near relative. For the first five days

The Mourners Eat no Cooked Food

then they resume a cooked diet but deprive themselves



The villages of the Oceanic Islands are picturesque but deadly fevers lurk in them, and the European is made a physical wreck after a few years' residence.

of what they are most fond of, and this abstaining is continued for some time.

It is customary to shed tears for the death of a child—a perfectly natural display of feeling. But if the oldest son is taken away the father, under the stress of painful emotion, cuts down all the cocoanut trees belonging to the young man or destroys a whole field of taros. Therefore it often happens that owing to this foolish and futile usage, many natives in a village are almost entirely without their staple food-supply.

I have not yet mentioned the feasting that accompanies a burial. Every fifth day until the hundredth, the entire population of a village that has lost one of its number, unite in the common house for their meals. On the hundredth day even friends from other villages appear to finish the celebration.

Often very bad weather occurs on the occasion, and the mourners do not fail to attribute the unpleasantness of the elements to the influence of the dead one.

Thus it happens that when the Kanaka looks out upon inclement weather he feels sure it is the hundredth day after some one's demise.

The food provided for these fifth day repasts consists of boiled taros or cake or pudding made of taros.

No Especial Gloom Attaches Itself to the Meal

on the contrary the reunion is of a wholly festive nature. Work is laid aside, friends meet friends and joy is quite unconfined.

Should any one absent himself from the common house he will meet the scorn and disgust of his fellows. Who, they ask him, "will observe his obsequies if he is thus negligent of others."

These feasts are intended to honor the dead who have mounted to meet Barkoulkoul or God.

Barkoulkoul, according to belief, killed one of his brothers, named Marrelül, for having disobeyed one of his orders, but permitted him to visit the earth on the fifth day after his death.

The other brothers of Barkoulkoul, seeing that Marrelül exhaled the odor of the grave, asked that he be sent to another region in the centre of the earth. This was done and now all deceased persons are supposed to go to the same place to join Marrelül.

The series of feasts ended, the family continue to venerate the shades of their ancestors, imploring them to ward off evil and bestow favors. These

shades are supposed to possess all power. Is rain needed? Then the ancestors are invoked. Do the harvests need more sun? They are expected again to use their influence.

In some villages the skulls of the ancestors are presented, and on days when sacrifice is to be offered, the skulls are placed on the end of a wooden figure

Draped With a White Cloth

and placed in the public square. Dances, hymns and various weird performances are included in the rites that follow.

Another way is to wrap the skull in a red mat and give it to the pig which is to form the sacrificial offering. The usual dances and gambols follow.

However grotesque the customs of the Kanakas may be, they all show a fundamental belief in the existence of a soul and a future life.

They say that when a soul leaves a body it takes a

road which terminates at the extreme end of the island and then casts itself into the sea. Its course after that remains vague but it is supposed to find final habitation in the centre of the earth.

To these dreary shadows that cloud the minds of

the natives of New Hebrides the missionaries are opposing the comforting light of Faith. Would that a greater number were accepting the teaching they so patiently offer, but time will include them also in the children of the One God.

The Church of Abyssinia

Abyssinia, which had received the Gospel from St. Matthew and St. Frumentius, fell a prey to the heresy of Eutyches, the schism of Diocurus, and finally to Mohanmedanism. Various efforts for reunion with Rome were made since the twelfth century, and one was finally effected by the Council of Florence, 1441. Under Patriarch Bermudez, the Abyssinian mission was entrusted to the Jesuits and remained under their charge until 1638, when Franciscans, Capuchins and Carmelites entered the field in succession.

From 1710 to 1838 the Apostolic work came to a standstill, until it was once more taken up by the Italian Lazarist, Fr. Sapeto. In 1839 Gregory XVI. raised Abyssinia to the rank of a prefecture, and in 1846 to that of a vicariate, with the Lazarist, Mgr. de Jacobis, at its head. Mgr. de Jacobis died in 1860, after having spent twenty years in Abyssinia, during which he converted six thousand Monophysites and two thousand five hundred pagans.

In spite of civil wars and the prevailing anarchy from 1868 to 1889, the Lazarists were able to continue their work under the Lazarist Bishops, Bianchieri, Bel, Delmonte and Touvier. Everything promised well when that heretical Patriarch, Athanasios, supported by Negus Johannas II., caused a new persecution, closed all the stations except Keren, imprisoned all the European missionaries and put to death the native priests.

Peace was restored again under Menelik II., which lasted but a short time; for, in 1895, the Italian Government expelled the Lazarist missionaries. In 1897 they returned, to be banished again in 1900. In the following year they returned; and, under very trying circumstances, have since shared the Apostolic work with the Capuchins, who have charge of the Vicariates of Gallas and Erythraea, which had been separated from the original field of the Lazarists, who today are restricted to the Irob tribe in Alitiena, where seven Lazarists and nine native priests are at work among two thousand Catholics.

The Best Way of Remembering the Dead

More and more Catholics, we are glad to notice, are beginning to realize the folly of covering the poor lifeless remains of their dear ones with expensive floral offerings. These are being replaced by Spiritual Bouquets, Prayers, Communions, Masses, and how grateful the Poor Souls in Purgatory must be for these beautiful, fragrant blossoms!

The poor missionaries, too, are benefited by the Mass stipends, especially in these war times when it means such a struggle to keep the various mission works going.

Therefore, we beg our Promoters, especially, and all our other friends to use their influence when they hear of collections being taken up for flowers for the dead to have this money converted into Mass stipends, thus affording the greatest possible relief to the departed soul and at the same time enabling the missionary, who receives the stipends, to carry on Our Lord's work—the saving of souls.

A Question and an Answer

A contemporary says:

"We are talking in terms of billions now,—billions for war, billions to destroy the enemies of our country. Do you know that there are a billion pagans in the world today? One billion souls, one hundred million human beings, who have never heard of the God-man Who shed His Blood for each and every one of them? What are you doing to bring Christ's Gospel and His saving sacrifice to them?"

We might give a million dollars to help convert the billion pagans.

No Luxuries for the Missionaries

Now that mosquito time is here we can appreciate the sufferings of our apostles in Africa.

A white Father writes: "Another trial was the mosquitoes. O, they were dreadful and they seemed to single me out as if they wished a change of diet. I certainly envied the government officials whom I met on the way, for they travel under great mosquito nets fastened on poles, and these are a good protection. But such things are not for a poor missionary. Just imagine spending thirty good dollars for such a contrivance, but I must say that when you are being eaten alive by the little pests you would pay double that amount to be rid of them—that is, if you had it.

Help Needed

One hundred dollars will support a family of catechists in the Solomon Islands during the two years of their education. Thirty dollars will support a catechist working in a post for one year. This savage region is much in need of such workers.

The Wish of a Missionary

"May the souls that our benefactors help to save be as so many shining pearls which will adorn their everlasting crown in Heaven. May these souls also repay them a hundred fold in this world by granting them success and prosperity in all their undertakings."

NORTH MANCHURIA'S TRAGIC HISTORY

Rev. J. Cubizolles, P. F. M.

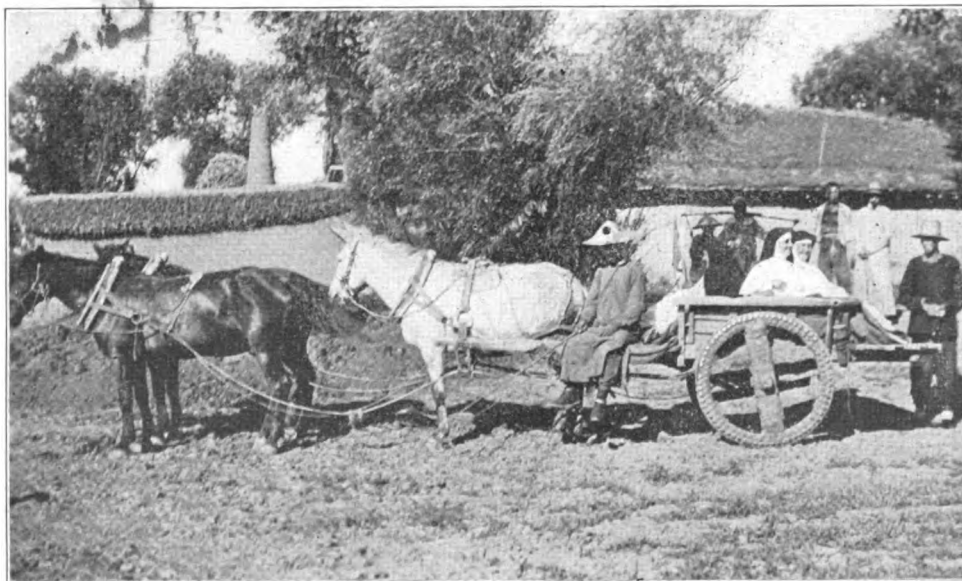
It was the fate of the Church in North Manchuria to be drenched in blood during its early years. The Boxers vented much of their rage on the Missions and priests and people payed a heavy toll to their ferocity. But brighter days have now dawned, the ruined churches have been rebuilt and there are almost a hundred schools for boys and girls.

THE Apostolic Vicariate of Northern Manchuria was made a distinct mission in May, 1898; the provinces of Ghirin and Cvit-ki-kuv being its dependencies. The Christians, scattered over an immense territory, numbered 6,556 souls—out of a pagan population of 10,000,000.

There were, then, eight missionaries

And Four Chinese Priests

Mgr. Lalouyer was consecrated Coadjutor Bishop of Manchuria, the 19th of December, 1897, and knowing that he was to be made head of the new mission, determined to try and plant the Faith in the chief city of the first named province, which would be confided to his care.



The Franciscan Missionaries of Mary are doing much for the women and children of Manchuria. Their primitive equipage is probably about to bring them on a long and difficult journey.

He arrived at Ghirin, December 24th, in company with Mgr. Guillon, Fr. Roubin and a Chinese priest. As no Christian family could be found in that capital he was obliged to take lodging at the inn.

The next day being Christmas, the Holy Sacrifice was offered for the first time

In That Pagan Territory

The following day Mgr. Guillon, having asked an audience of the Tartar Governor, presented Mgr. Lalouyer as the future head of the Catholics, and demanded for him all the protection afforded by the

treaties. This was accorded him at the beginning of his apostolate. Life at the inn, under the public eye, was not desirable, therefore it was deemed essential to make a change as soon as possible. A person of good will was found who took it upon himself to find more suitable lodgings for the bishop.

After much hunting a house was found and we went to view it—but what a house! It had only one room. It was here, however, that the bishop and his companions lived for three months, that one room serving as dormitory, refectory, workroom and chapel. Three or four Christians of Tchely, who had come to Ghirin seeking employment, assisted every Sunday at Mass.

As it was necessary to find better lodgings, a Christian, employed at the Arsenal, took the matter in hand, and for a moderate price bought a house in the eastern suburb, but, as it would take a large sum

To Render It Habitable

it was decided to let it, and seek better fortune elsewhere.

It was during this time the official news arrived that the briefs dividing Manchuria and naming Mgr. Lalouyer as first bishop of the northern part, were soon to be forwarded from Rome. While waiting, we continued our search for a suitable residence.

At last on March 19th, St. Joseph found a lodging for the Bishop. It was a little property, having three small buildings, a court-yard and garden. It was situated close to the city walls, not far from the eastern gate. The court-yard was about twenty yards long by fifteen wide. The principal building had three small rooms; the second could serve as a chapel, while the third could be used as kitchen and sleeping place for the servants. The purchase was then made.

The mission, nevertheless was not at the end of its troubles. The Manchurians hearing of the sale made a loud outcry and swore to prevent the bishop from

establishing himself in the city. The owner, intimidated by their threats, wanted to break the contract, and brought Mgr. Lalouyer before the governor for that purpose.

The latter replied very quietly that, according to the treaties, the missionaries had the right to bury, and, therefore, the contract could not be set aside. Seemingly this was the end of the affair but—not yet! When the moment arrived for taking possession, the occupants would not give up the place, and Fr. Rubin, despite their opposition, went to live with them.

They did not dare to assault him as he was of a size to hold his own; besides it would have caused trouble to them so they contented themselves with

Annoying Him as Much as Possible

all which served no purpose. At last, tired of wrangling and being very much incommoded by this "devil of a stranger" they finally moved their furniture and left the place free. The bishop then took peaceful possession of the place, which was his residence for two years—until it was burned by the Boxers.

A few strangers who were Catholics frequented the chapel on Sundays, and little by little induced others of their acquaintances to come with them.

The Bishop Appointed Two Seminarians as Preachers

Among the strangers one finally consented to receive a catechism, then a second did so, a third, and so on.

One day His Lordship was walking outside the city walls when he perceived an individual following him. The bishop, much surprised, asked him what he desired. Like another Nathaniel the man replied that he wished to pay a visit to the bishop, "nothing easier," answered monsignor. "Come to such a street and such a house."

The stranger was faithful to the appointment. Catholic doctrine was explained to him and he went away with a catechism. He was among the first to be baptized. Another was brought to the Faith by one of his friends—owing this grace to his observance of the Fourth Commandment.

Several years before when seeking to better his lot, and having no relatives but an aged mother, he carried her on his back from Tehely to Ghirin. The day of baptism his joy was rendered incomplete by thinking that his mother, dead for two years, had never known the true Faith.

A little group of Christians began to be formed in the city—but, unfortunately there were no women among them. If the mother of the family is not converted the men will not persevere. To do away with difficulty, a school for girls was started near the bishop's residence, it being confided to the care of two Chinese religious of the Sacred Heart of Mary.

These devoted women began by visiting the families of the neophytes, where they gained a certain influence over the women who returned their calls. Amongst them some, either through curiosity or to



There has been a hunt and here are the results of good marksmanship on the part of the native sportsmen.

please their husbands, attended the chapel and listened to the instructions. The first step had been taken, eventually several of them were baptized. During two years—(1898-1900)—the work of evangelization made daily progress. The Catholic Mission was acknowledged by the authorities—the Governor himself not disdaining to visit Mgr. Lalouyer.

The Chinese, who judge by exterior things, lost their contempt for the Christian religion, whose chief representative was received by the Grand Marshal of Tartary—and so the number of catechisms grew larger.

The future looked full of promise. A dozen families had, for the most part, been baptized; but, in spite of this, catastrophe impended. In the spring of 1900 strange rumors were being circulated. At Harbin, it was said, the Russians were boiling the Chinese in large vats—and using the fat for greasing the wheels of their locomotives.

In reprisal for these atrocities all foreigners were being banished from China. One did not know what to think of the meaning of these rumors, when suddenly friends arrived who advised the household of the bishop to take precautions, as the person of the bishop was far from being safe. In fact companies of

young men were being drilled in the use of arms, and were assembling in the pagodas where they were making incantations; after which they were supposed to be invulnerable.

Under such conditions the bishop asked the Governor for protection and four soldiers were sent to guard him. Such was the state of affairs when, on

On the 23rd of July the bishop and his missionaries were received with open arms by the Catholic Curé and his council, who housed us generously for eight days, after which we set out for Japan. From Nagasaki we went to Chank-pay, and in November returned to Manchuria.

On the 1st of January, 1901, Mgr. Lalouyer and four missionaries left Southern Manchuria and

Took the Road for the North

where two others had preceded them to prepare for their arrival. Two others had returned to Japan by way of Vladivostok.

In one district, three neophytes were burned alive among them a child of twelve years. Some time before the persecution this child had asked to be baptized when one of the missionaries came along, but the Father delayed. "See, the Father puts difficulties in the way of baptizing me," he exclaimed, "and

already they speak of killing the Christians!" In the same district a neophyte and his wife generously confessed the faith and were beheaded.

At Suang-wing four Christians were decapitated, among them a woman whose head they suspended from the neck of her son as he was paraded through the streets to the market-place before they sent him to Heaven.

The district of Pan Che sien was most tried. A school teacher named Ann Che was

The First to be Beheaded

along with a child of ten years and the cook Jacques Kung.

The Christians were then hunted into the mountains like wild beasts, especially in the region of Gang mou kang. Thus was Christianity destroyed in this place. Nor is it possible to build on the ruins. The number of Christians massacred counted more than fifty.

In Northern Manchuria, as elsewhere, the blood of martyrs became the seed of Christians. After the bishop's return, catechumens became more fervent, the women above all taking seriously to the study of Catechism. In the autumn of 1901 all the missionaries were re-installed in their districts; some in rented houses, others in temporary shelters erected in haste.

All worked zealously and in 1902 over 1,000 adult baptisms had been recorded. Each year the number was augmented until it was doubled in 1907. Since



Mongolia is a near neighbor to Manchuria. It has suffered of late from terrible famine which the nuns try to alleviate with the alms we send them.

the 3rd of July, news arrived that Mgr. Guillon with several hundreds of Christians,

Had Been Burned Alive

in the Cathedral at Moukden. The Christians of the city begged Mgr. Lalouyer to seek a place of safety. They waited another day, and the night following the bishop and his missionaries left the residence. It was high time as the Boxers were becoming more bold and threatened to kill His Lordship.

On the 7th of July he convened the missionaries of the outlying districts at Swo-la-kui-ke and it was decided that, as they were without sufficient means of defense, and their presence but endangered the lives of our Christians—it would be prudent to seek refuge in the railroad station of Kouan-Tcheng-Kc, whither the chief engineer, Monsieur Progynski had invited us.

On the 11th of July, at 9 P. M. we left Swo-pa-kui-ke and at dawn arrived at the station. The same day we joined a Russian colony who were evacuating the country, the guards at the station being too few to resist the thousands of Chinese soldiers. Having arrived at the station of Harbin we thought to remain until the storm passed, but it was found impossible and we were obliged to leave for Vladivostok.

At Sun Sing we were attacked by Chinese soldiers who killed an engineer and wounded several persons.

then conversions have been more rare, and circumstances give us little hope of seeing a return of the fruitful harvest of the past.

Thanks to the indemnities obtained by His Excellency the French minister, from 1903-1908, the material ruins were everywhere restored. The churches, shattered or burnt, were rebuilt and make a much better appearance than formerly.

The Franciscan Missionaries of Mary have been invited to open schools and establish other good works which give great hopes. At Chang Chung, their

first foundation, they have a boarding school for girls, three of their pupils already being entered at the Normal School. They also have an orphanage for little girls of the Healy Childhood, asylum for old men and women, and a free dispensary. The foundation at Harbin has a hospital, a dispensary and a workroom for women and girls.

Today, nineteen years after its foundation, Northern Manchuria has 24,260 Christians, fifty schools for boys with 1,031 pupils; 43 schools for girls with 1,327 pupils.

Even Pagans Like to Assist at Church Processions

Perhaps nothing emphasizes the progress of Christianity in China, and the great liberty the Church now enjoys there than the freedom with which public religious processions are held.

Rev. Joseph M. Gerenton, O.F.M., says that in the district of Pingtu, Shantung, the feast of Corpus Christi was celebrated with great splendor in his mission. There were two repositories for the Blessed Sacrament and a long procession. Not only do Christians assist, but pagans come for miles around to see the sight. They bring their children, arrive the day before and camp out patiently until the hour of the ceremony arrives. Indeed, these occasions are getting to be regarded as events to be looked forward to and the attitude of all is reverent.

The Good Intention of a Hungry Child

It was announced sometime ago that Bishop Vuysteke, O.P., had organized the S. P. F. in his very poor vicariate of Curacoa. How nobly even the little ones have responded is shown by a letter just received from Fr. B. Krugers:

"Last week I gave my school children a chance to become members of The Society for the Propagation of Faith. On account of the great poverty in our parishes the Bishop allowed us to reduce the contribution to a half-penny a month.

"As soon as the children understood the advantage and the purpose of the Society and that they would be able to buy some heathen baby to be baptized a Catholic, the enthusiasm was great. Then the idea of receiving a document of membership, with a Cross in it and their own name underneath made them proud.

"Children are like sheep. If one gets over the bridge, the rest will soon follow. Before school time they began to arrive, their shining black faces shining the more this time. Each one kept his or her half-penny in the open hand, eager to be the first in offering the treasure. The Sister received the contribution with a friendly word to each of them.

"But there was one little tot who kept at a distance, but at last stepped forward to offer also her gift. She laughed through her white teeth. She seemed to be glad to get rid of her treasure, and to see it safe. It had drawn my attention that her little face looked very thin, but there are so many of that kind among them.

"It was near twelve o'clock and Juanita's little face became smaller and smaller. But at twelve o'clock when the children were dismissed and ran out into the hot sun, some with something to eat, some with a half a penny to buy a little bread in a neighboring store, the sweet little Juanita burst into tears. What was the matter? Some pain, some blow from a playing comrade? 'Sister, I want my penny back. I am so hungry! Mamma gave me a penny this morning to buy bread. I have given my penny to buy a baby, but I want it back, for I am so hungry.'

"And the Sister restored the treasure to the hungry child, and should have liked to give the child a good meal and a glass of milk (which they never get). And she ran away with her half-penny, the little Juanita, and her face shone again in expectation of the half-penny's lunch."

Now is the Time

The summer is as good as any season to join The Society for the Propagation of the Faith. The offering for a perpetual membership is forty dollars. It entitles the individual enrolled to all the spiritual privileges of The Society for the Propagation of the Faith, in life and death. The plenary and partial indulgences granted to benefactors are many. More than fifteen thousand Masses are annually celebrated for the living and deceased members of the Society.

The offering for a perpetual membership may be made at one time or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made, because it insures for life and eternity.

Many Prayers

"Many a prayer for those sitting in the darkness of paganism is wafted up to the throne of mercy from the hearts of little Catholic boys and girls the world over who daily receive the Holy Eucharist, says 'The Christian Family.' Who can say how many times the Immaculate Lamb of God is offered up from their innocent hearts for the pagans and for those working among them, the missionary Fathers, Brothers and Sisters, who labor in the distant harvest fields of the Lord? Such zeal for the spread of our holy Faith, such love for their little pagan brothers and sisters, shows that the spirit of Jesus Christ is working in their souls."

FROM "KAHLEKAT"

An Ursuline Sister

The second number of "Kahlekat," a little annual published by the Ursulines of Seattle, Washington, contains a vivid description of the wondrous Alaskan country into which these nuns have penetrated in order to rescue little Eskimo and Indian children. This is the Great North belonging to the United States and we should feel an especial interest in its missionary workers.

WILL you come with me, in spirit, into the land of endless glory and beauty? It is the land of the lustrous star, the silent snow-crest, the glacier, serene, magnificent, the bold pine-tree, rising sheer from the sea with whisperings of the divine, the land where the "mighty mountains bare their fangs to the moon."

Alaska, like the soul of the Universe, is still clothed in the nobleness, the vigor of youth. It is the only new thing in the old world. 'Tis the land where strong Nature brings man close to God. You see it in the faces, in the generous deeds of them that have walked the lone trail, that have endured. Not atheists these wrestlers with mighty Nature.

It is the world's great cathedral, arched by the glacier, lighted by the splendors of the Aurora, the

looking up to Him as Daniel did in the lions' den. His own mysterious secrets is God working out in Alaska, where, in utter loneliness, eternal principles still hold. And it is a mighty prayer this voice of majestic, cruel Nature, to Him Who holds her in the hollow of His hand.

On August 30th we sailed North and West to the 167th meridian, through Unimak Pass, The Gate of the Behring. Unimak Pass, just thirteen degree within the Western hemisphere, is a channel twelve miles wide, running between Unimak and Uganoff Islands in the long Aleutian chain. Fifty fathoms deep, it connects Behring Sea with the Pacific Ocean. Five giant volcanoes, sleepless sentinels, guard its approach from the mainland of Alaska. Chief among these is Shishaldin the mighty. Shishaldin boasts in a higher

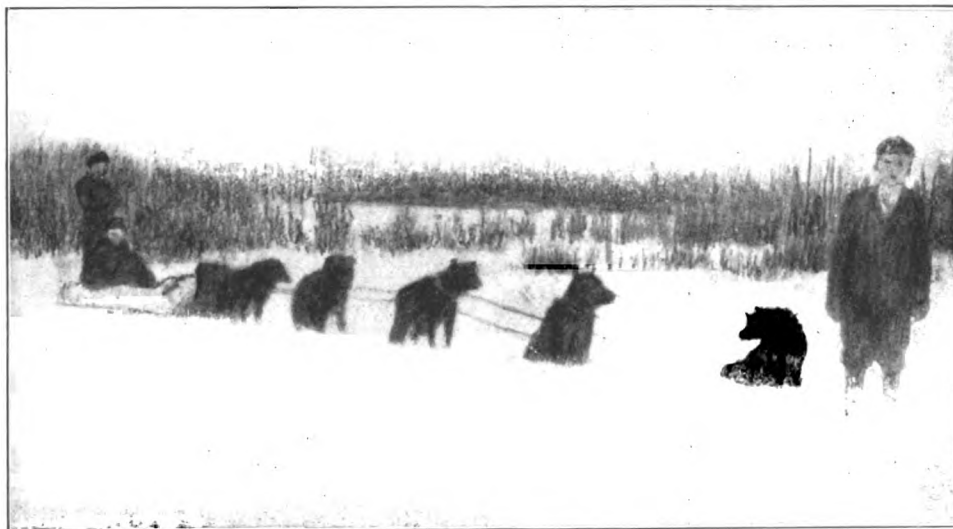
degree than the others the ghostly splendor of the snow-clads of the North.

Its Graceful Outline, Its Majestic contour

its spotless garment glide in upon your astonished vision silently, mysteriously, detaching themselves gradually from the massive background of the clouds ere you are aware, and drawing from your deepest heart an exclamation of wonder.

When the topmost cloud is lifted, Shishaldin presents, at periods of

eruption, the strange contrast of fire and smoke from its icy summit, for the volcano is active still. And, as the ship rounds the point of Scotch Cap, the giant presents its entire face and contour and, pointing heavenward amid the dashing icy waves, it follows you long and lingerly while it seems to say: "Look upon my majesty, my grandeur. I guard the mystic land of Alaska for the dauntless one that would conquer." It seems to re-echo the words of the poet who places the pioneer so far above the statesman:



The mode of travel in the regions of everlasting snow is by dog teams attached to a light sled. Sometimes the men take their places in the harness to help out the weary animals. Eskimo women also do their share of this hard task.

surging wave its mighty organ, the whispering pine its suggestive song.

And its worshippers?

Men and women that do and dare, whose lives burst forth like the Northern lights, in unexpected splendor, the splendor of self-sacrifice, the splendor of brother-love, the splendor of the soul attuned to the vigorous, the ideal. And then there is the missionary band! Giants these that walk with childlike trust amid the pines, across the snow-clads, by the shining waters and the silent ice-fields, leaning upon the arm of God, and

"They sit at home, they dream and dally
Raking the embers of long dead years,
But ye go down to the haunted valley
Light hearted pioneers,
They have forgotten they ever were young
They hear your songs as an unknown tongue
But the flame of God through your spirit stirs
Adventurers, O Adventurers.

"They weigh and ponder and shilly-shally,
Wielding the pen who are past the sword,
But ye go down to the mystic valley
That never yet was explored.
They brood over obsolete ways and means,
Their eyes are confusing the greys and the greens
But no tradition your vision blurs
Adventurers, O Adventurers!

"They tithe their herbs and count their tally
But ye cast down into the hungry valley
All that men can give.
They prophesy smoothly with weary smile
Fulfilling their feeble appointed while
But death itself to your pride defers
Adventurers, O Adventurers!"

Shishaldin and the desolate Aleutian chain, and the lighthouse at Scotch Cap are, indeed, sights to see and to remember.

Look upon it with me, O friend, today, for the mists are often about it, and not every traveler to the North sees it. Nor is every traveler prepared to read the sublimity of its lesson. Ah! these snowy summits, fit resting places for our thoughts of God, lofty, pure, serene, reflecting the blue of Heaven, far above the rocks, the seams, the surges of earth.

Up There is Peace, where His Eyes Alone Rests

The winds play delicately there, touching the crystals 'till they rise like incense, leaving wonderful tracery behind. They are like the souls of great saints, these snowy summits of ours, in their mysterious peace, their unbroken Sanctus! Sanctus! Sanctus! Yes, there are some souls like these mountains, crowned in purity and in sunlight, whilst their base shakes not for any wave that strikes.

The Island of St. Michael boasts one of Alaska's most interesting relics; an octagonal redoubt erected by the Russians to protect their officers in the uprisings of the natives. It is built of logs of the Alaska cypress, brought from Sitka, eleven hundred miles away, for there is no available timber at the mouth of the Yukon. Five cannon, cast in Russia in 1517, are still there, pointing seaward, in silent and now useless menace. I read, cut in the logs, and names of the celebrities that have visited the fort, for much of the world's greatness passes up and down the Yukon.

Nunapikluga is on the site of Old Fort Hamilton. It is strewn with the graves of the natives who fell in the early tribal quarrels. The Eskimos of the

North do not erect Totem Poles as do their fellows in South Eastern Alaska, but they strew the graves of their dead with many offerings of their affection. These graves are not such as we prepare. No, the dead are placed in shorter boxes, with their hands clasped about their folded knees, and the box is suspended on poles to save it from the invading waters. Upon these poles, the mourners hang the snow-shoes, the hunting pouch, the arrows of the dead. The Inuits of today walk unconcerned about Fort Hamilton's reminders of what is past, of what is still to come. I did not tarry over this hecatomb.

And the Nuns? Will you not want to be more nearly acquainted with them also? Three of the five hail from the "Isle of Saints" and have labored at St. Mary's long and incessantly, two of them since its opening eleven years ago, without even dreaming of the "Outside." Skibbereen and its five schools saw the first, but Alaska holds her noble, generous heart, calls forth the exercise of her great ability. She is happy only with her Eskimo who return her love in kind. The second generation is growing up about her, and many a neat little home, many a united Christian family in the Northland sings her praises, the praises of

An Unselfish Irish Ursuline

From the neighboring town, old Baltimore, the famous fishing station of the "Emerald Isle" came the second, and no amount of cold, of labor, can quench the flame of native wit and humor of this true daughter of Erin. No, nor cool the ardor of her love for the Blessed Sacrament.

The third we call the "Rose of Kilkenny" for she came to us from the lovely city of monasteries; a rose, indeed, in the snow-field, the joy, the comforter of Nuns and children.

And what would the mission do without our fourth, our sturdy Scotch lass, the champion of unselfishness who devours labor as though it were a dainty morsel, before whose very face dust and disorder fly panic-stricken away? After laboring with untold love for years among the poor Crows of Montana, now she pours out upon our Eskimo children the treasures of the Ursuline heart. Oh! how we value her.

And is the fifth from France? Oh! yes, for the great mother of missionaries must yield her ripe fruit here, and gentle and beloved is the daughter of the sunny wine land.

Five Ursulines at the "End of the World" and four distinguished Jesuits, just across the snow-field beyond the church. Is that all? Who would dream of so much excellence here? How God loves to hide away His gold! The reverend Superior is one of Montana's most noted sons, brilliant theologian, acute mathematician. The Province still casts envious glances up to Nurararamak, and wonders, but the Provincial is a man of God who sees as God sees, not as the world.

Father Robaut! He is, indeed, the Father of the Alaskan missions, for when in 1887 Archbishop Seghers was murdered at his side, and Father Tosi went to Rome to obtain more Jesuits from the General, he remained alone, alone in the unbroken silence, the only Catholic priest in all Alaska! The children are still mourning the transfer to Nome of their own dear Father who for so many years ministered to

their needs, of soul and body. To write of this saintly man, I should have to do so on my knees. Like the sun's ray that pierces through and will not be hidden, his sanctity beams forth upon you from his unsuspecting soul. All this and more is sweet St. Mary's on the winding Akulurak, in the heart of the Kusselvak Mountains, where never a white woman has set her foot or ever will.

India Received Many Favors in the Past

In the pastoral letter of the Rt. Rev. Joseph Legrand, D.D., C.S.C., successor to the late Bishop Linneborn of Dacca, India, is a most eloquent appeal to his people to support the Church in their midst, to provide, so far as possible, both men and money for the maintenance of religion instead of depending for both on the Propagation of the Faith Society of Europe and America and upon generous benefactors.

He reminds his people that India has been the recipient of many signal favors in the past from the hand of God. St. Thomas the Apostle was commissioned to carry the gospel of salvation to her shores and in later times St. Francis Xavier spent himself in preaching Christ Crucified to thousands upon thousand of her children.

"Then, why, in the face of such facts," asks the Bishop, "must we be forced to beg from America and elsewhere today for means to erect churches, schools, etc., and to support priests, catechists and nuns engaged in instructing our own people in our holy religion?"

Temporary help needed. We haven't a doubt but that in the course of a few years the people will respond to the stirring appeal of their good Bishop. As a result, vocations to the priesthood and religious life will spring up and every Catholic will realize as never before that it is his bounden duty before God to support the Church into which he has had the good fortune to be admitted. In the meantime, however, we must lend a helping hand to Bishop Legrand and help to put him on his feet, as it were, for the burden that has been placed upon his shoulders is enough to discourage any man.

Wise Words About Africa

Fr. H. A. Gogarty, C.S.Sp., labors in Zanzibar, but his stirring words apply to the Dark Continent generally, and show that we should turn our eyes upon Africa, as well as China, if we would watch the widespread growth of our religion. He says:

"Much has been done with God's grace. Much more remains to be done. The sway of Mohammedanism is being brought to an end. Founded and spread by arms, it decays with the decay of military power. The roots whence it drew nourishment and support in Egypt, Algeria, Morocco, Arabia are being cut. The greatest obstacle to the bringing of the whole world to the bosom of the true Church—disunion in

Christendom—is ceasing, being broken down; cataclysms in Europe, social and political, will hasten the recognition of the Catholic Church as the true mother of wisdom, peace and liberty.

"Then religion, fostered and under the protection of all civilized nations, will be carried more easily and quickly to the teeming millions of Africa and Asia. But whatever may come, through weal and woe, the Catholic Church must carry out its appointed task, 'Go and teach all nations.' The islands that are afar off must hear her voice. But the noise of terror is bewildering.

"As it dies away, these simple, straightforward people will hear more distinctly the sweet voice of Christ calming the tumultuous waves of the world, of passion where it exists. Their minds will perceive that He alone is Truth, and their hearts made to love will beat in unison with the great Heart of Christ."

A Missionary Strikes for Temperance

The *Jaffna Catholic* prints this interesting bit of temperance news:

"A remarkable boycott by Catholics is in progress at Bassein, Bombay Presidency. In the Bassein *taluka* there are about 18,000 Catholics, mainly agriculturalists, with a good number of carpenters and shipwrights. They are not teetotallers. Thriving on the produce of their farms, orchards and gardens and of their manual skill, they in turn patronized also the toddy vendor. The Government recently changed the system of licensing shops, leading to enormous increases in revenue, that naturally put up also the retail prices of liquor. Rev. Fr. P. J. Moniz, a wide-a-wake *padre*, struck the iron while it was hot. When popular indignation over the vendors' avarice was at white heat, the Catholics were assembled at the church of Our Lady of Grace, Papri, and there they solemnly resolved to eschew all spirituous drink as they would the evil spirit himself. The boycott has caught on, other parishes are following suit, and once temperance has the backing of public opinion, half its battle is won."

St. Joseph is Never Invoked in Vain

The devotion of the boys of the Dighia Mission, Chotanagpur, whom their zealous missionary, Fr. A. Lakra, S.J., has taught to invoke St. Joseph on behalf of their badly-wanted new schools, have had a striking answer to their three years' steady invocations, and at last Dighia Mission possesses a mission school which has delighted even that exacting and critical personage, H. M. Inspector himself, who qualifies the Dighia school as "well housed, well equipped and well staffed." Needless to say, devotion to St. Joseph will not, after this signal proof of his intercession, flag at Dighia Mission!

HOW THE GOOD WORK IS ACCOMPLISHED

Rev. Cyprian Aroud, C. M.

Pagans are much astonished at the reverence paid the dead by Christians. Upon seeing the latter care for corpses that have been neglected by their nearest of kin the pagans frequently become so impressed that they embrace the Faith that induces so much charity on the part of strangers.

I HAVE accomplished the feat of visiting six Christian centres in six days. They are in good condition. I found more than one hundred catechumens preparing seriously for baptism.

The motives for conversion differ. For instance I visited Oo-poe-tcheng. Parents, children and grandchildren formed a pretty group of twenty persons. All were eager for instruction in the truths of our Faith.

They Were Delighted to See Me

In spring they will be baptized. Why were they converted?

Three months ago the grandfather died. In due

They were at the end of their resources it seemed. A Christian named Sa-zi chanced to pass. He stopped and asked why they seemed so distressed. Upon learning their dilemma he hastened to Sa-zi in search of four stalwart Christians, who soon appeared. Lifting the bier to their robust shoulders, they carried it to the grave.

This seems a simple matter, you think. Yes, to us, but not to this poor pagan family, who, profoundly moved, began to reflect. "No pagans would aid us. Nor would we in a like situation, take one step for another.

"We pagans believe that this heavy rain is sent upon a dead man and his relatives because angry spirits wish to punish them. All assistance in such circumstances is denied lest calamity befall those who interfere.

"Christians believe in a God who reigns in Heaven. They are not afraid. On the contrary, by aiding us, they perform an act of kindness in honor of this Master of Heaven. If we had not met these Christians, we could not have been relieved. Therefore these Christians are right. Their manner of honoring Heaven is the best. Let us become Christians."

This explained the conversion of this worthy family, who have destroyed all their pagan relics. They adore God and study with ardor.

The real chief of our edifying station of Sa-zi is M. Ie-tchong-djia, a blacksmith, converted ten years ago. He is very amiable, active, intelligent and above all, extremely pious. His ideal of life

Is One Spent in Serving

God, in speaking of Him, and making Him known and loved.

He organized the men who buried the pagan. During August and September he ministered to the sick Christians when the heat caused an epidemic. The whole province of Koutchy was ravaged. Many pagans ruined themselves offering sacrifices to ap-



The native physician is an odd character combining a little skill with much superstition. Spiders' legs or the blood of a pigeon may be used as remedies, or again the more efficacious quinine is brought into the prescription.

time the sorcerer arrived to officiate at the funeral services and accompany the body to its last resting-place in the bosom of the mountain.

Unhappily a storm arose. The brooks swelled into raging torrents, and the four porters who were bearing the remains refused to proceed. What was to be done? The desolate family were in despair. To abandon the coffin was to

Commit a Crime Against Filial Piety

a crime meriting punishment from Heaven. The irritated soul of the dead man would haunt the family. A host of evil spirits would torture them relentlessly.

peace demons. Numerous Christians suffered. As soon as they were attacked, the pagans would appear, advising them to make sacrifices according to the old superstitious rites. It was difficult for them to refuse at such times as they were threatened with the destruction of their property, death, and the vengeance of angry gods.

These threats were often carried out. What fortitude was required at this test! M. Ie-tchong-djiae came to their aid always, and fortified their courage. He would gather the Christians and place them on guard around the house; then getting in touch with the pagan relatives, he would exhort them to keep the peace.

They knew him to be a man of influence and good will. If necessary, he took the offensive and threatened hesitating souls with dire vengeance if they dared sacrifice to demons who would bring the curse of God upon the family.

During the two months of suffering, M. Ie-tchong-djiae was the good angel of our Christians. Now, he is ill, but continues his charitable work. Painfully he limps from house to house, organizing meetings and presiding at prayers. Exhorting some, encouraging others, he is

The Moral Support

of the station of Sa-zi. He is a real apostle, one of those who gladden the heart of the missionary.

We would fain keep these precious souls ever with us, but God wills otherwise. The central post of Tsing-deou mourns the loss of two holy converts who died, as Abbé Pereyoe says, "in the flower of their faith, youth and virtue."

The death of the son of Ne-Dzeng-ko-tsi filled all hearts with grief. Who did not love him? What a help he was! Our labors are lightened by such pure and generous hearts as his. Like meteors they flash across a world of gloom. They rise to God and the angels leaving only regret since none replace them.

They were sadly needed in Tsing-deou. Satan exulted. He raged up and down this demoralized troop. The imprudent lambs forgot their prayers, and fell into the snares of the father of lies. The pagans rejoiced. We trembled for our erring flocks. Thus God tried these souls in the crucible of suffering. The true Christians emerged triumphant, while the unworthy found the path too straight and narrow.

Last October, M. Tsua-sa of Dzeng-di went to instruct Zo-tchong-ie. This man is fifty-one years old, is fatally ill. The catechist asked the sick man what he desired, "I wish to be baptized," answered Tsua-sa, "I want to go to heaven." Four years ago, during the flood,

A Priest Gave Alms to Me

I never forgot it. I wished to study the religion of this Father, so I asked questions. I reflected. I know that you believe in one God, Creator of Heaven and earth, a God of love Who became man and was crucified to save the souls of sinners. I know that my soul will not die with my body, and that there is a Heaven and hell. With water and prayer you can wash away sin. Baptize me, recite that prayer, for I am dying and I wish to go to Heaven."

It is needless to say that so well disposed a soul was soon baptized. Soon after M. Tsua-sa rather disconcerted the catechist by demanding that he should be placed in his coffin which was standing in the next room ready for any emergency. He wished to be buried at once.

"Do this for me," said he; "I know life in this world. I am in haste to leave it and go to Heaven. I am ready now. Bury me."

It was difficult to persuade M. Tsua-sa to renounce this project.

He consented to only when the catechist told him that it is a grievous sin to take a life, the penalty being the loss of Heaven. God alone is Master of life and death.

"Rest in peace, suffer with patience for a few days,

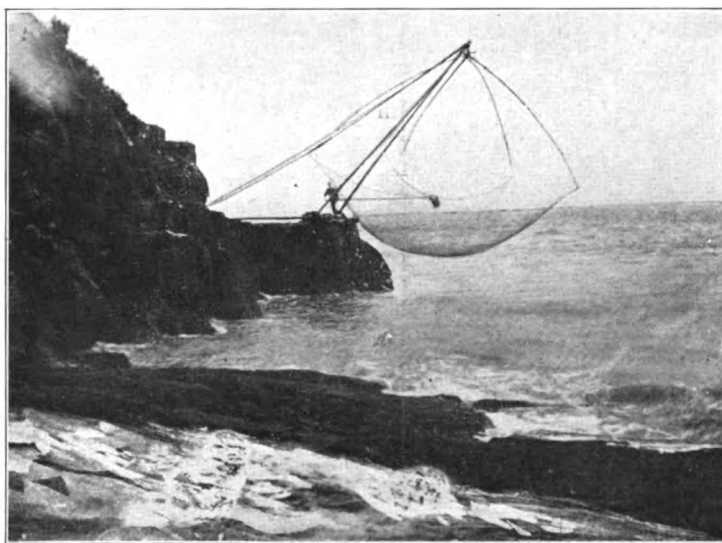
Accepting Your Pain as a Penance for Your Sins

God will come soon to seek your soul. He will lead you to Paradise. Obey me. It is best that you should, I assure you."

The good man listened to reason. He decided to live, but he yearned for Heaven and never ceased to implore God to come for him. Last week, after ten days of trial, M. Tsua-sa died an edifying death. This conversion afforded us much consolation.

At Koneu-so-deou, a pagan who had been converted in a similar manner, recently died in the odor of sanctity.

During our last mission, eighty-four adult pagans were baptized before death.



Fishing is carried on by all sorts of methods in China. Here we see the quaint net that is dipped into the water when the schools of fish come near the coast.

Our net of salvation secured many besides the sick. A delightful surprise was reserved for me in the chapel of Seng-ko. The last time I visited the village there were only about a dozen Christians there, all men. This time I found seventy-two fervent and gentle converts. Many families are now preparing for baptism.

The prayers of the sick have brought many to our fold. The women rival the men in ardor; while the children are charming. Tsing-deou, Li-tsen, Seng-ko, Sa-zi and Koutchy are oases of delight where the heart dilates amongst the children of light.

At Seng-ko most of our Christians belong to the family of Wo. One of the cousins of our Christians, a pagan named Uo-a-ping, hid three thieves in his house for six months. Fearing for his safety the relatives of the young man united and chased the thieves and their host from the village. Thus they avoided all suspicion and averted punishment by the authorities who would have visited upon them the faults of their consin,

Eight days ago these malefactors killed a pagan priest in Tie-sa-ie, named Lou-ke-di. He had enriched himself by threatening thieves with arrest unless

His Silence was Bought with Large Sums of Money

The manoeuvres of Lou-ke-di had been largely a reason for the flight of the thieves from Seng-ko. The latter had determined to avenge themselves, so one day M. Lou-ke-di received a note. "You will not

long escape our vengeance," it read, "you will die by our hands."

Upon the receipt of this billet Lou-ke-di hastened Koutchy to acquaint the police and notables with these threats. As he was traveling along with his brother-in-law, the four ruffians fell upon him, slashed his neck with a sabre stroke and dealt five mortal wounds. The victim expired before their eyes, and was flung away in some unknown spot.

The family of Lou swore revenge upon the murderers, one of whom Uo-a-ping of Seng-ko, had, as we know, many relatives. Some of these are rich.

Soon about one hundred pagans from Dzo-kai, O-dsing and Aoudju gathered, armed with guns, swords and daggers. They marched to Seng-ko ready to slaughter if no booty was forthcoming. They brought with them the body of Lou to the house of Ao-a-ping. As no fitting tribute was paid, the mob ransacked and destroyed the houses and crops of a dozen relatives of Lou.

Then they, in turn, hastened to the nearest mandarin demanding justice. He examined the corpse, and gave a verdict of wilful murder and ordered a fine of hundreds of dollars.

These Christian relatives of a worthless man will now be forced to sell their homes and furniture to pay this suit. They will be completely ruined.

I hope I shall be able to aid these charming and worthy people, and that God will strengthen and console them in their hour of trial.

The Strenuous Life

A glance at the program which is followed daily at the catechumenate in Saint Patrick's Mission, Soroti, British Africa, will give one an idea of how very busy Fr. Ram and his curate must be. Every moment is accounted for. At six o'clock Mass is said, followed by public prayer for the catechumen. Then each catechumen works on his or her food plot until eight o'clock, when the drum summons all to a short religious instruction of fifteen minutes. From 8:15 until 10 o'clock all are at work in the catechumenate.

Next comes a short recess for the boys, when an intermission is enjoyed until 1:15. The afternoon is taken up with religious instruction in the various classes, followed by the ordinary secular subjects, and at 4:45 the boys are dismissed.

Fr. Ram explains that "in between times" he has to superintend the gardening, building, etc., as he has no lay brothers to help him. As a postscript he adds, as if it were merely an afterthought, that he is "out for a sufficient sum to erect a chapel large enough for his flock." He wants to dedicate it to Saint Patrick, and is begging that good Saint to find a benefactor, who would bring down God's blessing on the donor and

would earn the lasting gratitude of an African missionary and his people. As the natives are only too willing to furnish all the labor free, the only thing necessary for the chapel would be the materials.

Keeping Lent in India

Fr. van Haaren, S.J., finds his flock at Raghampur Mission (Calcutta) very ready to keep Lent, and thus describes the beginning of that holy season among his Hindu parishioners:

"On Ash Wednesday I crossed nearly three hundred foreheads, an imposing number for a small parish. There was nothing striking, with one exception however. As the babies had to take part in the ceremony, their mothers must have told them that they would get sweets, for many of them, instead of presenting a bold forehead, showed a very eager tongue. I am ashamed to confess that I was badly tempted to drop the ashes on their tongues; I don't think I did it. Each Friday in Lent we make the Way of the Cross, at which a good hundred people are present. At the kissing of the crucifix many people, big and small, seem to strike out into new paths of devotion. Instead of kissing the feet of the figure, they kiss with great reverence the skull attached to the cross—and when I covered the skull with my hand, those good souls kissed my fingers."

THE SOLOMON ISLANDS AND THEIR NATIVE CATECHISTS

Rev. J. M. Aubin, S.M.

Not only is apostolic work in the Solomon Islands extremely arduous, but the poor priests must combat with deadly maladies that sap strength and often life itself. Few in number, they now place their hope in native helpers. Without catechists there is danger of losing the converts made at the cost of so many sacrifices.

THE work of native catechists in the Solomon Islands is of special importance just now because of the many afflictions that have come to its missions during the last few years. Our own station at Rua Suva, suffered from the usual climatic fever for some seasons and not less than a third of its workmen were carried away by it. They fell in the midst of their labors, their arms in their hands like the good soldiers of the Lord they were, but their loss has brought about a sad condition in the mission and causes us cruel doubts as to the future.

The poverty of the remaining missionaries is so great that many of the existing works are almost paralyzed, and there is great danger that some of the out stations which gave great promise will have to be closed altogether.

As in other parts of the world we know that it is useless to send to the religious societies of Europe for recruits as they have no one to place at our disposal. Our only hope then is in the native catechists, and to the training of these assistants we must put forth every effort.

They Are the Right Arm of the Missionary

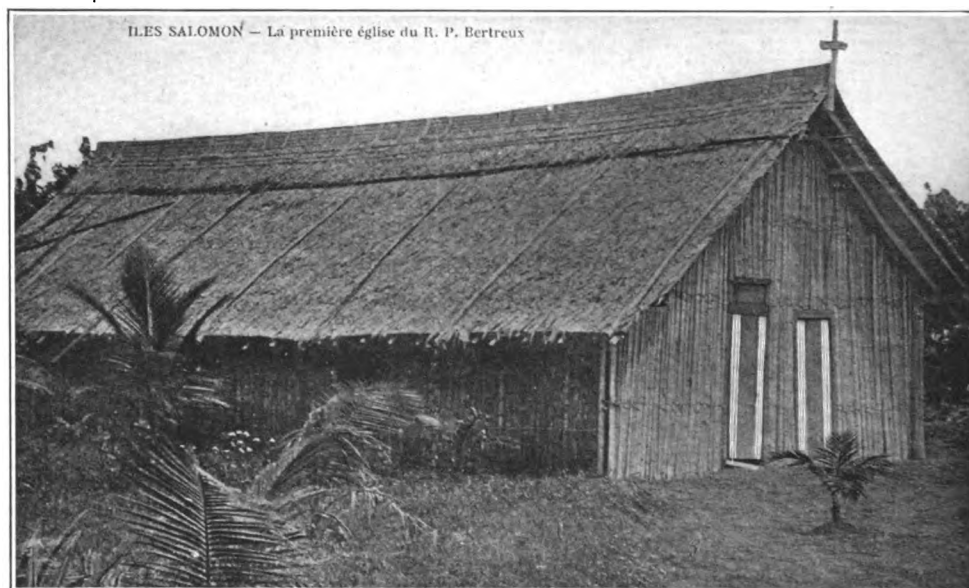
often the advance guard of the army which the Church sends into a new country.

They are able to secure an opening for Christianity in certain villages that would be closed to priests, and the converts they make are worthily prepared for their new Faith. Mgr. Bertreux knew a catechist in Fiji who in a single island, never visited by a missionary, was able to convert more than three hundred pagans.

In villages already Catholic the catechist is the priest's most valuable auxiliary. He it is who in-

structs the catechumens and prepares them for baptism and first Communion. Early in the morning and late in the evening he may be found gathering his little flock around him in the poor hut which serves for a chapel, and presiding with great piety at the prayers and hymns. Every day, also, he must teach school for the children, and if there are sick people in the village he must visit them and prepare them for death when necessary.

No one knows better than Mgr. Bertreux the precious service that our catechists give us. A missionary in the Fiji Islands for twenty years before coming to



Grossest paganism prevailed in the islands of Oceanica before the advent of the priests. Now religion is bearing good fruit. The edifice above is the first church of Mgr. Bertreux in the Solomon Islands.

the Solomon Islands, he there had charge of the training of catechists, and when coming to these savage islands his first thought was to found a school for the formation of these assistants.

This school has been established here at Rua Suva for four years and has given excellent results.

Its Pupils are Chosen From Christian Centres

and after a course of two years are fitted to take up the prescribed line of work. Thirty families have already passed their examinations and are placed

in villages along the coast, in the interior of the islands, and upon the high mountains still covered with virgin forests.

But what a great expense this is for a poor bishop! In a country like this one must not only feed but clothe the students during the whole course of their school life. If our friends would realize that we can have success in our apostolic labors only according to the number of native catechists we can secure, they would pardon us for referring so often to this subject.

After centuries of the grossest and most revolting paganism the hour of Grace has struck for the poor and unhappy natives of Solomon Islands if only we

can secure these aids in our apostolate. We are now made welcome in all parts of the islands, the people hold out their arms to us begging to be saved from the claws of Satan, and it is only by means of zealous catechists that we can answer their prayers.

Alas! for this immense field we are only a few priests, young as to years but already aged by fatigue and the dreadful fever of these regions. In the great archipelago made up of the Solomon Islands there are still entire islands where the name of God has never yet been heard. Surely some sacrifice will be made by those who love the Cross in order that it may be planted in another outpost of the world.

What the Church is Doing

India has approximately 700,000 villages. Of these only 1 to 84 has any kind of a school. In Ceylon six per cent of the population is Christian. This is a high average for a pagan country, when the caste system is almost an unsurmountable obstacle to the spread of Christian knowledge.

Contributions to the American Committee for Armenian and Syrian relief reached \$7,500,000. This sum has been further increased since January by an additional quarter of a million dollars.

From an authentic source it is learned that, at present, studying in American colleges are 1,400 Chinese, 1,000 from Japan, 200 from Korea, 300 from the Philippines, and 750 from India. These young students will eventually return to their native lands convinced of the benefits of Christianity, but will it be Catholic or Protestant? It is safe to say that not one per cent of this group is in Catholic colleges.

The Church in India, according to the Franciscan annals of India, possesses 1,200 European and 1,600 Indian priests laboring in 1,200 principal and over 7,000 secondary and out stations, with nearly 6,000 churches and chapels, whose number must have greatly augmented since the census of 1911 was taken.

During his trip abroad, the Very Rev. Fr. Walsh, Superior of the Catholic Foreign Mission Seminary of America, covered Japan, Korea, Manchuria, a good part of China, Philippine Islands and Indo-China. The object of his journey was to find a field for American priests and to study various methods of work. He had exceptional opportunities to learn of conditions at first hand, as he was the guest of twenty-five Bishops.

The Worst for Thirty-five Years

In the wilting heat of mid-summer days it is gratifying to our imaginations, at least, to think about Northern missions buried in their icy mantles.

Amid the drifts of the Canadian Northwest is a cluster of missions in charge of the Oblate Fathers, whose labors have been crowned with great success. The history of the wanderings of the early mission-

aries with their Indian tribes reads like a romance, and the flourishing centers of Catholicity of today are an evidence of their unflagging zeal and untiring devotion.

One of the oldest missionaries is a Fr. Desmarais, who writes from Athabasca Landing:

"The winter is nearly over, and no one is sorry. We have had the severest stretch of weather that I ever experienced in my thirty-five years. I am still alive in spite of the cold and blizzards. Every other week I went on missions through wind and snow with the temperature from 40 to 60 degrees below zero.

"Many times on my way out or back I cried to God to come and help me. Sometimes, owing to the drifts, I could not see the road. During Lent I could not, as was my custom, visit the remote families because of the snow-covered paths. I was able to arrange for 160 families to make their Easter duty, which was a great consolation for them and for me. I am holding my strength as well as I could expect, though my old frame is beginning to rattle."

We are Remembered in Borneo

"If this dreadful war does not come to an end soon I don't know what will become of us, says Fr. J. J. Morris, of Kuching, Borneo. The present outlook is very black, but there is always a ray of light when we look in the direction of the United States. Your good people have stood by us in the past, and we know they will not forget us now; that is, if they have anything left after the countless calls that are being made on their pocketbooks from every side. What they give us will be more than ever appreciated and will draw down upon them a special blessing from God. Every day, here in Borneo, all benefactors, living and dead, are remembered, and from time to time the Holy Sacrifice of the Mass is offered in their behalf."

"The veins that run through the vast, unlimited gold fields of our Catholic Missions are Love of God, Love of our Neighbor and Love of Ourselves. Work now, dig while you have the opportunity; do not idle away your precious time while others are succeeding in securing their eternal welfare! Your own happiness, the happiness of thousands and the greater honor and glory of God are inviting you to take a lively interest in the Missions. Heed the call! Refuse not the invitation! Let this be your motto: "With Hearts and Hands for Pagan Lands!"

SCHOOL MISSION WORK IN CHINA

Rev. Fr. Koesters, S. V. D.

Another missionary gives testimony to the great value of schools in a mission district. Children have proved themselves to be practical apostles often succeeding in bringing their entire family to the Faith.

CATHOLIC mission work has always and everywhere been connected with school work. The simple reason is: Religion impressed in the hearts of youth, gets deep and firm roots, children's hearts being incorrupt and capable of the original Christian truths and sentiments much more than those of adults.

Thus our holy mother Church, following the Divine Lord's touching example, tried to gather around herself as many children as she could get in every nation and country, assembling them in schools and orphanages, institutes and colleges; and even the greatest Popes and Saint Doctors of the Church, as for instance St. Gregory the Great, deemed it worth while to spend a part of their day in training and instructing children.

Children may be called the Eldorado of school mission-work. In Chinese history schools are said to exist since about 2,000 years B.C. and schools have been promoted ever since by Chinese emperors, statesmen and mostly by the famous Confucius and his scholars.

Thus Chinese are Prepared for Mission School Work more than many

other heathen people in the world. Japan, famous for having thoroughly organized a school system obligatory for the youth of the whole country, puts many restrictions on mission schools, which seriously handicap Christian propaganda, but China proves much more liberal and noble towards any kind of mission schools. In fact, there is no serious obstacle of any kind from the government to the development of mission schools and Christian educational work in general, the only grave handicap hampering us all the time remains our lack of means.

There are different ways in which the Catholic mission is proceeding with regard to educational

work. I will here set down the most important.

(1) *Orphanages.* Everybody knows how easy it is in China, to get orphans, the only trouble being to raise them. The sustenance of orphans, however, is a great burden for the mission, and the usual gift of five dollars can hardly meet the expense of one year, while the orphans are to be maintained years and years, and finally to be provided for with a position to make their life. Moreover, orphanages naturally collect those little destitute human beings which are deprived of everything, abandoned by their parents, and however praiseworthy their education may be in the line of charity it is yet true, that in this way

propaganda work will never get widened in popular circles. Therefore, orphanage work,

Although of the Highest Merit

while saving single souls and effectively demonstrating the charitable character of our holy Church, can never be considered as the normal way, in which we are to get the people and their children for Christ and His Church.

(2) *Catechism-schools.* Generally we must needs provide for the

children of our poor Christian people religious instruction which is to be given to them either in their own little country places by catechists who draw their salaries from the mission, or in the central station of their respective missionary, where he concentrates for about a month during winter or spring a hundred or more of these children, to instruct them and prepare them for baptism or, if baptized in their infancy, for confession and Holy Eucharist.

During this month the mission has got to nourish these children, because of the common poverty in China, otherwise they would never be able to come to the city residence of the missionary to live their at



Among educational foundations the orphanage takes an important place. In addition to catechism and other studies some useful trade is taught to enable the pupil to become self-supporting.

their own expense and to get the necessary religious instruction. It is really wonderful to see how well instructed they get in religious truths and prayers during this short time, which in Europe and America generally would be much longer. It gives high proof of the mental qualities of our little Chinese and of their incessant application of learning Catechism during this month.

This kind of mission school work is to my belief most effective and practical and even indispensable in China, in order to get the growing youth of our poor Christian people properly instructed and prepared for religious life. It is, however, expensive. The cost for sustenance and instruction to be given by aid of catechists, supplied and supervised by the missionary himself, may be even less than five dollars each child, but with the growing number of our Christian people the children of whom have to be trained this way, it takes a larger amount of money to meet this necessity. Nevertheless whoever spends his five dollars for such an high educational and apostolic aim, will never repent of it; he has done a real and direct mission work which to such an effect could never be done in any other country for the sum of five dollars.

(3) *Christian private schools.* No school obligation law nor any other legal restrictions existing in China, any missionary may open a school in his sta-

tion, if he has the money to do so. It takes money to have school buildings, it takes money to engage teachers, it takes money to provide for school needs such as paper, pencils, etc., according to the general custom of Chinese schools, and last not least,

It Takes Money to Support Boarders

who generally cannot afford to pay the whole amount of their sustentation. In some cases a little help is given by the Government. This support for food, dormitories, etc., may be accounted to not less than five dollars each boarder a year.

Such Christian private schools are most valuable and of the greatest moment for the future. In this way, first, we get those of our Christian children of better standing properly educated religiously as well as secularly, instructed in Chinese and even Western languages, so that they may well represent and promote our holy Church in their home circles afterwards and even play a rôle in public life for the glory and extension of our holy Faith; secondly, we get heathen children of better conditions attending our Christian schools, acquainted with Christian ideals and frequently converted with their families to our holy Religion. This sort of mission school, therefore, ought to be endorsed by all good friends of the missions.

Palm Sunday is Fittingly Celebrated in the Philippines

Fr. Vanderwalle, the Scheut Missionary at Tagudin, P. I., gives some picturesque details of the way Palm Sunday is observed there. "On Palm Sunday," he says, "begin the really great functions of Holy Week. We are in the country of the palms and everlasting green. Before High Mass, even from the most distant parts of the town, come hundreds with a great palm leaf in their hands. This is adorned with flowers and with other leaves which take all possible shapes, even that of birds resting on the palm-leaf. When, before Mass, the priest sprinkles the congregation with Holy Water, everybody waves his palm-leaf above his head. After the benediction of the palm-leaves, the procession starts, hundreds of palms being carried. At the return of the procession two little boys dressed as angels stand in the window above the church door and alternate with the choir in singing the antiphons, while they throw flowers to the priest."

Higher Education in China

Brother Aimar, Director of the Christian Brothers of St. Joseph's English College, Hongkong, China, directs to The Society for the Propagation of the Faith, an appeal in favor of his important institution of learning. It is the only Catholic College in Hongkong,

a city of some 400,000 inhabitants, and has an attendance of about six hundred students, not more than half of whom are Christians.

In order to furnish boarding accommodation for the majority of the young men, a dormitory has been constructed at considerable expense. It is wise to keep the pagans in the Christian atmosphere as it is during the latter part of the course that they are apt to turn to the Faith. The Chinese government approves of the college and the pagans appreciate its many great advantages. To help the Brothers, who are twelve in number and of French and Irish birth, would be serving the cause of higher education in China in a practical manner.

A Large Country Has Large Needs

The missionaries in the Philippines must deal with vast numbers. The country is large and the population immense. Whatever assistance we have given the missionaries there in the past is but a drop in the bucket compared to the needs in the country. With Protestant sects swarming in on all sides, conducting schools without charge, and with hundreds of other inducements, all made possible by the contributions of Protestants in the United States, how can our poor priests, themselves deprived of even the necessities of life, in many cases, fight against such opposition?

ALL IN THE DAY'S TASK

Right Rev. J. de Vienne, P. F. M.

How long and hard and how monotonous, except for the inspiration of his vocation, would the missionary find the routine of his daily toil. Then, too, the wearisome journeys that must be made to reach the isolated mission posts. It is little short of miraculous that our apostles live as long as they do.

IT is the duty of the priests in West Che-Ly to cover much ground in the course of a year. They visit each mission post in turn and as often as possible. Usually one or two Christians come with a car to fetch the missionary, and by car I do not mean an automobile but one of the native carts used by the farmers. A vehicle of some sort is needed because the priests have to carry with them everything used in the celebration of Mass, for our chapels have no altar linen nor vessels of any kind. They also provide themselves with some books and pious articles to distribute among the Christians.

The missionary also takes with him a young man who will act as altar-boy, write down the names of the new converts, preach to the children, and make himself generally useful on all occasions.

On the arrival of the priest the Christians gather in the chapel, which is usually no more than a mud hut thatched with straw. The poor altar is decorated with two lighted candles and the service begins with a prayer of thanksgiving for having received this visit from the priest. Then the latter

Sprinkles Them with Holy Water

and blesses the brave men who have come to offer their respects to their religion and to him.

This ceremony finished, the priest retires to the little room off the chapel which is to be his home during his stay. After awhile the men, and perhaps a few women, come to chat a little, to ask news of his health and to learn something about the other missionaries. They on their part speak about their harvest, their families and finally offer the priest a good hot cup of tea.

The priest remains in a village according to the number of its Christians; if there are only about twenty, he will stay perhaps two days. A larger community will require a longer period. Each day's program is something like this: In the morning after meditation the good Catholics, who are apt to rise very early, come to the chapel to say their pray-

ers together, then Mass is said after which the priest gives a short sermon. With another thanksgiving, both priest and people are free to have a little refreshment.

The missionary has his meal first and some of the good people like to honor him by sitting at the table and watching him eat. When the missionary has finished his breakfast, the Christians return to their homes if they live near and take a bite themselves.

It is now time to say the Rosary and to have a Catechism lesson. Every one must submit to this examination in Catechism lest they should have forgotten

Some of the Truths of Their Religion

This is also a good time for the priest to make clear points in doctrine which may be a little obscure.

The rest of the day is spent in hearing confessions, preaching a little, and reading his breviary, and he must also find out how faithfully the commandments have been kept, and if there has been any trouble between the Christians and the pagans.

In the evening there are again common prayers and another sermon or explanation of the Catechism. Such is the long and busy day of an apostle in a Chinese mission.

A zealous missionary will also spend some time among the pagans trying to attract them to

the Faith, and he must also urge the Christians to interest their pagan relatives and friends in the mission. It is also needful to baptize pagan infants at the point of death and to recompense the good Catholics who have performed this work since his last visit.

When the Christians have all been to confession and Communion and fulfilled their other religious duties, the priest leaves them and proceeds to the next village there to undertake the same tasks.

To the strenuous duties just named we must add the long journeys taken at all times and in all kinds of



The missionary has a welcome for all who knock at his door, and those who knock are usually the poor, the sick and the infirm.

weather for the purpose of giving the last sacraments to the dying; supervision of numerous schools, preparation for the great feasts of the year, and a thousand little words of encouragement, good counsel and exhortation necessary to keep these new children of

the Faith within the fold. The life of the missionary is not easy, and just now we are particularly short of priests; but there is an immense field to cultivate here and no doubt workmen will come in all good time to plant the good seed.

Many Animals Have Better Shelter

The Reverend Mother Louise, Superior-General of the Belgian Missionary Sisters at Srivilliputtur, Trichinopoly, writes a piteous description of the convent there, which has, she says, "no roof; when it rains, we do not know where to place our beds. The only room we have is given up for the chapel." As for the school, where the Sisters educate little Paria orphans, "it is of mud, covered with grass, nearly a ruin." But it is not for themselves that the Sisters plead; it is for the neglected Paria children, who, often destitute even of rags to cover their shivering little bodies, have to sleep in that ruinous dormitory, which the snakes constantly invade, and the rains render absolutely unfit for human habitation. One thousand dollars would provide the new school the Sisters need, we hear, "for," adds the Mother, as she thinks of her little *protégées*, "while animals have splendid stables in so many lands, our orphans have not even a shelter! And the nuns are not better off. Every evening they go round their miserable convent building, looking at the cracks in the ceiling, searching for a place where they will not be soaked if it rains during the night."

Pray for the Missionary

"Pray for the Missionary who is the representative of your Faith and Charity.

"Pray for the Missionary who, sleeping or waking, is often at the mercy of savage peoples.

"Pray for the Missionary who, with Cross in hand, climbs the mountain passes, seeking the erring sheep.

"Pray for him when he sleeps 'neath the canopy of Heaven, exposed to the winter's cold and the summer's heat.

"Pray for him when he offers the Holy Sacrifice for you, surrounded by his converts in his humble chapel.

"Pray for him when struggling against the pride and ignorance of uncivilized people he sees his sacred ministry held up to ridicule.

"Pray for him when in his lonely moments he goes back in memory to his native land, to which he will never return.—A Missionary.—*The Evangelist*.

Help the Apostolate of the Press

From time to time appeals are made for money intended to help spread the Faith by means of the printed word. As a rule few responses come to these calls, but books and pamphlets, which must be translations

into native tongues, are nevertheless much needed in mission countries.

Fr. Aelen, of Nellore, India, has found time to compile a prayer book that is especially adapted for the use of converts and children. It is really a Catechism, a hymn-book and a prayer book combined, and the fact that the first edition is exhausted shows how popular it is. He writes:

"It is a pleasure to hear the little ones singing the hymns in the evening as they sit before their huts, and at Mass and Benediction the little book is most helpful, for it is the custom here for all to recite aloud the ordinary of the Mass, as well as the Vespers. Every convert is anxious to receive one of these books as soon as he is baptized, and no prize that I can give the school children is more appreciated.

"But the first edition is all gone, and I fear a second one will cost more than the last, on account of the increased price of paper, etc. I am wondering if it is too much to ask for a little help in meeting this expense in these hard times when there are so many calls on your pocketbooks. Anyway, it will do no harm to ask."

The Lepers Remember Their Friends

Sister Marie Colombe, F. M. M., who has charge of a leper asylum in Kotemba, Japan, gives a new insight into the experiences of the sufferers from leprosy and those who help them along their difficult way:

"The devil hates the missionaries, and so many ridiculous beliefs are spread among the ignorant class that we are scarecrows, European devils, sorcerers who make medicines out of human lungs and livers taken 'alive' from our patients when they are fat and well!

"After a few weeks the newcomer has sense and courage—God gives it to them abundantly. He 'falls in love' with his new 'nurses' and his fellow-patients. It's a pleasure to see them bright and smiling with catechism or prayer book in hand. By and by their health improves also and we keep them 'at work' as much as possible. Carpenters, gardeners, tinmen, painters—all with the best appetites at the table.

"Alas! many are blind and helpless. Their days are long as they say, sometimes their patience fails and they complain that life is cruel to them. In their case, God is the only helper, and we, poor little representatives of our Catholic Church, have to show them virtue and love as Jesus brought them down to us from Heaven.

"You see how needful we are of our benefactors' prayers! Many of the poor lepers they have fostered are 'little saints,' who will surely have much credit in Heaven. On their deathbed we always ask them to remember their benefactors and protect them from above!"

"The Church asks but little of us—a short prayer, a slender alms; but alms and prayer alike render us participants in the greatest of benefits, in the highest of glories, the conversion of souls, and the spread of the reign of Jesus Christ."—Fr. Monsabre.

A CHINESE FRANCISCAN MISSIONARY OF MARY

Sister Marie de Ste. Rosalie, F. M. M.

Providence seems to have had a special design over this little Chinese waif, who, cast out by her own family, was gathered later into the bosom of the Church as a nun. Many native girls in the different missions of China are choosing a religious life, and thus helping to lighten the burdens of the European Sisters.

MY earliest recollections date back to the time that I was three to four years old. I was then living in the same house as my father and mother and was their only child. We were pagans. As far as I remember my father was kind to me, but my mother was devoid of all maternal instinct. I often heard her say that she would not keep me, and when I asked for food she would say: "It is the last meal I will give you, as I intend to turn you out of doors."

I cried bitterly at hearing this, as I loved mother and thought that I could not live without her. One day I had gone to sleep at my mother's side, but awoke on a man's back being carried by him,

Quite a Stranger to Me

whither I knew not as the surrounding country was new to me.

I began to cry and scream for my mother. The man tried gently at first to calm me, but I only cried the louder, and even beat him with my little hands. At last losing patience he said angrily: "You have no longer any mother she has sold you to me and you are now my property. If you don't stop screaming I'll beat you with this stick."

He had been forced to lay me down on the ground as I had made it unbearable for him to hold me any longer on his back, and as he spoke he raised his heavy stick threateningly above his head. I was terribly afraid and ceased screaming, but could not repress my sobs. He took me again on his back and walked a long distance.

At night we arrived at a house, where there were two women and three small boys. They all stared at me most inquisitively. I can remember, though at the time a very little child, that I suffered a great deal at their hands, and could never feel any liking for them. They beat me continually, and often tied me up by the feet with my head downwards. I was always thinking of my mother and longed to go back

to her, but how was I to succeed, I did not know the way.

Meanwhile the persons around me were becoming more and more unbearable. One day the women lead me into a field to gather the dried stalks of the cotton plant to warm their stove-bed. They told me to fill a basket and "when it is filled" they added "come in search of us."

They Then Went Into a House

where they were in the habit of spending whole days gossiping. I filled the basket, but instead of going to find them I set about running as fast as my little legs would carry me.

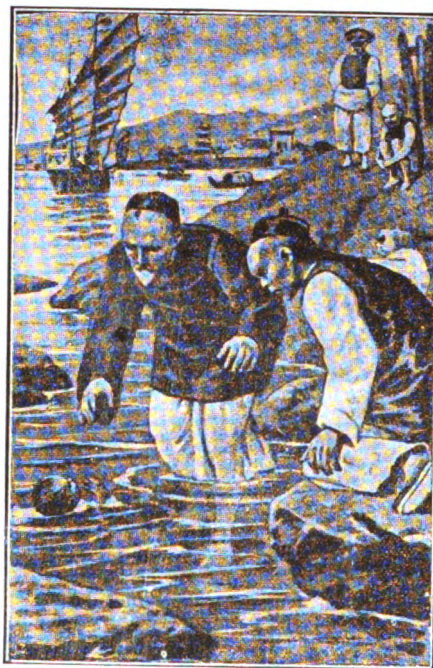
I remember that I felt so tired that I sat down and cried, besides I did not know where I was going. Suddenly the fear of being devoured by wolves got a hold of me, and made me rise and run for very life.

What a relief it was to see in the distance some houses, but alas I was doomed to disappointment, a brook stood between me and the houses. I began to cry and to call out, but no one heard me. Worn out with fatigue and exhausted for want of food I lay down and fell asleep on the bank.

When I awoke it was nearly dark. Again I was assailed by the fear of wolves. I wept and cried out with all my might but I could not run to find a crossing, my legs refused to carry me. At last after an agony of waiting, trembling in all my limbs, I saw a man on the other side of the brook, coming towards me. When he had approached he asked me whence I come and what I was

doing. I told him that I wanted my mother and would not return to the family from which I had fled, as they beat me so. Saying this, I began to cry and call aloud again.

In a most soothing voice the man said to me: "Don't cry out for if they should hear you, they will



Abandoned girl babies may be found almost anywhere in China. Thrown into streams, by the roadside or in forests, it becomes the task of missionary priests and nuns to seek them out and baptize them if life still remains.

come and take you back to the house, where you were so cruelly treated. Rather come with me, and I will give you a mother, who will love you dearly."

So saying, the man took me in his arms and carried me in the direction of the houses. I had been so glad to see in the distance. I found this man so kind, kinder than my father. He spoke to me so gently all along the road saying that he would give me two mothers, one who would feed, clothe and in every way look after me; another far more beautiful and noble, whom I would see later, if I were good. I wanted to be taken immediately to the more beautiful and nobler of the two, but Fr. Athanase (for it was he) told me that I must first learn how to converse with her, and he began to teach me the *Ave Maria*.

At last we arrived at the house to which the Father was carrying me. On entering, he addressed the mother of the family saying: "If you are willing to take charge of this little child I will entrust her to you and pay all the expenses, but I insist on your taking the greatest care of her."

The woman then advanced and took me to her arms from the arms of the Father. She told me that I should henceforth call her Mother and that the children I saw around were my brothers and sisters. As much as I was distressed on entering the family, which I had just left so much as I pleased on coming to this new family.

They Made Me Take Supper

taught me to bless myself, and put me to bed.

The next day the good Fr. Athanase came to visit me. The sight of him gave me the greatest pleasure. He had brought for me beautiful new clothes of red cloth. He delighted to see me pray, and allowed me to practise all sorts of childish pranks, amongst others I would climb on his knee and pull his beard; one thing however he would not tolerate, that I should neglect my prayers. Here Mary ends her narrative.

The dear little child was baptized and received the name of Ma-li-yah (Mary.) She remained four years in that excellent Christian family, but Fr. Athanase, having to go to Europe to recruit his shattered health,

thought best to have her removed to the Holy Infancy establishment of Tong-yuen-fang. When Mother St. John (de Chatellet) came with the first band of Sisters to take over the charge of the Orphanage at Tong-yuen-fang, their attention was immediately drawn to this interesting child.

It is not the object of this short sketch to go into the details of her life, but one circumstance should not be omitted, as having been perhaps instrumental in shaping her whole after-career; she seems to have enjoyed the special protection of the Blessed Virgin.

When during the merciless pestilence, which followed the terrible famine of the year 1900, she had devoted herself, in a most heroic manner, to the care of the pest-ridden (thousands of abandoned starving and pest-infected infants and children were thrown on the hands of the Sisters), she herself, infected by the virulent disease, was brought to death's door. When all hope was nearly abandoned, Mgr. Odoric, the then Vicar Apostolic, the good Fr. Athanase having survived only three years after being consecrated, composed for her a Novena to the Blessed Virgin, in which he promised that if she recovered he would do all in his power to obtain her admittance into the Society of the Franciscan Missionaries of Mary. Her recovery was instantaneous and complete.

Now dear little Sister Mary (Aimée de St. Jean Baptiste) may be seen in our hospital at Tung-yuen-fang moving about like an Angel of Mercy among the wounded soldiers, brigands, and civilians, victims of the civil war raging in China, washing and dressing their wounds, comforting them, and trying to instal into their minds a knowledge of their Heavenly Father.

The peace and charity that reflects from her face win and console all hearts. Having herself experienced the bitterness of being cast off by one's own parents, her love and patience for the orphan girls of Tong-yuen-fang is unbounded.

Thus a little Chinese cast-away-child, through the work of the Sacred Infancy, has passed into the ranks of those hundreds of thousands of invaluable and heroic religious women, who are one of the most useful and glorious possessions of the Catholic Church.

Rising Above Conditions

The Superior of the Mission of Ninyuanfu, China, is Fr. C. Sirgue, P.F.M. The post was opened six years ago by Mgr. de Guebriant, but since then he has been transferred and the outlook without his paternal care is not too bright. Fr. Sirgue writes:

"Humanly speaking, my companions and myself fear much for the future of this post, but the works of God do not progress according to worldly laws; they are sustained by grace; and, while material aid is most necessary, I particularly ask abundant prayers. With them spiritual fruits will not be lacking, and we will be able to add many other souls to those already brought to the light of our holy religion."

"It is quite impossible to conceive how a pious soul can be really devout to the Sacred Heart and not at the same time intensely interested in the Propagation of the Faith. For the very essence of that sweet devotion, as indicated in its motto, 'Thy Kingdom Come,' is a desire and a prayer that the Sacred Heart of our dear Lord may be known, loved and adored by all peoples and in every nation. And this is exactly the work of the Propagation. Let the devout clients, then, of the Sacred Heart give a practical expression to their devotion by aiding in making Christ's kingdom come."

THE TALE OF A PONY

Sister Mary

It seems that noble animal, the horse, is so much of a novelty in certain parts of China that people run to see it. The mission at Wenchow possessed a pony that was an object of great attention but the priests finally decided to get rid of their unique steed.

I DO not wish to be forgotten in America, only what to write about is the great difficulty. The babies we baptize come to be more or less the same tale; the queer things we see want to be snapped by a kodak to be interesting to other people. I think I will tell the story of the missionaries' pony.

"Ba-mo," in Wenchow, had days of glory, alas now passed. He bore in turn the Fathers or followed the favorite idol "Fa-poe-wei;" for it must be owned that the Chinaman who had charge of him, had no scruples in letting him out

For Any Pagan Procession

if he was sure of not being found out.

The church being close to the city walls, to economize "Ba-Mo" was let loose to graze, and on several occasions when morning came was missing. Once for three days, there was no sign of the animal; all the Christians helped in the search, and there was no one more zealous than the guardian of "Bo-Mo," who led others to villages where he knew he would not be found.

But one Chinaman more enterprising than the others knew that in a certain small town there was a big pagan festival; in sedan chairs the gods were being carried. Children paraded gorgeously dressed

in their honor, while the men wearing round their necks penitential chains on which were written scrolls announcing that they were "sinners."

The Christian mingled with the crowd and waited, and this is what he saw: Behind the dragon and gaily decorated—walked "Ba-Mo!" Promptly he seized the poor beast that was so dutifully serving the pagan gods and set forth with him to his rightful owners.

Next Fr. Aroud started with him on a missionary tour. But here again "Bo - Mo" proved to be

An Obstacle Rather Than a Help

Chapels and courtyards are of limited space here and while the Father was preaching, the congregation nearly strained their heads off trying to get a glimpse of an animal rare in this part of China.

The women were particularly fascinated by its tail and before dispersing

decided it would be useful in sewing their shoes. Immediately the idea was put into execution.

After a week or two, thinner and with scant mane and tail, "Ba-Mo" returned home. But his fate was sealed; the highest bidder would become its owner. And so ended our acquaintance of the missionary pony.



"Ba-Mo," an animal of many adventures in spite of the fact that he belonged to a mission.

A Good Choice

Rev. Fr. Allard, P.F.M., who looks after the Chinese who have migrated to India, says of one of the pupils in his school:

"A pagan boy, about thirteen years old, has been for a long time worrying his family to allow him to become a Catholic. At last his parents said they had no objection whatever, as it

was for him to see whether it was the right thing to do. Now that boy, instead of remaining home during the holidays, has asked and obtained permission to come back and live at the mission. He is here now, and I see him often in company with another boy (orphan and pagan) studying catechism instead of playing. Truly, schools are the great hope of the future, and give us great consolation; 'the harvest in the seed.'"



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

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J. G. MENARD, Assistant Editor

A FIELD has been assigned by the Sacred Congregation of Propaganda in Rome to the Catholic Foreign Mission Society of America, of which the Rev. J. A. Walsh is the head. It is located in the province of Kwang-tung and will occupy a small slice of the present Vicariate Apostolic of Canton, in the portion adjoining Tonkin.

And now we are informed by *The Field Afar* that preparations are being made for the departure of the first missionaries who are to evangelize that part of China which counts more than one million of pagans. They are four in number and will be under the leadership of Fr. Price, the veteran missionary of North Carolina.

We congratulate the founders of the Maryknoll Seminary upon the happy results of their untiring efforts. The day on which the first Maryknoll missionaries will leave for the Far East will be a day of joy for them. We heartily associate ourselves to that rejoicing and we assure the new apostles that they have our sincere wishes and prayers for the success of their labors. A year ago the United States decided to enter into the European conflict and American soldiers began to leave our shores and go to the rescue of our Allies; now the American Church has decided to take a more active participation in the battles of the Apostolate and missionaries are leaving to engage in that war which began when Christ said to His disciples: Going, teach all nations, conquer souls for Me!

The Society for the Propagation of the Faith will always be ready to help the labors of those missionaries whom we may call "our own" in a stricter sense than those we assist at present. We will gladly describe their labors, their struggles, their fights and above all report their victories.

* * * *

THE DIAL is an interesting magazine published by the students of St. Mary's College, Kansas. One of its recent issues contained an excellent article by

Mr. George N. Kramer on "American Catholics and Foreign Missions."

**What Will
America Do?**

After giving a glance at the present condition of the world as far as religious beliefs and practices are concerned, the author points out to the readers the wonderful activities of the Protestant sects in the missions and asks: "If the Protestant, who has not the truth, does so much for foreign missions, why should not the Catholic become more zealous in this good cause? Five hundred periodicals aid the Protestant propaganda with the motto 'To evangelize the world during the present generation.' This is the the spirit for Catholics to adopt."

The writer then enumerates the various organizations that help the missions and shows how they are crippled by the war, and yet never before has there existed such a glowing opportunity to preach the truth of Christianity as at present. All eyes are turned to the United States for assistance not merely from the war tried nations of Europe, but from the battlefields of the Apostolate. Why to the United States? Because it is the nation of nations, and the author concludes: "what will the Catholics of America do?"

* * * *

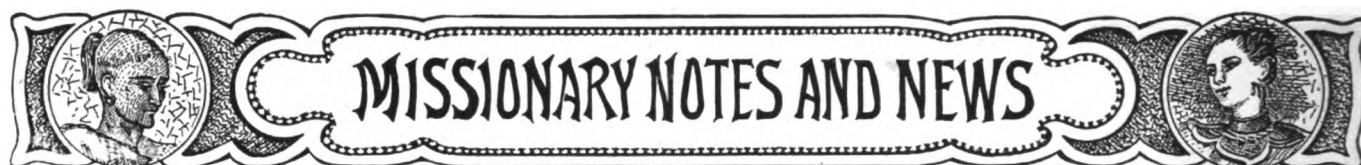
WE are accustomed to reading the lamentations of Protestant writers in regard to the *ignorance* of the Gospel in Mexico and other *benighted* lands of South America, but we were not prepared to hear that one of the blessings of the war has been the importation of the Gospel into Belgium, via London. That discovery has been made

**The Gospel
In Belgium**

by a Mrs. Norton, an English missionary, and she proclaims it in *The Missionary Review of the World* (New York City). She quotes from a number of letters written by soldiers at the front expressing their joy and comfort at reading the Word of God distributed to them by some British Evangelist; apparently they had never heard of it before.

This may be very true as far as certain individuals are concerned, because infidels are to be found in Belgium, as well as everywhere, even in England. But this is not due to the fact that the Word of God was not preached there. Belgium is one of the most thoroughly Christian countries in the world and, considering its size, it has done more in men and money than any other for the diffusion of the Gospel among pagans and infidels.

Before the war Belgium was in no need of the garbled version of the Scriptures of the English colporteur. It does not need it now and we hope that after the war it will resume its missionary activities.



AMERICA

NEW YORK The American Foreign Seminary at Maryknoll is to send its first priests to the foreign missions this September. They are four in number, Rev. Thomas Frederick Price, of North Carolina, Archdiocese of Baltimore; Rev. James Edward Walsh, of Cumberland, Maryland, Archdiocese of Baltimore; Rev. Bernard Francis Meyer, of Stuart, Iowa, Diocese of Des Moines; Rev. Francis Xavier Ford, of Brooklyn, New York, Archdiocese of New York.

The destination of the new apostles is South China where they will be for a time under the guidance of Mgr. de Guibrant, P.F.M., Vicar Apostolic of Canton.

Representing thirty colleges and universities, eight religious orders and missionary propaganda societies, one hundred prelates, priests, and laymen were in session at St. Mary's Mission House, Techny, Illinois, from the twenty-seventh to the thirtieth of July, and organized the *Catholic Students' Mission Crusade*.

Sixteen Catholic student organizations are now enrolled. The movement is already international. Its immediate aim is to enlist every Catholic students' organization in the United States and Canada and from other student bodies if necessary, so that the Crusade will become active in every institution of higher learning attended by Catholic students.

Right Rev. Bishop J. Shahan, Rector of the Catholic University at Washington, was elected President. Dr. F. J. S. Beckmann, Rector of Mt. St. Mary's of the West, at Cincinnati, was elected chairman of the Executive Board, with Rev. A. L. Schumacher and Frank A. Thill of the same seminary as his associates. Rev. John Handly of the Paulist Fathers, who represented St. Paul's College, Washington, D. C., was appointed Field Secretary.

AMERICAN INDIANS IN THE WAR The latest number of *The Indian Sentinel* gives an account of the splendid part being taken in the present war by American Indians. Of course *The Sentinel* deals chiefly with Catholic Indians, many of whom have won officers' appointments. The students in the Indian school are also working nobly for the Red Cross. *The Sentinel* says:

"Those who think that the Indian is a

'dead one'—if I may use the parlance of the enlisted man—have certainly fallen short in their deductions. In the service of our country there are many loyal Indians, both on land and sea. The American Indian makes an excellent soldier, especially when he is assigned to the cavalry or field artillery. Put him on a horse and he is happy. Hard work, long hours of sentry duty, hunger, thirst, sleeping on the ground, are natural experiences to the Indian, although similar conditions will tax the patience of the pale-face. In athletic exercises an Indian will fairly play his head off before he will realize he is tired. Indeed, whenever there has been a demand for physical exertion the Indian has not been found wanting."

EUROPE

ROME Many of our missions are in charge of Prefects Apostolic.

According to the new Code of Canon Laws these Prefects Apostolic are raised to the dignity of Protonotaries and enjoy the titles and honors attached to the position. They wear the purple and are called by the title of *Monsignor*.

ASIA

CHINA Very Rev. Henry Scalzi, P.F.M., of South Shensi, write that typhoid fever has been afflicting his mission and has claimed many victims, among them being a young priest, Fr. O. Tomado, and two Sisters of Charity. This, added to the loss of the beloved pastor after six days' illness, has cast much gloom over the remaining workers.

JAPAN Right Rev. Jean Baptiste Castanier, P.F.M., who has been made Bishop of Osaka, Japan, has been mobilized with his countrymen in France; but he is to be accorded permission to return to Osaka, where he labored as a missionary since 1899, in order to assume the duties of his new office.

INDIA This is the kind of news we like to receive from missionary bishops. The sender is Mgr. Benziger, O.C.D., of Quilon, India:

"I had the happiness of ordaining in March five new priests from our seminary, and on the 25th of May ordained three more. As two of them are very

young and talented I shall give them the university course in view of their teaching later in our high schools."

AFRICA

An article in July **CATHOLIC NYASSA MISSIONS** referred—to its author as the late Mgr. M. Guillemé. We are glad to be able to state that the Vicar Apostolic of Nyassa is not dead. Bishop Guillemé is alive and well and pursuing the duties incumbent on his position.

TANGANYIKA The late Mgr. Lechaptois, Af.M., was the third Vicar Apostolic of Tanganyika, but his two predecessors lived such a short time, being victims of the climate, that we may say it was he who during his long and fruitful reign created and organized the Church in Tanganyika.

Coming to Karema in November, 1891, Bishop Lechaptois found himself the head of an immense district which possessed only two stations, that of Karema, which had been given to the White Fathers by the Belgian Anti-Slavery Association, and that of Kala, founded by the Bishop himself. These two stations counted only about a dozen Christians.

In 1917, this same Vicariate showed thirteen mission stations, twenty-seven priests, eight Brothers, two seminarians, who had already received tonsure, twenty young students, thirteen Sisters, ten native nuns, 13,118 neophytes, 6,517 catechumens and 192 catechists.

Although very consoling considering the modest beginning, these figures are small compared with some of the other African missions. This is because Tanganyika is really only an immense desert. There are altogether not more than 200,000 souls scattered through the great waste in villages of a few huts only. The stations, which are naturally placed in the districts most thickly populated, have never more than four or five thousand souls within a radius of forty or fifty miles.

The late Bishop who understood better than any one else the difficulties of the situation, did not complain because he did not have greater success, but was filled with joy at the converts he was able to make. Perhaps it was on this account that so many blessings were bestowed upon this difficult portion of the Father's field. It was a field without doubt confided to the care of a holy shepherd. The works he founded will be carried on by his successors with every confidence.

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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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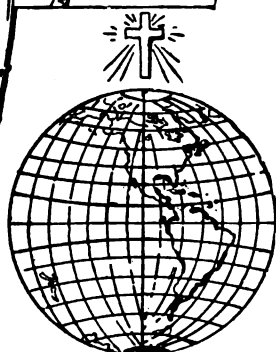
PREACH-

THE

GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the Annals of the Propagation of the Faith.

Spiritual Favors Granted to Associates

MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

IMPORTANT SPIRITUAL PRIVILEGES have been granted by the Church to priests helping the work by their influence or personal alms. A pamphlet giving a comprehensive explanation of these favors will be sent free to priests on application.

Annals of the Propagation of the Faith

the official organ of the Society is published every other month in various languages, and forwarded gratis to all Perpetual and Special Members; also to all Bands of ten Associates.

Address all remittances of alms, and all requests for information concerning the missions, to the Diocesan or Parochial Director of the Society, where it is established, or to the General Director for the United States, the Right Rev. Mgr. Joseph Freri, 343 Lexington Avenue, New York City.

CATHOLIC MISSIONS

Published Monthly on the 1st of the month at 343 Lexington Ave., New York, N. Y.

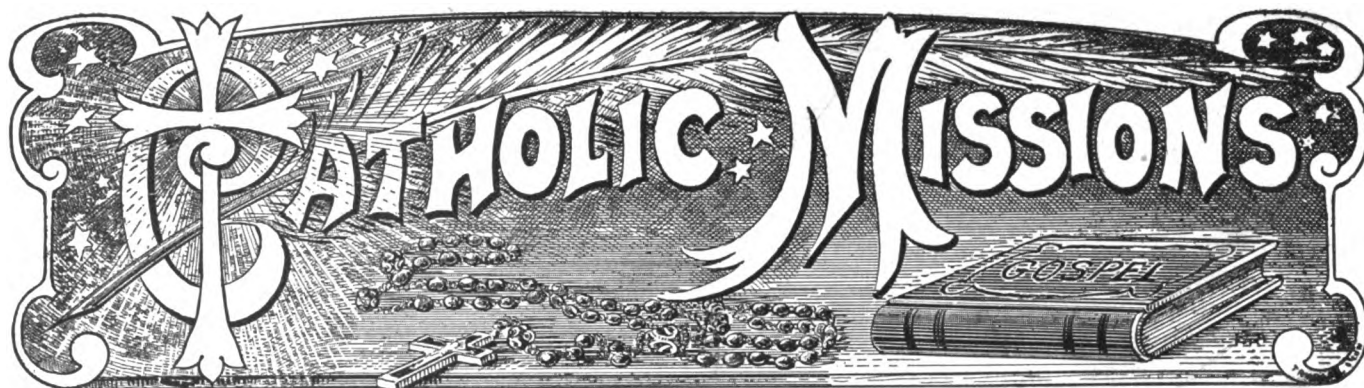
VOL. XII.

No. 10.

SUBSCRIPTION PRICE: { Domestic, - - \$1.00 }
{ Foreign Countries, \$1.25 } PER YEAR

Entered as second-class matter, January, 1907, at the Post Office of New York, N. Y.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 2, 1918.



VOL. XII

OCTOBER, 1918

No. 10

THE UPPER CONGO ORDAINS ITS FIRST PRIEST

Right Rev. A. L. Huys, Af. M.

The Belgian Congo has been a difficult territory to evangelize. Divided in two sections the natives of the Lower Congo are even more savage than those of the Upper. This fact is shown by the great triumph just achieved by the apostles of the latter mission, who have placed a young priest upon the altar. His character has been proved by twelve years of heroic struggle and no doubts are entertained of his fitness for his great calling.

PERHAPS the most important day that has ever dawned in the history of the Upper Congo mission was that of a year ago last July when a young native, the product of careful training on the part of the White Fathers, became a priest of the Most High.

What did this mean for the apostles who have cultivated this difficult field? What did it mean for the poor Blacks who had struggled in spiritual darkness for so many centuries?—more than we of Europe or America can understand.

Early in the morning of that eventful day the bells of the cathedral at Bau-doinville

Rang Out in Triumphant Clarion

Not only were the priests and their flock interested in the function about to take place, but the civil and military authorities were also eager to participate in ceremonies that meant such a great stride ahead in civilization as well as religion.

The first native of the Belgian Congo was about to assume the dignity of the Catholic priesthood.

Surely all interested in the progress of the country should pay their respects to the young man.

Therefore the Governor appeared, the High Commissioner, several military officers, and of course the late Mgr. Lachaptois.

The mission buildings, outside and inside, presented a gala appearance. For three weeks the nuns had been busy making banners and festoons for decorations, and quantities of splendid tropical flowers added to the beauty of the scene.

At six o'clock in the morning the first onslaught of the eager Christians was made on the cathedral. Many of the natives, led by their chiefs, had come a six days' journey. In fact all the roads leading to the mission had been filled with caravans for a week past. Never had so many Blacks been united for any purpose.

Of course it was no easy matter to shelter so many



A Congo Chief in full dress. The finger nails on the left hand are cultivated to a length that reminds one of the Chinese custom.

persons, but every house became a hotel and the mission itself gave hospitality to about a thousand children.

The Mass was most impressive. Three priests administered communion for more than an hour, and though the cathedral is one of the largest monuments to the Faith in Central Africa, it was far too small for the congregation. It is estimated that about ten thousand natives passed through Beaudoinville during the days of the feast.

The youth chosen to be the leader of his people walked first in the long line of ecclesiastics. The crowd opened to let the procession pass and then closed compactly behind it; but hands were everywhere outstretched to touch the chosen of the Lord as if his person exuded a peculiar sanctity.

The ceremony proceeded in all its splendor and finally the new priest was solemnly consecrated. Did these poor people, the children of spiritual darkness for hundreds of years comprehend the meaning of the sublime act of consecration? There is no doubt they realized its beauty, its significance, for at the moment when the Bishop laid his hand upon the brow of the kneeling figure, and spoke the irrevocable words,

A Vast Sigh Swept Over the Congregation

and irresistible cries broke from a thousand throats. Many could not restrain their tears and both the black and white people present showed by their emotions that it was the most moving spectacle they had ever witnessed.

After the divine service came a scene not less impressive when the bishops bestowed their benediction on the native priest and he in turn, blessed the European priests and prelates. It was with difficulty that the latter repressed their tears at the moving spectacle.

Breakfast followed the church ceremonies and then the band escorted the guests to the grounds of the Sisters. Here a company of little girls in uniform executed a flag drill to which the open air gave a fine effect. Here, again the young Fr. Stephen Kaoze

blessed the crowd, who became half delirious with joy. Dancing and singing filled the next few hours and then came the formal banquet. Toasts were offered by Monsignor to the Governor and guests, who responded in like manner, as did Fr. Kaoze.

At four o'clock the band conducted the crowd to the foot-ball grounds where a game of great interest between Beaudoinville and Luseka took place.

Thus ended the first day of the joyous celebration. But the guests stayed on to be present at Fr. Kaoze's first Mass which he said early the following morning;

once more a vast number of Christians approached the Holy Table.

The preacher in his sermon, showed how the ancient Congolaise Church of the sixteenth century was being revived in the twentieth century. Fr. Kaoze,

In His Words of Thanks

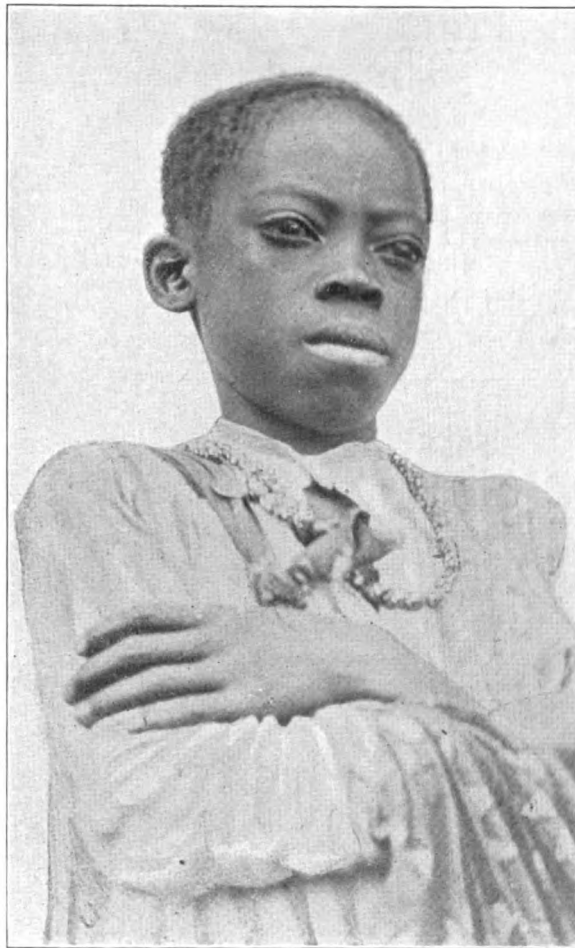
for the many congratulations showered upon him, spoke in French, Latin and in the native tongue.

An account of the services which took place would not be complete without a word regarding the music. These natives of the Belgian Congo rendered the European compositions in four parts in a perfect manner, showing how exact an ear for music they possess.

And now a few words about the youth who has gained the distinction of being the first priest produced by this section of the Dark Continent. His history was recited in verse by one of the school children, but we will present it briefly in prose:

His father and mother, monogamous, in sufficiently comfortable circumstances, lived in Marungu and were the parents of ten children. Seven of these were carried off by small-pox and other ailments, and one daughter was stolen by slave dealers. She was ransomed later by the good brother, Stephen, then a seminarian. Stephen himself, when a child, was seized by the Arabs and owed his deliverance to the brave men of Captain Joubert's command.

After the death of his parents the boy was forbidden to visit the mission by a pagan uncle who had



This is a young Christian of the Upper Congo. From among his kind came the young man who has now mounted the altar.

become his guardian and for some time he suffered

A Real Martyrdom for His Religion

Later, some judicious gifts bestowed on the obdurate uncle caused him to withdraw his objection and allow Stephen to attend the catechist school at Mpala.

This boy it was who after twenty years of heroic effort and continuous study finally mounted the altar. His character is of the highest, being at once deep, amiable and childlike; his chosen friends are the poor, the weak and the sick; his tact in dealing with

Europeans astonishes all, and had he pursued his studies in European colleges he would have held a high place.

Such is this new disciple of the Lord, chosen to point the way to his fellows who no doubt as time goes on will numerously follow in his footsteps.

*Belgii moribus excultus
Religione fit sacerdos.*

Belgium, having civilized him, the Church made him a priest.

Horrible is the Death Bed of the Pagan

All the horrors of paganism seem to culminate at the hour of death.

A Chinese priest gives us the following account of a sick call:

"Some days ago a dying Christian called me to administer the last Sacraments. This man had not been to the Sacraments in four years, and during all that time he had remained away from Church and gave himself up to superstitious pagan practices. He saw the devil and was afraid of hell. There was so terrible an odor in his room that no one would enter it.

"The dying man lay on his bed and begged for a priest. I entered the room and, through the favor of God, no bad odor whatever remained. As soon as the dying man saw me he exclaimed: 'My Father, I have sinned grievously; I am now sorry for all my sins; I have offended God; spare me, Father.'

"I consoled him with a few words. He then made a good confession, and said he was no longer afraid of the devil or hell."

"Give Till It Hurts"

Catholics have not yet begun to "give till it hurts" to the mission cause. In fact, despite the encouraging increase each year in the returns of the S. P. F., many have not yet even begun to give at all. But the disaster of the times are turning the minds of thinking persons toward spiritual matters—toward the things that count, and the spreading of Christianity counts very much. Begin to give to the missions, and let the habit.

Weeping For Their Sins

Fr. Cothonay, O.P., rejoices in the services of some native Sisters, who are of great help in caring for the children and women of Lan Son and Cao Bang. They number about twelve. On the days for confession the nuns refresh the memories of their flock by exhortation on the necessity of real contrition and often move their hearers to tears. In fact, the natives have come to believe that it is necessary literally to shed tears of remorse before confessing their sins, and the priest often hears a penitent begin this way: "Father, I accuse myself of not having wept for my sins." Evidently the native nuns perform their work well.

What Have You Done for the Missions?

A contemporary asks a series of pertinent questions to which we make an addition.

You who have perfect health, what return have you made to God or to your sick, poor or heavily burdened neighbors?

You who are rich in the world's goods, what return have you made to those in poverty and distress?

You who are free from all disease, inherited or acquired, what return have you made for your sound constitution and physical vigor?

You who have children of your own for whom you tenderly care, what return have you made for their security and well being to the little ones, the helpless, the homeless, the parentless?

What have you done anyway for the poor, the sick, the infirm, for the destitute old folks and the young?

And what have you done to spread the Faith of which you are so proud?

Giving Joy to the Angels

Every individual born into the world is given an angel guardian. Therefore each pagan, though he dwell in the darkest part of the darkest continent and be steeped in the grossest superstition, has an angel of God constantly beside him.

What joy must it give these heavenly visitants when ministers of the Cross draw nigh and light and grace begin to operate in the soul of the poor pagans. No doubt they aid powerfully in bringing about conversions, and also contribute to the courage, patience and strength required by the missionary for the fulfilment of his task.

"Do you Christian people speak of the missionaries? Do you feel a frank and lively sympathy for them? No. The vast majority of Catholics do not think of the soldiers of God who are battling for the faith at the ends of the earth. They have a vague idea that they exist, but their life, labor and success are hardly known. The reason is that they are too far away, in China, Japan, India, Oceanica, Central Africa, and that their heroism is not appreciated to its full value."

THE MISSIONARY CONGREGATION OF THE HOLY GHOST

Rev. Dom Maternus Spitz, O. S. B.

Alsace and Lorraine have ever been rich in vocations to the priesthood, and in Alsace was born Rev. Francis Paul Mary Libermann, a converted Jew, who founded the Missionary Society of the Holy Ghost and thereby gave to slave-ridden Africa one of its most devoted congregations of apostles. The West Coast where these priests labor in great numbers, is called the White Man's Grave and from 1843 until 1911 seven hundred and forty priests and brothers perished from fever, want and accident, or were killed by savages or devoured by wild beasts. The cause of Blessed Libermann's beatification is in progress.

"THE weak things of the world hath God chosen that He may confound the strong" (1 Cor. i. 27). In every period of the Church's history from the day when Our Divine Lord commanded His Apostles to go and teach all nations and to be His witness in Judæa and Samaria and in the uttermost parts of the world, up to the present day, these words of the Apostle of the Gentiles have been endorsed by historical facts.

It was not the philosophers of Greece and the orators of Rome, who by their wisdom and eloquence were to preach the glad tidings of salvation, and it was not the mighty legions of Rome who were

resumed—a work destined to have wonderful success.

At the very moment when the "Association of the Propagation of the Faith" was formed by a humble servant, Pauline Jaricot (1822), and when Sister Anne Marie Javouhey, the foundress of the Sisters of St. Joseph de Cluny, arrived in Senegal, a young Jew, the son of a Rabbi, came to Paris to be received into the Catholic Church and who twenty years later was destined to inaugurate the Catholic Apostolate among the benighted descendants of Cham in the Dark Continent of Africa.

Rejected by his father, a fanatical Rabbi, deprived of almost all human advantages, for the greatest part

To Direct the Feet of the Pagans Into the Way of Peace

but the chosen few to whom Jesus Christ promised His ever-abiding presence and assistance.

Whenever it seemed as if the bark of St. Peter would be overwhelmed by the waves of schism and heresy, persecution and calumny, the Lord in His own good time calmed the tempest and raised His chosen instruments to lead her safely through the storm-beaten waves. SS. Athanasius and Augustine, Leo IX. and Gregory VII., Innocent III. and Leo X., SS.

Benedict and Bernard, Francis and Dominic, Ignatius and Philip Neri, etc., are standing witnesses to this fact from the fourth to the sixteenth century.

And when towards the end of the eighteenth century the Encyclopædists prophesied the ruin of the Catholic Church, God raised up the saintly Pius VII. (1800-1821), who gave peace to the Church and under whose gentle rule the Religious Orders were restored and missionary work among the heathens was



Not only have the priests converted souls to the Faith, but they have given the Church many native nuns and Children of Mary, who labor zealously to uplift their less fortunate sisters.

of his life affected with almost incurable infirmities, opposed by every conceivable and insurmountable difficulty

This Jewish Convert Becomes a Priest of God

an exemplary religious, a spiritual guide of souls, the founder of one of the largest missionary societies in the Catholic Church and the first Superior General of the congregation of the Holy Ghost and the Holy

Heart of Mary, whose members devote themselves chiefly to the conversion of the Negro race.

This weak and humble instrument in God's home was Jacob, alias Francis Paul Mary Libermann. He was born on April 12, 1802, in the little town of Saverne (the world-famous Zabern), situated in the province of Lower Alsace. His father, Lazarus, the parent of nine children—seven boys and two girls—one of the most famous Jewish Rabbis of the ancient school, was filled with hatred against everything Christian and Catholic, and instilled into the hearts of his children the same sentiments of hatred.

In this he went so far as to despise all classical studies and languages, both ancient and modern, with the exception of Hebrew, so that he was unable to write either French or German. Samson, the eldest son, and Jacob, the fifth, were the father's special favorites and of them he entertained the highest hopes as the future guides and lights of Judaism. Yet strange to say, both became Catholics and gained the highest reputation, Samson as a distinguished physician in Strassbourg and the leader of the Jewish movement towards the Catholic Church (1823), Jacob as a priest, spiritual director and the founder of one of the most enterprising missionary society. At the age of thirteen,

Jacob Was Solemnly Introduced Into the Synagogue

and after having been made a full member became one of the most fanatic zealots and strict observers of the doctrines and principles of his father. As however Samson, much against the wish of his father, gave up the studies of Talmud and its teachings and turned to medicine, Jacob was sent to the Rabbinical school at Metz, where he devoted himself first entirely to the study of Hebrew with the exclusion of every other language, so as to secure a high position among his Jewish compatriots.

Jacob, however, soon changed his plans and secretly began to learn Latin and Greek and neglected his Talmud. This action of his favorite son greatly disturbed the fanatical Rabbi of Saverne, whose family received a still greater blow when Samson whose resolute nature revolted against the narrow minded education, together with his wife was received into the Catholic Church on March 15, 1824, by Abbé Libermann, D. D., of Strassbourg.

Jacob was at once dispatched to Strassbourg to inaugurate a religious campaign against his brother with a view of bringing the renegade back to Judaism. It was one of these occasions that his sister-in-law addressed to Jacob these prophetic words: "Jacob, one day, you shall not only become a Christian, but also a priest and an apostle." The only result of his campaign was the conversion of two other brothers, Felkel and Samuel, followed by more in later years, which Jacob himself, despairing of Judaism, became a victim of scepticism and indifference.

However, the grace of God began to work in his soul to bring him also into the bosom of the Church. One of his colleagues at Metz, a beginner in Hebrew, one day gave Jacob a book written in Hebrew which proved to be

A Translation of the Gospels Into Hebrew

The reading of the Gospel as well as "Confession du vicaire sovoyard" and other books convinced him of the divinity of Jesus Christ.

With the permission of his father, before whom he passed his examination of Talmudistic mysteries, Jacob went to Paris, where another Alsatian Jewish convert, M. Drach, secured for him a place in the college Stanislas. Here he began his religious instructions, and on the eve of Christmas, 1826, was baptized by Abbé Auger and received the name of Francis Marie Paul. Through the generous assistance of Mgr. de Omelen, Archbishop of Paris, he obtained a free place at St. Sulpice to which he went in 1827 to commence his philosophical and theological studies. But before he could reach his much desired end, Divine Providence let him pass through the school of the cross.

When on the point of receiving the sub-diaconate he got epilepsy, and as he was unable to continue his studies, his superiors sent him to Issy, where he performed on his own account the most menial works in the house. Yet his stay there was not barren. Through his influence the three remaining brothers, four nieces and a nephew also embraced the Catholic religion. For five years the "evil" which he called his "dear illness" continued, and when this was over, a period of spiritual dryness set in which lasted for another five years.

During these ten years Divine Providence led him by this purgative way to a closer union with God to make him a fit instrument for the vocation he was destined. At Issy Libermann made the acquaintance of two students of theology who in course of time were to become instrumental in the foundation of the Missionary Congregation, *i. e.*, Frederic Le Vavasseur, the son of a rich farmer of the isle of Bourbon or Reunion, and Eugene Tisserand, a Creole of San Domingo (Haïti), both of whom were well acquainted with the pitiable conditions of the Negro race and had their spiritual welfare very much at heart. An intimate friendship united these three students together as they were guided by one and the same desire to devote themselves to the conversion of the Negro race.

And strange to say: Libermann, whose illness was very likely to block his way to the priesthood, Le Vavasseur, who in consequence of a nervous headache was almost unfit for any intellectual or spiritual exertion, and Tisserand, whose intellectual capacities in consequence of epileptic fits scarcely allowed him to acquire the most necessary knowledge for the priesthood, were God's chosen instruments to give the impulse to the Christianization of the Negro race.

But the three were to be separated for a time. For Abbé Louis, and M. Blanchard, Superiors of the newly revived Congregation of Jesus and Mary (1826), founded by Père Eudes in 1643 appealed to St. Sulpice to obtain a suitable person to train their novices at Rennes

The Choice Fell Upon Libermann

although he was only in minor orders, 1837. Here he wrote his famous letters on the spiritual life wherein everything breathes the purest and the most fervent love of God. His stay, however, was short.

In the autumn of 1838 Le Vavas seur went to Rennes to interview Libermann and to discuss with him the plan of preaching the Gospel to the Negroes. To further this object and to bring it before the eyes of the public he obtained the help of Abbé Desgenettes, who on February 2, 1839, preached an enthusiastic and eloquent sermon on the Negro race and their needs in the church of Notre Dame des Victoires at Paris. The original idea was to entrust

severed. Patiently he remained in Rome for a whole year, hired a garret for which he paid three shillings per month, cooked his own food or begged it, wrote the Constitutions of the future Congregation and a Commentary on the Gospel of St. John.

In the meantime Propaganda had gathered the necessary informations about Libermann, and Cardinal Fransoni wrote to him an encouraging letter to persevere in his endeavors. When Mgr. Raess, Bishop of Strassbourg, heard of the difficulties which blocked the way of Libermann, he told him through his brother Samson, to come to Strassbourg, his native diocese, to be ordained. Libermann thereupon left Rome for Strassbourg, entered the clerical seminary in the beginning of Lent of 1841, was ordained sub-deacon and deacon on the Saturday before Trinity Sunday and on the feast of St. Lawrence, August 10, respectively. Here he made the acquaintance of another friend, Ignatius Schwindenhammer who was to become his right hand and his successor.

Soon after he left Alsace to return to France to take possession of a little country villa at Neuville, which Mgr. Mioland, Bishop of Amiens, placed at his disposal as the Novitiate house of the future Congregation. Surrounded by his first three disciples, Le Vavas seur, Tisserand and Collin, Libermann was ordained priest on September 18, 1841, by the Bishop of Amiens, whereupon they returned to Neuville to commence their Novitiate as members of the Congregation of the Holy Heart of Mary.

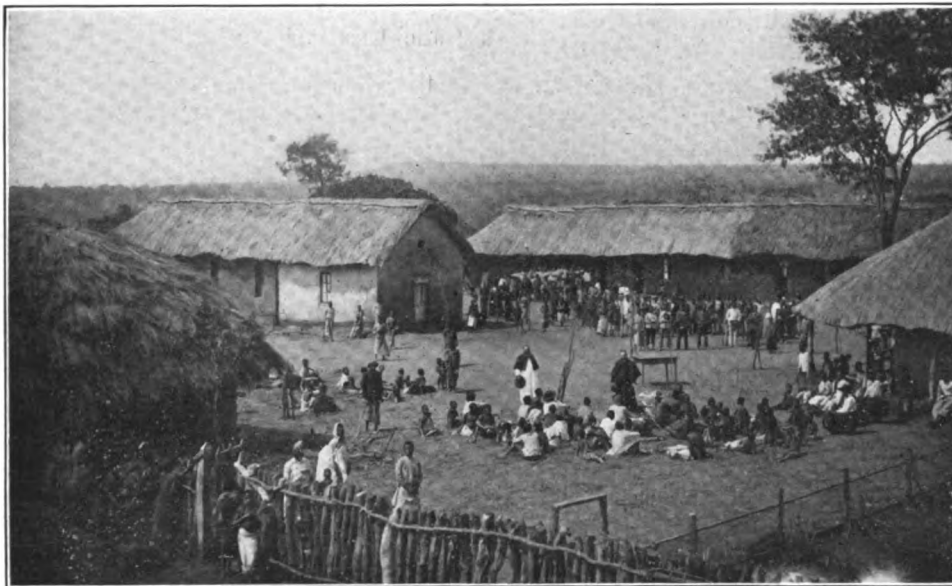
The first priest of the new Congregation to enter the mission field was Fr. Laval, formerly a famous physician in Normandy. Ordained a priest in 1836 he had joined Libermann at the age of 38,

and set out in 1841 to open

A Mission Among the Negroes in Mauritius

After a strenuous apostolate of four years, he had gathered round him 2,000 converts, and after having spent twenty-three years as the "Apostle of Mauritius" among the freed negroes he had gained the sympathy of all to such an extent that at his death 40,000 people followed his coffin; his tomb has in the meantime become a place of pilgrimage and as such was visited by 14,000 people in the year 1907.

Fr. Laval was followed by Fr. Le Vavas seur who after four months novitiate set out for the island of



A bird's-eye view of a mission post conducted by the Fathers of the Holy Ghost. Primeval the buildings surely are, but they form the refuge and consolation of many poor natives who are the recipients not only of spiritual but of bodily ministrations.

this work to the Eudists under the direction of Libermann. As they were, however, unable to undertake such a large task, Libermann resolved on October 28, 1839, the feast of SS. Simon and Jude, to found a religious Congregation for the evangelization of the Negroes. In the following year "this Jewish convert, a cleric in minor orders, with no means at his disposal, suffering from epilepsy, ridiculed by almost all his friends for his extravagant ideas" set out for Rome to put his scheme before Propaganda. Mgr. Cadolini its secretary told him that before such a thought of founding an order could even be entertained, he must be ordained priest. Libermann per-

Bourbon, whilst Fr. Tisserand went to San Domingo (Haïti), both to commence missionary work among the Negroes. By this time the name of Fr. Libermann and the work of his missionary priests had become known far and wide, and it was resolved to start work on the Dark Continent itself, the original home of the Negro race.

The initiative to Catholic missionary work in Africa was given by the Bishops of the United States assembled for the second Plenary Council of Baltimore in 1833. Mgr. England, Bishop of Charleston, had drawn the attention of Propaganda to the religious conditions on the west coast of Africa and the proselytizing attempts made by heresy and non-Catholic agents among the Negroes returning from America to the Negro Republic of Liberia.

In 1840 Fr. Barrow, Vicar General of Philadelphia, was sent to take the preparatory steps. On his visit to Rome he was appointed Vicar Apostolic of the Vicariate of the two Guineas which had recently been erected by Pope Gregory XVI. (1842) and which embraced the whole of Western Africa from Senegal to the Cape. As Mgr. Barron had only one priest at his disposal, Fr. Kelly, "the faithful companion of his first days" for a coast line over three thousand miles and millions of souls under his charge, he was at a loss what to do, as the Spanish Capuchins on whom he was relying for missionaries failed him in the last moment.

This was his trying situation when he came to Notre Dame des Victoires. "He came to ask Mary for missionaries the very day after Fr. Libermann had besought her to dispose of those whom he had offered into her hands." An agreement was quickly made. On September 13, 1843, seven priests and three brothers of the Holy Heart of Mary embarked at Bordeaux and arrived at Cape Palmas (Liberia) on the 29th of November.

But Unfortunately They Arrived in the Rainy Season

at the end of a few months five missionaries died, one had to return to Europe and Fr. Bessieux, who in reality became the first Vicar Apostolic of the two Guineas, was the only priest to remain. Mgr. Barron returned to America and died at Savannah in 1853. Far from losing courage on account of his first failure, Fr. Libermann went a second time to Rome in 1845-1847 with a new scheme for the evangelization of Africa; he proposed the erection of three Vicariates. The petition was granted and the missions were entrusted to his Congregation.

But the work thus inaugurated by Fr. Libermann was not yet finished. In 1705 Abbé Claude François Poullart des Places (1679-1709) of Rennes had founded an Institute for poor scholars which developed into the Congregation of the Holy Ghost, to train priests to serve in hospitals and poor parishes and especially to supply missionaries for French colonies. The rules and constitution written by Abbé

Bouic (1710-1760), the third Superior General, were approved on January 2, 1734. The Congregation was suppressed in 1793 by the revolution but was revived by Abbé Bertout, the only surviving member, in 1823, who together with Abbé Fourdinier started a colonial seminary for priests destined for Martinique, Guadeloupe, Bourbon and French Guyana or Cayenne.

His successor Le Guey restored this under the original name of Society of the Holy Ghost, and its rules were approved by Propaganda on March 11, 1848, Abbé Momet, who for many years had been a missionary in Bourbon and had seen the good work done among the Negroes by the spiritual children of Libermann, proposed a union between the Congregation of the Holy Heart of Mary and that of the Holy Ghost, as both were pursuing the same work: Conversion of the Negroes.

The conditions were laid down, and Fr. Libermann went for the third time to Rome. Propaganda agreed to the union and the Congregation since the end of 1848 bears the name: *Congregation du St. Esprit et du Saint coeur de Marié*. Abbé Monnet resigned his office as Superior,

Was Made Vicar of Madagascar

in July, 1848, but died on his way out. Fr. Libermann was unanimously elected the first Superior General of the United Congregations.

His last efforts to reform and to renew the zeal of the French colonial clergy and to bring the ecclesiastical administration of the French colonies on a firmer basis were also crowned with success. At his suggestion three colonial bishoprics were erected on the islands of Martinique, Guadeloupe and Reunion under the metropolis of Bordeaux in 1849, and five Prefectures Apostolic of St. Pierre et Miquelon, Cayenne, Senegal, Mayotte et Nossi Be and French India were recognized by the French colonial Government which also supported the seminary of the Holy Ghost from 1850 to 1911 for the training of the colonial clergy, though the seminary did not belong to the Congregation.

Worn out by labor and illness Fr. Libermann died on February 2, 1852. His earthly remains were first buried at Amiens, but were transferred on July 27, 1865, to Chevilly, the novitiate and scholasticate of the Congregation. During the twelve years of his priesthood Fr. Libermann had given to the church a new Missionary Congregation, had inaugurated and maintained the missions of Guinea, had been instrumental in the erection of three Vicariates and three colonial bishoprics, and in the renewal of the French colonial clergy, and finally had his Congregation firmly planted in the French soil by opening houses in Amiens, Paris, Bordeaux, etc.

The Catholic Church has not forgotten the virtues, zeal and work of the Jewish convert, priest and apostle. Since June 1, 1876, the Church has bestowed upon him the title of "Venerable Servant of God,"

and the apostolic process for his beatification, commenced under the presidency of Archbishop Richard of Paris on April 30, 1878, is still in progress. Since his death the Congregation of the Holy Ghost has been ruled by his successors Frs. Schwindenhammer (1852-1881), Le Vasseur (1881-1882), Emonet (1882-1895) and is now since 1895 under the able administration of an old experienced missionary. Mgr. Le Roy, titular Bishop of Alinda. The Congregation which at the death of its founder was limited to France

Has Since Taken Root Outside France

and outside Europe and is at present divided into six provinces, *i. e.*, France, Ireland (1859), Germany (1864), suppressed in 1873, restored in 1895, America (1873), Portugal 1878, Belgium and Holland 1900, with 29 houses in Europe and 40 in America (28 in the United States).

The Congregation which at the death of its founder numbered 94 members has steadily increased ever since. From 254 in 1862 it rose to 660 in 1882 and to 1768, in 1912, *i. e.*, 858 priests, 649 brothers and 261 scholastics. The somewhat extensive missionfield of over three thousand miles in length on the West Coast of Africa has since also been divided and subdivided between other Missionary Societies. The Congregation of Fr. Libermann is today in charge on the West Coast of the Vicariates of Senegambia, French Congo, Gabon, Sierra Leone and Ubanghi, of the Prefectures of Senegal, French Guinea, Shari, Lower Nigeria, Portuguese, Congo and Cimbébasia and of the missions of Lunda, Kunene, Kátanga, etc., and on the East Coast of the Vicariates, Zanzibar, Bagamoyo, Kilimandjaro and Diego Suarez or Northern Madagascar and of missions on Mauritius and Reunion, Noyote and Nossi Bé.

In the whole of Africa the Fathers of the Holy Ghost was represented by 374 priests, 9 native priests, 214 European and 51 native brothers, 373 Sisters in charge of some 200,000 native Catholics scattered in 145 principal and several hundred outstations, and this among fifty million pagans. In the missions of the West Indies, Guadeloupe, Martinique, Haiti, Amazonia, Cayenne, etc., among the Negroes

in Canada and the United States embracing altogether some 800,000 souls the Congregation is represented by 151 priests and 75 brothers.

For over seventy years the devoted disciples of Venerable Fr. Libermann have carried and still carry on the work of the Catholic Apostolate among the Negroes in Africa and those unhappy descendants of the Negro race who during the period of the terrible slave trade have been transported—to the number of one hundred thousand annually—to other places of the world—to the adjacent islands of the Dark Continent, to the West Indies and to America.

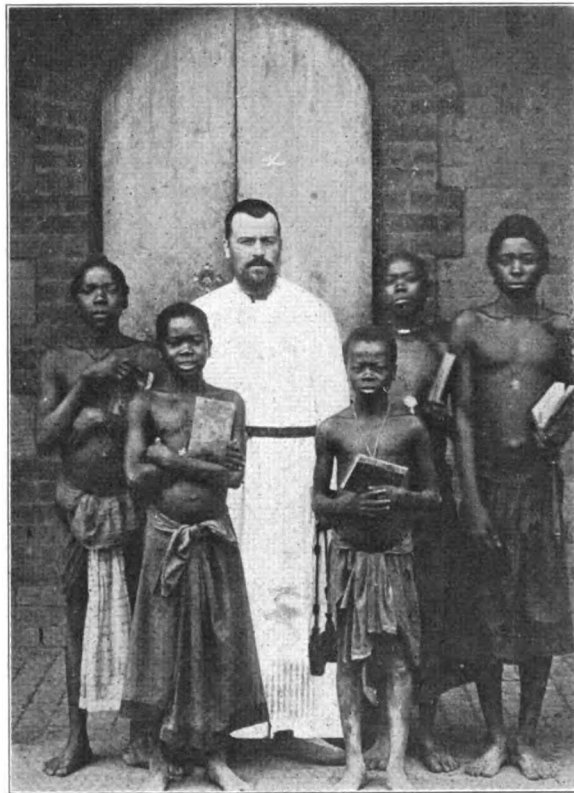
When one bears in mind the political and social, moral and religious, intellectual and psychological degradation these unhappy descendants of Cham have been brought to during the course of centuries by paganism and Mohammedanism, fetishism and idolatry, cannibalism and polygamy, human sacrifices and slave trade one can realize the difficult task of the Apostolate Fr. Libermann and his devoted sons have undertaken, which made still more difficult by the unhealthy climate,

The Hundreds of Different Dialects

and languages, the roadless regions and the bridgeless rivers, the unsavory native food and the malignant fever under the tropical sun.

Death has demanded a heavy toll. Since their entry into the Dark Continent from the 29th of November, 1843, until May 3, 1911, *seven hundred and forty sons* of Fr. Libermann, *i. e.*, 501 priests and 239 brothers have fallen one after the other, and often one upon

another, in the assault on the redoubtable fortress of pagan Africa. Most of them died in the flower of their age, carried off by fever and dysentery, by anaemia and distress, drowned at sea or in rivers, killed by savages or devoured by wild beasts. Only one, Père Etienne Baur, the veteran of East Africa, known to every chief and explorer, bore the heat and the burden of the Apostolate for over fifty years. But over these heroic dead other soldiers of Christ have passed, new recruits and aspirants, drawn by the love of sacrifice have come forward, fresh companies have been formed and the vast citadel which seemed to have defied the efforts of past ages, has had to surrender at last to open its gates to Christian civilization.



In the Gabon District. The blacks have evidently mastered reading as well as grasped the truths of religion.

THE RISING OF THE SAP

Rev. Charles Rey, P. F. M.

This article describes one of those pastoral journeys, full of amusing and touching incidents, that bishops in the mission field are called on to make as often as possible. Their converts are always overjoyed to see them.

FAITH is like a fragile sapling which grows slowly. If missionaries at times feel discouraged at seeing their efforts useless, their labors seemingly in vain, it is because this young tree of Faith is watched so closely by them that they do not perceive its growth. To do this it is necessary to compare the present with the past, then one is astonished at the progress made.

Every onward step is a victory over the Chinese spirit. The missionary is no longer unpopular: he is honored and sought after.

Of course it will be long before the upper classes are won for they

Submit But Slowly to the Yoke of Christ

but their gross superstitions have been overcome. Nothing will prove this more effectively than to follow Bishop Ray-sac on his pastoral journey.

Monsignor, accompanied by Fathers Etienne and Lyse, boarded the little steamer which is to carry him to Ket-Yong. He travels without attendants as each pastor will accompany him to the following station.

A trip by steamboat is always tedious, but Fr. Etienne's conversa-

tional charm causes the time to pass so agreeably that one scarcely realizes it before Kouan-Pou is in sight. A little later Pao-Tai is seen, its cross also dominating the whole countryside. Not long after Kep-Yong is in view, and soon we are nearing its dock, where a crowd is waiting to welcome the Bishop.

I will not dwell upon the reception given to Monsignor at Ket-Yong, for that village is not on the programme of his visit, nor will I speak of the cordiality of Fr. Corre. I will give but a passing notice to Fr. Coiffard who joined us here. This

worthy priest had made his retreat at Hong-Kong and was waiting for the boat at Ket-Yong en route for his missionary district. The Bishop was delighted to have one more companion on his journey and so expressed himself.

After an excellent dinner at Fr. Corre's, that good priest smilingly informs us that he has kept a great surprise for the dessert.

When Our Curiosity Has Been Sufficiently Aroused

he announces with an air of triumph: "There is a motor-boat at Ket-Yong, Monsieur, and it is at your service to carry you to Mieri-Fu!"

A motor-boat! Our surprise is complete.

"What luck!" exclaims one and all. "We shall be there all the sooner."

"Yes, if nothing happens on the way," warns one; and "if we leave on time, as in a civilized country," suggests another.

"Good for the motor-boat!" says the Bishop. "At what hour does it leave?"

"At noon, precisely, and we will arrive at 5 o'clock," he is informed.

At 11:30 next day His Lordship reminds us that we must hurry "if we would not lose



Here is a mandarin of the present day and his family. They are Christians and as such exert great influence for good.

that famous motor-boat."

"Oh, it won't leave without you since it is chartered for your service," says Fr. Corre, who continues: "The Captain, however, makes it a point of honor to imitate Europeans in this respect."

"It is not bad, this motor-boat," remarks Monsignor after getting on board a short time afterward.

"It is only an ordinary boat in which a motor has been placed that takes up all the room," grumbled Fr. Coiffard.

"Oh, that's nothing," says genial Fr. Corre. "We shall be on it but a short time—the trip is not

long. See! We are in good time—the boat clock points to five minutes of twelve.”

Five minutes of twelve, yet the Captain and his helpers are but just beginning their dinner.

Nevertheless the motor-boat leaves at twelve precisely. The Captain had stopped the clock. After dining at his leisure he starts the clock and the motor together, and we are off.

It is not a difficult task for the Captain to always start on time. The loss of half an hour is but a little matter to the missionary,

Used to All Sorts of Mishaps

so, despite the delay, gayety prevailed on board.

Notwithstanding some accident to the motor and some groundings on the river bed, sailing is more pleasant and rapid than on an ordinary boat.

The Bishop is so pleased that he asks the Captain in Chinese: “Can you take us to Ho-Po day after to-morrow?” and His Lordship is more than surprised when the Captain answers in excellent English:

“Impossible! There is not water enough in the river.”

“Did I not tell you we were in a civilized country?” says Fr. Corre, triumphantly. “He can speak English!”

We reach our destination at seven o'clock instead of five, but no one looks to see if the Captain has stopped the clock. A great crowd is waiting to greet us. The boys of the school have been in training for a month to escort the Bishop to the sound of clarion and tambour. Four stalwart fusiliers carry his palanquin at the head of the procession, and all the inhabitants come to their doors to view the sight. The desired effect has been accomplished: All the world understands what progress the Christians have made at Meru-Tu.

“My dear Fr. Favre,” remonstrates the Bishop, “you know I was but passing; why did you prepare such a solemn reception?”

“Ah, Monsignor,” replies the zealous pastor, deprecatingly, “it is because I have two hundred Christians for Confirmation! They are all ready to profit by your coming. It will take but a little time. You surely will not have the cruelty to send them away without the Holy Spirit? They are all ready—it will not take long to hear their Confession.”

“Thanks,” Monsignor responds, “but it is no easy task to confess two hundred in a day.”

“But we will all help you,” pleads Fr. Favre; and so it happened: The deed is done; all receive the sacraments and everyone is happy.

In order to have a memento of that great day, the Christians insisted on being photographed around their dear Bishop and Curé—as there is a photographer at Mieri-Fu; which still proves the claim of Fr. Coiffard that we are in a civilized country.

It is quite a task to arrange so many in a pleasing group and the photographer, proud of his importance, arranges and rearranges them many times. After a half-hour spent in this way, he pronounces, at last, the mystic “don't move,” but the manner in which he lifts the cloth describing a circle in the air, is so comic that all laugh and the pose is spoiled and he has his work to do over again. He is so excited this time that the second impression is made on the same plate, and there is a fine mix-up.

On Wednesday, the 19th, the last stage of the journey is begun. Good Fr. Veaux has sent a boat from Ho-Po to bring the Bishop. Fathers Favre, Coiffard and Werner accompany him in order to give added dignity to the celebration of Fr. Veaux's silver jubilee, which will take place during the Bishop's visit.

Is it necessary to dwell upon that journey in a boat with the awning so low that one must either lie down or sit on his heels? Where accidents, delays and mishaps are frequent and incidental to such trips? No! That has been told so often that we pass by.

Despite the incessant labors of the oarsmen, evening overtakes us and we are forced to land and spend the night on shore, stretched on mats, enjoying what sleep we may.

Ho-Po is the marketplace for all the under-prefecture of Ket-Yong. At its borders it adjoins Loc-Fung, whose customs it adopts. The inhabitants speak Hac-Ka, mingling freely with the population of Loc-Fung, which also speak that dialect.

Eight miles from Ho-Po is the village of Loc-tien-pa. It is there where the Christians first settled and it is there that the missionaries live. Loc-tien-pa has become the centre whence Christianity radiates to all the surrounding country.

Under the impulse of Fr. Veaux's zeal, the Catholics became so numerous that the chapel was no longer big enough to hold them and three years ago the Christians, despite their poverty, decided to build a larger church at Ho-Po. The work was begun and Fr. Veaux trusts in Providence to complete it. The next morning we resume our journey.

Soon, a booming sound causes all eyes to search the horizon where a cloud of smoke is seen over a neighboring hill. As it clears away a vast crowd bearing all the panoply of a procession is plainly visible:

Flags, Banners, Bands of Music

It is evident the Christians of Ho-Po have also come to welcome the Bishop.

As soon as we leave the boat Monsignor is escorted to a waiting palanquin; the bands play, the procession forms and we arrive at the Chapel in time to celebrate Mass.

The first hours for God; afterwards comes ex-

change of greetings and experiences around a table where is served a simple but bountiful repast. "That no time be lost we must regulate it well," said Monsignor. "We had better hasten to the chapel." He elects himself to the office of Catechist, while the labor of the Confessional is left to the missionaries.

It is a trying moment for the timid who know not the Catechism by rote—as they are questioned by the Bishop. At times the answers are amusing:

"What is the Holy Eucharist," he asks a grown-up who replies: "I don't know, but there is the Catechist, who knows; he will tell you."

He understands better when the Bishop changes the form of the question.

"What is it you receive when you make your Communion? Is it bread?"

"Oh, no," is the quick response, "it is the body and blood of our Lord Jesus Christ."

Two days are spent in this manner; the Bishop catechizing and the priests hearing confessions. Then comes a happy surprise! Six young girls, desiring

To Consecrate Themselves to the Service of God

are presented to the Bishop by good Fr. Veaux. It is very edifying. The Bishop is visibly affected, yet is forced to reply:

"My dear children, we have no convent, as yet, at Swatow. So I can only say: Be patient, persevere in your good desires. Cultivate the holy seed which God has sown in your hearts, and let your devotion be proven by your good example, while waiting until I am able to give you the chance to enter a religious community!"

"And here are eight boys who desire to study for the priesthood," adds Fr. Veaux, presenting them also.

"What a blessing!" exclaims Monsignor. "Why, vocations develop here like young bees in a hive. I have too much confidence in your judgment, Fr. Veaux, to doubt the vocations of these young aspirants. You can send them to Swatow for the opening of the Seminary. We have not a real one, but we can always make a beginning in some house while waiting for Providence to give us a better one."

Ho-Po, the marketplace, as said before, is eight miles from Tave-Tien-Pa. The Christians insist on accompanying Monsignor with great pomp. All is

ready. A handsome palanquin for His Lordship waits before the door; ordinary palanquins are for the other Fathers. Multitudes of banners, flags, standards, etc., of all shapes and colors, bear for the most part the inscription "Catholic Church."

Several bands of musicians, having instruments the most diverse, are ready to begin at the first signal. When Monsignor enters the palanquin the racket begins: Drums, whistling of flutes, screeching of violins, mingle with the caterwauling of clarinets and flageolets. Added to this is the crackling of thousands of exploding firecrackers, which of themselves are enough to drown the orders of the marshal of the day—though given in a loud voice.

In China, however, there is no need for an organizer—the procession forms of itself without order: Banner bearers and musicians mix with the crowd without minding who is their neighbor in the procession.

As the cortege advances, villagers, attracted by



The custom of binding the feet of Chinese girls is passing away with the advent of western ideas, but some of the high caste ladies are still displaying this horrible deformity. With feet such as are shown in the picture walking is almost an impossibility.

the noise, come running and join themselves, too, in order to longer enjoy the pleasure of it all. The procession is so augmented in this way that by the time it arrives at Ho-Po, the crowd is so great that it takes over an hour for it to pass through the streets leading to the new church.

There is no roof on it as yet, but for this occasion the Christians have covered it with matting, boards, and rugs of all kinds—anything in fact which will serve as protection against the sun. The temporary adornment is not without taste and leaves one to imagine its future beauty. The cement columns tall, graceful and slender, support the arches of the roof. The lower walls have high double windows which harmonize with the columns. All gives the impres-

sion of simple grandeur. It must be simple through lack of money, and it must be large to accommodate the constantly increasing number of Christians.

Into that unfurnished church the Bishop enters, and it is there all the ceremonies take place during his stay.

"Do you know that you can thank me that you were able to enter the Church?" says Fr. Favre.

"Yes indeed, when I saw the jam in the streets, I got down from the palanquin and forced my way to the church, which was filled with pagans who occupied all the best places. I then went in search of the police captain and ordered him to clear the church."

"And what did the pagans think of such soldier-like manners? Were they not offended?" he was asked.

"Not at all," he replied. "Some of them made the Sign of the Cross to get in."

"Pagans making the Sign of the Cross!" all exclaim.

"Oh, nothing need surprise you here." Fr. Veaux preaches Christianity to all in general and each in particular. Many more will be Christian if knowing the doctrine is enough," is the reply.

"Nevertheless he makes many friends," remarks Fr. Coiffard.

"I was stopped many times on the way by groups of

Finely Dressed Gentlemen

who made profound bows.

"Were they Christians?" asks Monsignor.

"No; they were the notables of the villages through which you passed," answers Fr. Veaux timidly. "They wished to show their respect for religion and you."

"I understand, now, why you have built such a big church," says Monsignor, smiling. "You will be apt to convert them all. I can only congratulate you and hope that God will give you the means to accomplish it."

Five hundred confirmations are given; our task is finished. We are now at liberty to celebrate the Silver Jubilee of good Fr. Veaux, this festival being reserved for the last day in order to have that good priest more entirely to ourselves.

He knows nothing about it—desires to know less. He would not listen when asked to send some invitations.

"No, no, no," he answered emphatically. "I will do nothing of the kind. Confine yourselves to receiving the Bishop in a dignified and worthy manner, but there must be nothing done for me. I have no feast to celebrate."

Then the Christians planned the celebration by themselves, for they were determined to show their great affection and veneration for their dear pastor.

At a set hour all the panoply of the previous pro-

cession appears before the house and the notables of the Christians enter seeking Fr. Veaux, who cannot be found.

"Go, look for him in the chapel. He is surely there," suggested some one. And sure enough there

The Humble Priest Is Found Praying

God to help him in this trial to his humility. He is captured and placed in the palanquin and carried in triumph to the new Church, accompanied by the bands and thronging Christians.

A long table has been placed in the sanctuary and Fr. Veaux is escorted to the seat of honor, with the Bishop at his right and the priests ranged at the sides.

The church is crowded, but a reserved passageway covered with matting leads from the main entrance to the table. The occasion seems solemn and silence reigns over the assemblage.

The officer of the day advances and in the name of all the people reads an address, laudatory of the zeal and virtues of Fr. Veaux, thanking him for his labors during the twenty-three years he has been with them.

Fr. Veaux is forced to respond, but his self-effacement is so complete that his virtues never appeared more grand to his hearers.

Then followed a series of touching salutations, reminding one of the "Adoration of the Magi," of which it was a perfect imitation. The Christians advanced and made a triple prostration before Fr. Veaux, this being a mark of highest veneration. Since the establishment of the Republic this custom has been abolished, the Christians only making use of it on solemn occasions.

Pagans attracted by Fr. Veaux's virtues also came and prostrated, saying, "May God protect you."

Is that not proof of the new spirit animating the pagan population?

Then follows the love feast when all rejoice together. Leaving the people to their enjoyment, we return to Fr. Veaux's house

In Order to Congratulate Him

in a more quiet manner, while recounting the experiences of that never-to-be-forgotten day.

"Well, what impressed you most strongly on that Apostolic visit?" the Bishop was asked on his return to Swatow. "Are you well pleased?"

"Delighted," was the hearty reply. "The Christians received me with great pleasure."

I am not speaking of Ho-Po, where the celebrations were all for Fr. Veaux's jubilee, but of the other places, where the same demonstrations of ardent feeling were manifest. Everywhere there was the noise of fire crackers and Chinese music. It is true, the pleasure was entirely theirs, but they deserve credit notwithstanding. They are Catholics and they are glad to show it.

TIBET AND ITS PEOPLE

Rev. Louis Schram, P. F. M.

Tibet is above all other places in China the country of monks and monasteries—all, of course, dedicated to the worship of Buddha. Sining, which has a very mixed and interesting population, is called the country of the Lamas. As many as a thousand monks are often found in a single monastery, and this in a sparsely settled region.

THE district of Sining is situated in a wild mountainous country. There foaming torrents rush through the narrow vallies. Frowning cliffs rise on every side. Two rivers, Taitongho and Siningho, unite and form the Yellow River. No large boats can navigate these waters, but rafts transport the lumber from the hills.

Rich minerals abound, but the Tibetans confine themselves to agriculture and fruit raising, all of a poor quality however. There are a few well-kept highways, but the heavy rains reduce the the other roads to almost impenetrable paths.

The climate is unhealthy. The summers are hot and showery, the winters intensely cold with much snow.

The population is a mixture of Chinese, Tibetans, Mongols and Salars. At one time the Chinese established military posts here, and used their prisoners

As Servants and Farmers

For centuries this land was dyed with the blood of warring tribes.

Tibetans possess distinctive language and customs. They are called by the Chinese Black and Yellow Sifans. The latter were probably descendants of the Turks, as they still speak a modified Turkish dialect. They inhabit the mountainous districts of the South, and have cost their Chinese rulers much money and blood.

The Black Sifans speak an unknown tongue. Natives of different provinces cannot understand each other and a foreigner finds their language more difficult to learn than the Chinese.

The Tibetans are tall and slender. They are vigorous with well-modeled limbs, dark skins and sparkling black eyes. Their features are pleasing, their

clothing is complicated. The men wear trousers, high boots of leather sewn in their own tents, and a voluminous cloak draped about them in such a manner as to form a sack. The right arm is usually free and the chest uncovered.

A sword and various table articles of cutlery dangle from the belt, while a gun over the shoulders is considered indispensable while traveling.

Their appearance would be picturesque, were they not invariably topped with a ridiculous sugar loaf hat such as circus clowns wear.

The women are unarmed and dress in a simpler style. Provisions are carried on the head. They secure their voluminous draperies with a belt around the waist, as they never have buttons or hooks. Their tresses are their one vanity. As many as seventy-three braids have been counted on the head of a native belle. Many feathers and silver ornaments decorate these locks,

Which Often Reach the Knees

It is an inconvenient fashion, but is considered graceful and proper.

This rude costume befits a rude people whose occupation is the care of cattle. Agriculture is irksome and is abandoned when sufficient food is stored so that a nomadic existence may be indulged in. The Tibetans long for the wild life of the plain and mountain such as their ancestors ever loved.

The men laugh at heat and cold, snow or rain. Their great black tents are warm and impregnable. In the centre they build three stone furnaces which

are filled with oil every morning. Sacks of meal are heaped about. A statue of Buddha crowns all. Little space is left for the family who crowd around the fire. For breakfast a cauldron of tea is served with butter and milk added generously.



A Tibetan of Sining. He is wearing a leopard skin and may be considered a good type of his race.

Each person scoops some wheat flour from the bag with a knife and mixing it with toasted cheese, drops it into his bowl of tea. This he manipulates with his fingers, forming a delicious morsel in his estimation. The new missionary finds it disgusting.

At sunset when the little group again gathers around the fireside, the mother serves roasted mutton. Each takes a well-cooked morsel in his hand. The first course is followed by the dessert of cheese and cream. Tea was introduced by the Chinese, who have built large inns in Tibet to which the natives bring skins and salt as an exchange for food. The Chinese Jews are the keenest of traders. They send Tibetan goods to America and European markets by way of Tientsin and Shanghai.

After the evening meal the family enjoys a little conversation. At an early hour all but the old and sick adjourn to the open air. Enveloped in their robes these rude people throw themselves upon the ground

Equally Happy in Storm or Starlight

their only dread being of robbers. No one trusts his neighbor, so all are well-armed.

Poverty is unknown. The women tranquilly cook, milk the cows, amuse the children, visit each other, and pass the rest of their time braiding their hair. The men tend their flocks, hunt the gazelle and other game, or rob their neighbors. At intervals they come to trade with the Chinese at Sining.

Each tribe has a chief who may call the men to arms, settle land cases, decide upon camping places, admit strangers to the tribe, etc. The Chinese have paid many tribes to keep peace with the government and cease molesting travelers. It is the aim of government officials to stop the raids of the brigands and induce them to enlist as soldiers.

The unouth Tibetan has a really religious heart but superstitions are endless.

We witnessed a Buddhist festival at Koumboum, where one of their most important Lamas presides. The respect shown their cult was marked

Few Families Are Without a Son in the Priesthood

while Lamas are constantly visiting the tents for prayers. There are tents erected for religious purposes, to spread religion amongst the people. The great gifts showered upon the monasteries testify to the devotion of the Tibetans. A grand new temple at Koumboum has replaced the one burned only five years ago. These people are polygamous, but as their families are smaller than the Chinese and Lamas so numerous, the population does not increase.

Gaity is a national characteristic. To joke, sing and dance is the aim of their existence, added to a taste for alcoholic spirits. Buddha forgives little lapses however and cheerfulness reigns.

Mongolians are less numerous about K'ou k'ou-

noor. They are usually shepherds. Their chiefs are often poor, but are nevertheless styled princes and kings. The Mongolians are no longer the proud and powerful tribes of former centuries. Weakened by constant warfare with Tibetans, many fled to the north. There they joined the Alachans and the Ortos. Others assimilated with the Tibetans, adopting their language and customs.

The T'oujenn race inhabits the western frontier from Sining to Seutch'oan. Their history is lost in obscurity. Certain authors claim that they were Mongolian colonists established as a guard for the frontier.

Others Believe Them to be of Turkish Origin

Formerly they lived in tents. Now they build houses and are no longer nomads. They are poor, without literature, speak a polyglot language, are Buddhists, and cultivate the land.

The costume of the T'ou resembles that of the Chinese. The women do not mutilate their feet. The dress is long and trimmed with bands of red and blue ribbon. They arrange their hair in a way peculiarly their own. They divide their tresses, bring them forward in two braids and fasten them on the chest. Many ornaments are worn. Others arrange it as a crown on top of the head. The hat is a curious affair resembling a helmet worn in the war. Their features have lost all originality.

This vanishing race elect chiefs termed T'ou-sen. These men levy the taxes and support the soldiers. They settle legal cases or appeal if necessary to the Chinese mandarin. One can become a chief when sixteen years of age. It is strange to note that the ruling race speaks Chinese in all law debates, a tongue unfamiliar to these people. The tombs of the princes have curious signs carved thereon. It is to be hoped that conversions will lead to a better knowledge of this curious race.

One finds many Turks of pure blood who differ from other Turks in the territory of Sining. They are Mohammedans. They terrorize the Chinese who dare to venture near. No one knows the precise date of their immigration here. There are about one hundred villages in the mountains whose inhabitants are often forced by hunger to

Turn Brigands and Pillage the Chinese

These Salars have played an important part in local revolutions. They are uncultivated, gross and repulsive. Their religious rites differ from other Mohammedans. The men wear a white turban and cultivate long bushy beards.

The women bind their feet and wear wide pantaloons, an embroidered vest and curving bonnet with a triple tiara resembling the specimens of Assyrian antiquities preserved in our museums. They have expressive faces and brilliant eyes. The Chinese prefer to avoid these savages whose intrepidity appals them.

It is necessary to add to this collection the Mahomedans who control most of the commerce of the region. They need no description.

The monasteries are so numerous that Sining is called the country of the Lamas. From two hundred to one thousand monks may be found in a single convent, and this in a sparsely settled country. However, the men are not obligated to live in the cloister. The great reformer Tsong-kaba, who was born near Sining in 617, founded the order of Yellow Lamas, who are celibates. The Red Lamas are not. Nearly all the monasteries of Kansu

Belong to the Yellow Lamas

The others marry and live amongst the people, upon whose credulity they prey, thus earning an easy livelihood. Often there are bloody frays between these disciples of Buddha.

The monasteries were founded in the sixteenth and seventeenth centuries and have numbered few Chinese amongst their occupants. Tibetans predominate, with a leaven of Mongolians and T'oujenns.

The convent pays each Lama a salary according to its wealth, which is derived from different industries. Some Lamas sell cows, others sheep, horses, or butter. A book or even an idol can be purchased. Medicine is furnished at an exorbitant price. The aged especially devote themselves to prayer, either at home or in the houses of families desirous of such aid.

After a long residence near the monastery of Koum-

boum I am forced to say that the conduct of many Lamas leaves much to be desired. This is not surprising when it is true that young boys are placed there regardless of character. Every year troupes of Lamas for several months go from tent to tents soliciting alms. They travel long distances and the generosity of the people is surprising. One finds

in the Koumboum convent chandeliers of gold, silver and copper idols and gilded roofs. The gifts to the monks absorb the entire savings of their votaries.

When the expedition of Count Lesdain was passing through Tibet, one of the ten Christian guides from Kansu fell ill and the caravan was forced to leave him in the desert. A Tibetan woman found him and managed to assist him to a little cave near her tent. Although she could not speak the Chinese language she made him understand that he was safe, and for ten days she brought him nourishment at morning and night.

Little by Little He Regained His Strength,

and when ready to depart offered the kind creature his cloth robe in payment for her care. She would not accept any gift but insisted upon showing him the route to the English post. This he reached in safety and later joined his own expedition. Without the generosity of this Tibetan our Christian would have been lost.

The monks are the principal obstacles in the path of the missionaries, whose every movement is known. It is difficult to make converts in families dominated by jealous Lamas.



The ladies of Tibet indulge in elaborate hairdressing. As many as seventy-three braids have been counted on the head of a belle.

A Descendant of the Older Christians

Bp. Faveau, C.M., sends a photograph of a native priest just ordained in the Lazarist Seminary at Kia-shing. He comes from good Christian stock, as his forebears have been Catholics for more than two hundred years, and his father is chief of the Christian village in which he resides.

Fr. Joseph Fou, the new priest's name, has been placed in charge of the subdistrict of Kiang-Shan. These auxiliaries are the joy of their bishop's heart and the pride of Catholic China. They are rapidly

multiplying, their formation being retarded only by lack of means.

"The conquest of the infidel world is a duty incumbent, according to circumstances, on the whole Catholic Church; upon each portion and each member of the Church. For it is a duty springing from the very nature of our holy faith, which, like a devouring flame, seeks to spread over the entire world and obliges all Catholics to take part in its spreading."

WHAT WILL AMERICA DO?

George N. Cramer

The pertinent question asked by this writer is also well answered by him: "We must become in deed what we are in name: the connecting link between ancient and modern civilization." No doubt Catholic America will become this link very soon through the aid she will send to her apostles in the foreign missions.

"WHAT will America do?" That is the question of the world today, and every nation turns to us for the answer. We are known throughout the countries of the earth by what we are; we are known by our sublime ideals and exalted standards; we are known as a willing, a fair-minded people. We are ever ready to help the needy. In this day of self-sacrifice, we do not shirk our duty but cross the seas to make the world safe for democracy.

To America, the land of plenty, the starving peoples of Europe appeal for food; to America, the defender of justice, the weak and oppressed lift up their voices. But from lands afar come another entreaty; an entreaty that we perhaps do not hear or do not understand

An Entreaty Full of Distress

an entreaty from the foreign missions where millions of souls are writhing in the clutches of a destroyer.

The savage is calling to the Catholics of civilized America to be liberated from the bonds of barbarism; to the Catholics of Christian America, the benighted heathen is crying out for enlightenment and truth. What will America do?

The Far East with all its superstitions and dreams is suddenly awakening from its ancient slumbers. We rejoice because mankind is gradually approaching a higher standard of refinement. But what of the peoples of these heathen lands? They are everywhere asking the world about Christianity, and the awful answer of the world is "Christianity is a failure."

In their mad grasping for modern ideas, these people rush headlong into the pitfalls of Rationalism. There are lands where a thousand million unbelievers are roaming in intellectual night and in degradation, in wretchedness and in peril. There are lands where men are no more than cattle; where the family has no meaning; where infants are left to perish or are sold for a few cents; where human sacrifices are offered on pagan altars; where ignorance and superstition and vice are rife; where the race is sunken to the lowest level. This is the condition of these

poor, helpless creatures created by the same hand, redeemed by the same Redeemer, and destined to the same eternity as the best of us.

We cannot be ignorant of foreign missions, yet what is there about that subject that makes us turn aside and say that the heathen is nothing to us? We profess to be modern and we neglect one of the most up-to-date achievements of the age; we advocate the improvement of the world; and we ignore one of the most important means of accomplishing it; we claim to be followers of the Great Leader, and we permit His command to fall unheeded on our ears; His command that for nineteen centuries has directed us in these unmistakable terms, "Going, therefore, teach ye all nations."

We aim to be progressive, and we step from the path of progress. After two thousand years of missionary work, two-thirds of mankind have not heard



"Go forth out of thy country and from thy kindred, . . . and come into the land which I shall show thee."—GEN. XII. 1.

of the Redeemer and less than one-tenth have the true faith. Something must be done. Like the Crusaders, who, at the cry of "God wills it," buckled on their armor and marched across the continent to save the Saviour's sepulchre from the desecration of the Mussulman, we should be stirred by the condition of the heathen.

We Catholics of America must take the field against the forces of darkness just as we are now grappling with the enemies of truth and justice. We owe it to ourselves as Americans; we owe it to the heathen; we owe it to the Giver of all things.

But, you will ask, why the Catholics of America? Ask bleeding Europe; there you will find the answer.

WAR! That is the reason why the great work of foreign missions depends upon America. WAR! What has not that word meant to so many? Every fibre of the world is torn by war.

The missions are famishing from the effects of that ravenous monster.

In the past, the nations of Europe have nobly supported the missions, but now, racked by that awful conflict, they leave a breach that only America can fill. Many of their missionaries have been recalled to take their places in the trenches; they have been forced from their posts of duty where Catholicity and civilization have been warming the hearts of the natives. Who will continue the good work; who will keep the new converts from again relapsing into the abyss of savagery and irreligion; who will go forth to combat the enemies of civilization if not Americans.

Why the Catholics of America? Europe is daily becoming more bankrupt and who can say

How Deep the Sword Will Yet Penetrate

and a good cause already quivering in a last effort to live shall be forever lost. True, we also are engaged in the Great World War, but we have not been reduced to the extremity of want as have the countries of Europe.

Again, we have a national debt that cannot be measured in gold. Who can forget the foreign missionaries who came to this country in its infancy and helped to lay the foundation of the nation of nations? Today other Americans are in their infancies, certainly we cannot refuse to do for them what has been done for us. Finally we have religious freedom; we are rich in material wealth; we are a great, free people. We must become in deed what we are in name, "the connecting link of the ancient and modern civilization."

The modernization of the world is at hand. Whether it will be a true modernization or a state worse than savagery is for us to decide. At present every land

is open to our missionaries, and the seed of Catholicity can be sown where it will never be uprooted

But These Fields Will Not Always Remain in This Condition

There is great danger that this opportunity will escape, and the gates of the heathen lands will be closed against us.

We continually hear the entreaties of destitute foreign missions. They are neglected. The world is deaf to their prayers; too busy to answer. See the schools close for want of a few dollars to support the teachers; see the children wander away to be lost in barbarity; see the half-instructed native return to his former wretched state, from which, by toil and sacrifice, he was rescued.

See the orphans suffer for want of food; see the good Sisters sorrowfully turn children from their doors for they have not the means to care for them. See the heathen denied "the water of life" because there is no one to administer; see the little parishes dwindle away to nothingness because there is a great war in Europe; see the missionaries sadly view their neglected people because we do not assist them.

Can we with our divine commission, with our great debt, with our ideals, stand idly by? If we could realize the state of affairs, would we not be willing to give, gladly give?

See your missionary leave his beloved station of duty, forced by circumstances to surrender to the enemy of Christianity; he is looking to America for aid. See the kind, sacrificing Sisters, who left home and country, friends and comforts, even civilization itself to labor for the heathen; see them tearfully bid the children farewell while they prayerfully turn their faces to America. See the pagan world wonderingly wait for America. See the eyes of the world upon us; and hear the world-wide question: "What will America do?"

The White Man's Grave

Sierre Leone has been well named the "White Man's Grave."

Some conception of mission work in the African bush may be gathered from the account of one of the two men connected with the station. It is a plain statement without embroidery of any kind, though striking conclusions might be drawn to point the moral.

"We go out on alternate days on our visitations of the villages," writes the head of the station. "No white man could go every day. Motor cars, bicycles, horses or even the hammock so common in Freetown are all useless here. To work in our mission you must be a good walker and a good swimmer. Even during the dry season there is only one of our towns that can be visited on foot. To visit the others we have to cross sometimes two or three swamps. On an average, during a three hours' walk, we have to walk

from a quarter to three-quarters of an hour through mud and water waist-high.

"During the rainy season several of our own towns are inaccessible and to visit the others we swim 300 or 400 yards with our clothing on. When we get to those towns we go to the head man, who gives us news of the sick, whom we baptize when in danger of death, and when we have finished the head man orders the native drum beaten and all the men, women and children assemble in the 'palaver house' to assist at catechism. We begin with prayers and then explain the essential truths of our holy religion."

"Every missionary forms a link in a chain which has been forming since the days of Saint John the Baptist. No link stands alone, but each does its share towards strengthening the entire chain. It is the chain that counts, not the links."

CORPUS CHRISTI AT RUA SURA, SOLOMON ISLANDS

A Marist Missionary

It is with swelling hearts that the apostles of the Solomon Islands, once the haunt of grossest paganism, witness church ceremonies carried out by their converts with all the respect and devotion of civilized countries. The missionary alone knows from what dark depths he has snatched these souls and what prayer and toil he has expended in their behalf.

IN these days of world-wide strife, it would be good for all to consider for a short time the doings of another, but quite different army of warriors. We refer to the valiant soldiers of Jesus Christ, who are ever battling against the worst enemy of mankind, to wit: Satan and his infernal troop in the islands lost, as it were, in the wide Pacific Ocean.

The members of the Southern Solomon Islands mission, are all of the Society of Mary, under the able guidance of His Lordship Bishop Bertreux, S.M., Vicar Apostolic of this group, whose residence is situated on the island of Rua Sura.

We will endeavor to give as an exact account as possible, of the manner in which the great day of the Solemnity of Corpus Christi was spent. Just imagine a large body of these, we may say, the youngest neophytes of Holy Church, paying their homage to Jesus in the Blessed Sacrament

In a Most Respectful and Edifying Manner

and you will be enabled to judge for yourself the success obtained by the zealous missionaries of the Marist Order in these wild and savage islands.

On the great day, the bells rang at seven o'clock in the morning to call old and young, big and small, to the church. When all had entered, the morning prayers were said in common, followed by a sermon on the Gospel of the day.

Then began a *Missa Cantata*, the singing of the principal parts of which were most pleasingly rendered by the natives. It is surprising to see what a

memory of the natives have for the difficulty of Latin.

The moment for the Communion arrived, gently and devoutly they approached the Communion table, to be nourished with the Bread of Life, nearly all in the church received. What a gratifying and consoling scene! These poor natives who but a few years

ago were wrapped in darkness have now, thanks to the ineffable gift of the true Faith, become the children of God and heritors of Heaven. They know and appreciate the most loving and admirable gift contained in the Holy Eucharist. To judge by their exterior devotion, they understand to a great extent, the great act they are engaged in, when receiving the Holy Communion.

After the Holy Sacrifice, the Sacred Host was exposed on the altar and then our good Catholics gave a most convincing proof of their solid devotion to the hidden presence of our beloved Saviour in the adorable Sacrament of the altar. Every Sunday it is the custom for the people to go for a walk round the island or to have a swim, and such-like pastimes, but on this day, not one thought of following his own bent, all remained near in order to take his turn in watching before the Blessed Sacrament.

Each band spent about an half an hour in the

church and during that time they recited several decades of the Rosary and sang hymns to the most Sacred Heart.

The Exposition was brought to a close at five



Physical strength is a mark of the Solomon Islanders, many of whom are of enormous size. Here is a gentleman of the old school decorated in approved style. We may imagine that after a few years of Christianity he would present a far different appearance.

o'clock in the afternoon by Solemn Benediction given by our beloved Bishop.

It was with just reason that His Lordship rejoiced at the close of this memorable day, for by it, he and his missionaries received most striking proof that their labors are not in vain and that they have gained a signal victory over the enemy of these poor races.

However, there still remains a great deal of work to be done, but alas! the lack of laborers hampers the spread of our holy religion; there is not a sufficient number of priests to keep hold of what we have

already gained. What will become of those numberless souls, many of whom still remain in darkness While others have been won over to the false religions?

Where can there be found evangelical workers, ready to give their lives to this noble cause, and spread the light of Christianity among these pagans.

The effects of the great war are keenly felt, even in these far-of islands by the enormous cost of living, and as the missionary must clothe and feed his converts it becomes a heavy and embarrassing task to face the outlay.

From the Bishop of Mangalore

The Jesuits are in charge of the Mangalore diocese, British India and Mgr. Paul Perini writes from there:

"I have just returned from an extensive pastoral tour which included the missionary stations of Varol and Arva, where there is a great movement of conversion amongst the Parias or depressed classes of the district. I gave Confirmation to a batch of one hundred and fifteen Paria converts. Those received into the Church are now about two thousand, and there are about three thousand under instruction. Steps are being taken to give a better organization to the work by providing a larger number of catechists, opening catechetical schools in the more distant villages and by providing small chapels or sheds in the larger centers for the neophytes to meet for prayer and religious instruction and when the missionary goes there for Mass and Sacraments.

"You will be interested to know that Fr. Corti, the zealous missionary of Varol, has just received from the British Government a special recognition of his work in raising the religious and social condition of the depressed classes of the district. He has been awarded the *Kaisar-i-Hind medal*, a rare distinction which is reserved for those who have distinguished themselves in social and philanthropic work for the benefit of the masses. Fr. Corti is the second Jesuit missionary of this mission to receive this distinction. The first was the late Fr. Aug. Muller, a Jesuit Father from the Maryland Province of America, the founder and organizer of the famous Kan Kanady Hospital, which is still doing immense good for our poor Catholics."

Fat Years are Following the Lean Years

China has almost as many lean years as came to the afflicted Egyptians, but now are apparently arriving some fat ones to offset the terrible famine times and allow the natives to fill up the bins in their storehouses.

Fr. Apollinaris Hervot, O. F. M., writes that it is now the time of the ripened ears in Chang-y, Shantung, and that the corn is more plentiful than for several years. Busy with their welcome task of gathering their riches, even the Christians make few demands on the missionaries, and the latter are therefore enjoying what may truly be termed "a well-earned rest."

The corn harvest is the first on the list. In the autumn will come that of the other grains, and if it is equally abundant the outlook will be very happy for priest and flock. With plenty to eat and minds

freed from anxiety many pagans will doubtless give heed to the words of the apostles and a rich harvest of souls will be given the good Franciscans. Already some Protestants have left the sects to come over to the Church. Altogether, within three years not less than 3,000 new catechumens have been registered.

China's Military System

During and preceding the Tsing dynasty military officers in China retained their positions by flattering their superiors and giving them valuable gifts. After the Republic was proclaimed civil functionaries made use of this simple means of procedure, but the military, become arrogant, no longer feared for their positions.

Did the new government decide to drop an officer, the latter retaliated by gathering a few recruits about him and sacking the villages nearest at hand. Terrorized, the inhabitants besought the government to reinstate the individual, and to spare the suffering communities; this was sometimes done.

Thus the soldiers of China alternate between preserving and breaking the law—between militarism and brigandage. It is a strange state of affairs, and as usual, the peaceful public suffers.

Some Orphans are in Need of a Dowry

All sorts of requests come from the good missionaries. Once in a while they ask something for themselves, but most of their demands are in behalf of their charges, either young or old, sick or destitute.

Bishop Gaston Robichez, S. J., Ceylon, begs assistance in caring for a number of orphan girls who have been placed in charge of the Sisters of St. Joseph of Cluny. But to feed and clothe the little girls is not the Bishop's only anxiety. When old enough he wishes to provide them with Christian husbands so that they may have homes of their own and become founders of Christian families. In India, as in many other countries, it is necessary for the bride to have a dowry, but such a gift is beyond the purse of Mgr. Robichez. So here is a new channel for the alms of the charitably inclined.

HYMN OF DEPARTURE FOR BURMESE CATECHISTS

Rev. Basilio Massari, M. F. M.

A touching ceremony took place in the cathedral in East Burma at Easter, the occasion being the departure of four new Catechists for their apostolic labors. Their "Hymn of Departure" was rendered in the Karen language and its English version is full of religious fervor.

THERE are now altogether 2,186 Catholics in the district of Yado under my care. In my last visit I found that my Catechists have done their work very well, for numerous conversions are being made in many places. During my stay I visited 450 huts and everywhere I went I found that the people were good and pious.

Nearly all in the twenty-two villages approached the holy Sacraments, and besides this 540 persons came to receive scapulars from my hands. I am really well pleased with my Catechists who are very zealous and fervent in performing their respective duties.

On Easter Sunday after Vespers and Benediction of the Blessed Sacrament, here in Coungoo (the chief residence of our beloved mission) we were glad

To Assist at an Impressive Ceremony

which reminded me of my departure for the mission fields and the last painful farewell to my parents and relations twenty years ago.

Every year we missionaries, who for most of the time remain separated from our companions by living among the hills and mountains inhabited by wild tribes, have to come down to Coungoo for the Holy Week service.

Leaving behind us the beautiful heights with their cool and bracing climate we are obliged to journey to the plains there to suffer the unbearable heat which is most intense during the month of April.

Just when the Solemn Alleluiah resounded in the large church filled with all sorts of people, the Bishop returned from the main Altar to his throne in his pontifical dresses. The four candidates were called from the congregation; they approached the throne accompanied by their Director, Rev. Fr. J. Resinelli, to receive the Catechist Crucifix and the

divine order to preach the Gospel to the people. I will say a few words about these four new Catechists. Ten years ago they roamed the forests like wild beasts, living in miserable huts made of bamboo, and sharing the beliefs of their pagan parents who were much addicted to superstitions. Somehow, or other, a supernatural light came to their heart and they were

Inspired to Approach the Priest

who was glad to receive them at his school; he instructed them in religion, baptized them and finally sent them to Normal School to be educated and qualified as school teachers.

Having presented the crucifixes to the catechists, Bishop Segrada gave an appropriate instruction for the occasion, dwelling on the necessity of being good catechists and faithful performers of their duties towards God. He exhorted them to instruct the people in our holy religion and make them good and pious Christians by divine precepts as well as by their good examples.

He moreover told them that the crucifixes they received would be a source of strength and consolation in times of trials and difficulties. Last of all he urged them to pray for the mission as well as for its generous benefactors, who were so ready to help them in their needs.

The new catechists are not only good teachers, but also well versed in music. They will therefore teach sacred hymns to their new Christians and will thus do away with the profane songs which often prove dangerous to souls.

The imposing ceremony ended with a hymn sung in the Karen language, which I will try to translate into English for our beloved benefactors.



If these wire neckpieces were a form of punishment we would pity the victims; but the maidens are only slaves of fashion.

"Brethren, listen to a voice from heaven,
It is a voice of God Who calls you among the people;
Among your nation many are still in darkness,
Who have not heard the words of God.
Yes, and we must have pity on them.
I send you, My children, among them, go in My name,
Lift up their heads, instruct them about My laws.
Show them the way of heaven, help them.
Who speaks to you is your God, O children.
God calls you, be faithful to Him and His words.

Do all for the Glory of God, and nothing earthly,
Look up to heaven, pray to God, and try to save souls.
Now, we are separated, you go and we remain,
Always remembering you, in our prayers. Go!!!"

Shortly after their farewell, the little band was sent into the field where they are now no Christians.

May the laws of God preached to the people with the Apostolic zeal of these men produce an immortal fruit, and may the Most Sacred Heart shower down his blessings upon those who help them.

A Real Missionary Country

When a party of our Fathers arrived in the Philippines in 1909, they went first to Cebu to pay their respects to Bsp. Hendricks, who died some few years ago, to whose diocese Surigao then belonged, writes Fr. Olaerts, M. S. C. The good American Bishop said to them:

"Well, Fathers, you are going to a real mission country, although it is called civilized. It is, in fact, the most arduous, the poorest and the most difficult part of my vast diocese. I am grateful to you for having agreed to come and help me out. I wish you every success in your most difficult enterprise and may God bless you!"

We have all experienced more or less the truth of the words of the good Bishop. In those places where there has been no priest for years the people are merely baptized pagans, and everywhere we have to fight against the godless public school. But with God's help and the kind assistance of our friends in America we shall win out.

Education in Nueva Segovia

The missionaries of the Divine Word have charge of the mission of Abra, Diocese of Nueva Segovia. Though fundamentally Catholics, the natives had fallen into a deplorable state. Churches were in ruins and Aglypianism and Protestantism had worked great havoc.

"Since 1909," writes Fr. M. Hergesheimer, S. V. D., "the Steyl Fathers have been able to restore three large churches and build several chapels. But the hope of Faith is in the young, and therefore at the cost of sacrifice and infinite labor and patience, about fifty schools have been opened. In some of these English is the language, in others instruction is given in the native tongue.

"Nine nuns, servants of the Holy Ghost, assist in teaching the girls, and only lack of funds prevents the educational institutions of the Steyl missionaries from reaching a large number of children."

A Bit of Raiment Will be Appreciated

Mother Agnelle, F. M. M., says of the Chinese waifs rescued in Shensi:

"We raise these little ones just as carefully as we know

how, for they are to become the mothers of the future generation, and if they are well grounded in their Faith so much the better for their children.

"We would be so grateful for assistance in bringing up these waifs. Even the one item of clothing means so much to us, for cloth of every description has gone up dreadfully in price, so that it is almost impossible to get enough to cover the poor little things, especially in the cold winter. Please don't forget us whenever you have the smallest offering to spare, even enough to cover one wee baby. In return you will not be forgotten in our prayers."

The Best Gift

A bishop writing from China says that most of the gifts sent are designated gifts, that is, gifts intended for some special priest or nun or for some special purpose. Few are the alms placed at his disposal to be used according to his best judgment. Such gifts, which may be specified as for the general fund, are much appreciated by Vicars Apostolic, who often have crying needs which do not appear in the letters sent to the United States. Therefore let benefactors occasionally give in this way, trusting that good use will be made of their charity.

They Are Not Forgotten in Their Necessity

As their numbers decrease the strength of the missionaries seems to increase. Numerous instances are related where with a smaller staff of workers than before the war a surprisingly large number of converts have been made. It would seem that the Holy Ghost is inspiring the faithful apostles to win souls as never before.

"O God, Who by the grace of the Holy Ghost, has infused into the hearts of our benefactors the will to assist our mission in its needs, deign, we beseech Thee, to bless their generosity, that they may enjoy during life health of mind and body and be deemed worthy by Thee to share Thine hundred-fold reward throughout eternity. Amen." Prayer recited at Mass every Sunday throughout the year in all the churches of the Diocese of Dacca, India, by order of Bishop Legrand.

STARVATION AMONG THE KIKUYUS

Rev. L. Rault, C. S. Sp.

The poor Kikuyus are in a desperate condition brought on by the lack of rain in what should have been the rainy season. Africa depends on the periodical downpours for its crops of maize, barley and sweet potatoes. When the parched earth does not receive its annual irrigation, starvation and disease are the portion of the unfortunate natives.

UNTIL now we have been comparatively free from the afflictions that are sweeping over almost the entire world. But our turn has come, and a great tribulation bears heavily upon us.

Famine, that dread spectre of tropical countries, stalks through the land. The last rainy season—or the season that should have been rainy—was entirely dry, and the drought destroyed all hope of a harvest.

The soil became so parched that it was useless to put seed into it, and those who did make the attempt in more favorable spots got no crop. No need to describe what a missing harvest means in Africa.

For a while our people subsisted on the grain left in the bins, or on the millet and sorghum stored away by the more provident

There Were Also Some Potatoes in the Ground

and some bananas on the trees. But before these precious articles of food could ripen they were literally roasted by the sun.

I never remember such heat in Kikuyu; an orb of fire shone steadily day by day and baked the earth as if it were an oven.

Before long famine attacked the tribe. On all sides, from hoarse throats rose the cry, "Nde nihotu"—"we are starving." A hundred times a day the sufferers came to the mission begging a few grains to sustain life. One of the latest was a young man named Hotyé, a famous dancer and an excellent Christian.

"Father," said he, with tears in his eyes, "give me a measure of grain; my poor wife is starving and can no longer nourish our infant; both will die if they are not fed."

Some of my catechumens have become so weak

from hunger that they can not recite their catechism lessons. In fact

Black Misery Broods Over Kikuyu

and is going to increase rather than diminish.

For famine brings many things in its train. Dysentery is beginning to appear, and this attacks old and young alike.

I tried to get some grain from the government to tide over these distressing days, but the prices asked are too high for me. Maize sells at seven rupees a measure, and the blacks can not buy at this rate. If Heaven does not take pity on us we are surely all going to die of hunger.

As I write these words, the first showers of the rainy season should be beginning, but not a drop of rain has fallen. According to the words of the Gospel we are "men withering away with fear."

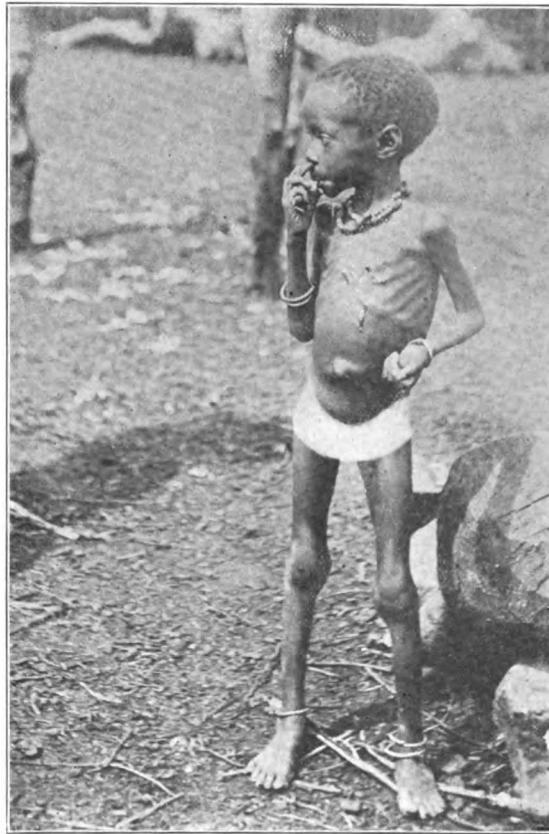
The worst of the epidemics attendant on so much misery is, as I have said, dysentery. The cases are increasing every day

There is Scarcely a Village That Has Not Been Attacked

The good Sisters and myself travel from morning till night plunging through forests and climbing hills, trying to bring relief to the sufferers, but we are not numerous enough for the task.

The medicines we give are sometimes able to save life,

but more often we have only to aid a soul in reaching a better world. Of course this demand for medicines has made great inroads on our meagre budget, but if I had the wealth of Croesus I could spend it all in feeding and caring for these afflicted ones whom Providence for the moment seems to have forgotten.



It is not pleasant to look on this little creature in the last degree of emaciation, but he is only one of hundreds in Africa's famine district who are slowly dying of hunger. It is at such times that the missionary bitterly regrets his poverty.

HIS EMINENCE JOHN CARDINAL FARLEY

LATE ARCHBISHOP OF NEW YORK

HIS EMINENCE JOHN CARDINAL FARLEY was called to his reward on the seventeenth of September. In his death the cause of the missions has sustained a serious loss and our Society has been deprived of one of its best friends and most illustrious patrons.

Cardinal Farley won recognition as a writer, as well as a preacher, organizer and administrator. Leaving to others to relate those achievements, and describe the great work he has accomplished in the archdiocese, we will mention only the wonderful help he has given to the cause of the missions.

Cardinal Farley has been officially connected with the Propagation of the Faith for thirty-eight years. Prior to the systematic organization of the Society in the parishes, the work was supervised by a committee composed of priests and laymen. The first meeting of that committee was called at the suggestion of His Eminence Cardinal McCloskey, Archbishop of New York, and was held at the residence of the Fathers of Mercy on Oct. 11, 1881. At that meeting it was stated that "His Eminence in order to meet the demands of the Propagation of the Faith appointed a committee who should take the direction of the work." The minutes of the meeting are in the handwriting of Fr.

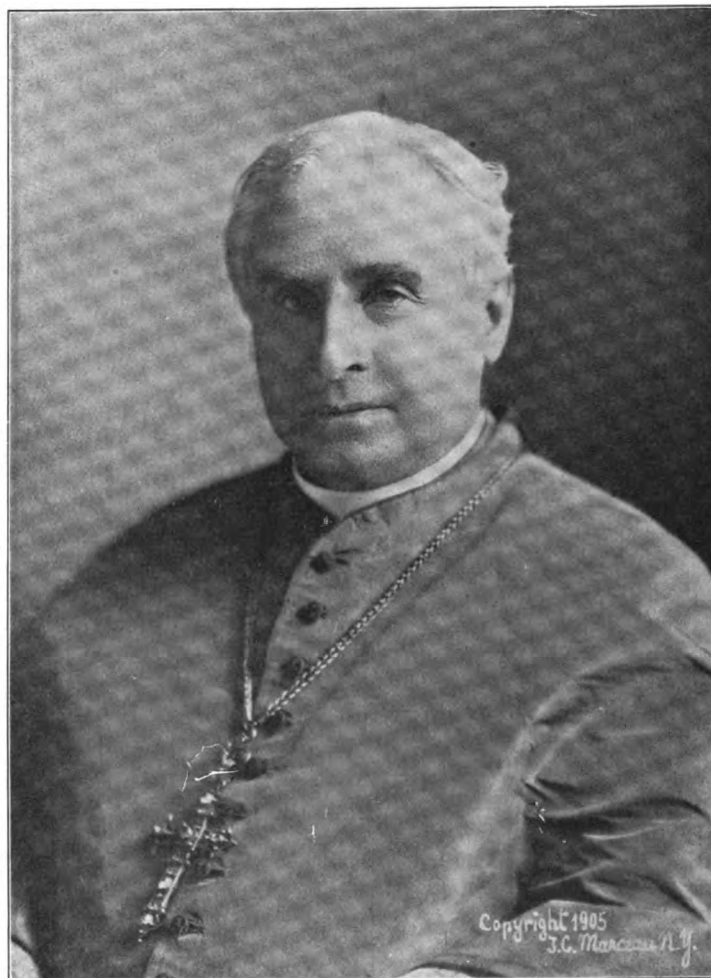
Farley, who had been elected secretary and who served in that capacity for the ten years following. In 1892 Fr. Farley was made a Domestic Prelate, and in that same year was elected President of the Committee, managing the affairs of the Propagation of the Faith, of which he had so long been Secretary. He served in this position until his appointment to the Archbishopric of New York in 1902.

In 1903 the National Office of the Propagation of the

Faith was transferred to New York from Baltimore where it had been opened in 1897, and Archbishop Farley decided that the Society be more thoroughly organized in the Archdiocese, and placed the work in the hands of an able and energetic priest, Fr. Dunn.

Figures will tell more eloquently than words the success of the New York Diocesan Office. Before its opening, the highest amount contributed by the Archdiocese to the cause of the missions was less than \$6,000.00, collected in 1900. Last year a sum of \$110,000.00 was collected for the general fund of the Propagation of the Faith, and a sum almost equal in specified donations and Mass Intentions.

Whilst we do not wish to minimize the merit of the diocesan Directors and their zealous co-workers, we may truly assert that this wonderful success is due in great part to His Eminence Cardinal Farley. He recommended the work frequently to the clergy and people, and by his own example stimulated their efforts. Every year, on the Feast of St. Francis Xavier, the Patron Saint of the Society, he presided at the impressive service held in the Cathedral and gave his blessing to the promoters and members composing the congregation. Many poor missionaries appealed to His Eminence personally and to their recitations of poverty



and distress he never turned a deaf ear.

Therefore Cardinal Farley, known as the "Friend of the Missions," will be deeply mourned by the members of The Society for the Propagation of the Faith, by the missionaries to whom he was endeared by an unfailing charity and by all friends of apostolic work. In all parts of the world heartfelt prayers will be offered up that his soul may find an abiding peace.

R. I. P.

MISSIONARY NOTES AND NEWS

AMERICA

HAWAIIAN ISLANDS

The news comes that Mother Marianne, Superior of the Sisters of St. Francis, stationed at the leper colony on the Island of Molokai, Hawaiian Island, died recently, aged eighty-two years, thirty-five years of which she passed with the colony.

Mother Marianne left the city of Syracuse, New York, in 1883, and is the last of six Sisters of the Order of St. Francis who in that year volunteered for that heroic service. She was born in Germany.

PHILIPPINE ISLANDS

Dr. Nijsters, who has been for some time Superior of the Belgian missionaries at Bacuag, Surigao, Philippines, has been made pastor of the parish of Bamay. His successor as Superior is Rev. J. Aerts.

Dr. Nijsters says there are a school and a church under construction at his new post of duty; the natives give their labor and what contributions they can, but, of course, the latter are not large. As in most places, the old church was in ruins; the people seem to like to rebuild the churches, but do not always see the need of the Catholic school. A little instruction, however, soon makes them understand the necessity of having children well grounded in their Faith.

EUROPE

ARMENIA

News from Armenia is always most depressing. Rev. Fr. M. Mighirian, who has charge of the Armenians in New York, says that in most of the principal dioceses the clergy and many of their people have perished.

The Bishops of Mardin, Diarbekir, Malatia and Karput have been murdered. The Bishop of Erzerum is interned in Malatia, the Bishop of Angora in Damascus, the Bishop of Adana in Aleppo, the Bishop of Caesarea in Jerusalem (now free from Turkish rule). The Bishops of Livias and Brussa are dead.

Mgr. Arpiarian, who visited America some years ago, is alive and residing in his diocese of Marash. The Faith has been subjected to terrible persecution in Armenia and the afflicted Christians are sadly in need of our prayers and our alms.

ASIA

PERSIA

An official dispatch received in the United States from France states that the Turks have recently murdered many Christians

in Teheran, among them being several priests. There is special mention made of a "Fr. Sontag, Lazarist. He is doubtless Archbishop Sontag, Apostolic Delegate to Persia. If true, the Lazarist Order has lost a valuable and faithful apostle, who has filled the difficult post assigned him with great courage and devotion.

CHINA

Fr. Joseph Gerenton, O. F. M., is very proud of the Corpus Christi procession in the Ping-tu district, Shantung. The natives turned out in great numbers, and pagans as well as Christians paid the ceremonies respectful attention. Bishop Witner was present as was also the Provincial of the Order. The former bore the Blessed Sacrament, and little girls dressed as angels strewed flowers along the route. Perhaps in no way is the freedom now enjoyed by the Church in China more emphasized than in the public processions so much in vogue.

So frequently do the letters from China chronicle loss of crops from one cause or another that it comes as a real shock to read of a good and abundant harvest.

The pleasing news comes from Mgr. Daems, B. F. M., of Tsinchow, who says:

"We are now in the full stress of harvesting, which stress will last about a month. The yield this year is of an extraordinary richness—something we have not been accustomed to for several seasons. Times will therefore be less hard for our poor natives.

"As to the spiritual harvest, while it has not been so abundant the last twelve months as that of the fields, it shows an increase over the figures of former years. Altogether we have much cause for gratitude."

JAPAN

The general intention of the Apostleship of Prayer for the month of August was for the conversion of Japan.

There are some Christians in Japan, but they are few compared with the large number of its people who are pagans. Saint Francis Xavier, a son of Saint Ignatius of Loyola, preached the Gospel in Japan several centuries ago and made many converts, but his work there has been largely counteracted and Christianity has made little progress owing to the peculiar difficulties to be surmounted in establishing it firmly.

While there is a population of about 50,000,000 in Japan the number of Christians is so small that the entire country may be regarded as pagan and as offering an unlimited field for missionary zeal of all kinds. He says that the most

urgent needs may be classed under three heads, namely, the needs of the churches and mission stations, the needs of Christian education, and the needs of charitable institutions and enterprises.

It may be pertinent to add that missionary literature is also much needed in Japan as the people are highly intelligent and fond of reading and study.

AFRICA

MAURICE ISLAND

His Holiness has authorized the introduction of the cause of Rev. Jacques Laval, a Holy Ghost missionary, who died in 1864 in Maurice Island, Indian Ocean. His labors are said to have renewed among the Blacks some of the wonders wrought by St. Peter Claver. During his twenty-eight years of apostolic life he baptized more than 67,000 slaves and free Africans. Fourteen thousand persons attended his funeral and thousands have since visited his resting place, where they receive extraordinary favors.

OCEANICA

Our holy religion constantly gains ground in the Australian Continent.

This vast country, which one hundred years ago had only three priests, now possesses twenty-five dioceses or vicariates apostolic, with six archbishops and seventeen bishops. Catholics constitute one-fourth of the population, and are divided among all classes of society. The President of New South Wales (whose capital is Sydney) is a fervent Catholic.

The Governor of New Caledonia has bestowed official

recognition upon Sister Marie Alexis, who has charge of the hospital of Port Vila. This nun has been fifteen years in her important position and has brought the greatest devotion to her arduous labor.

BOOKS RECEIVED.

"*Les Iles Wallis.*" By Bishop Le Blanc, S.M., Vicar Apostolic of Central Oceanica.

"*Chez les Meridionaux du Pacifique.*" By the Rev. Soane Malia.

Catholic Missionary Literature. By the Rev. Bruno Hagspiel, S.V.D., Techny, Ill. This booklet contains a most useful list of books, pamphlets and periodicals dealing with Home and Foreign Mission work.

The Missionary Sisters, Servants of the Holy Ghost. Techny, Ill.

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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PREACH-

THE
GOSPEL.

TO EVERY

CREATURE



PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the Annals of the Propagation of the Faith.

Spiritual Favors Granted to Associates

MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

IMPORTANT SPIRITUAL PRIVILEGES have been granted by the Church to priests helping the work by their influence or personal alms. A pamphlet giving a comprehensive explanation of these favors will be sent free to priests on application.

Annals of the Propagation of the Faith

the official organ of the Society is published every other month in various languages, and forwarded gratis to all Perpetual and Special Members; also to all Bands of ten Associates.

Address all remittances of alms, and all requests for information concerning the missions, to the Diocesan or Parochial Director of the Society, where it is established, or to the General Director for the United States, the Right Rev. Mgr. Joseph Freri, 343 Lexington Avenue, New York City.

CATHOLIC MISSIONS

Published Monthly on the 1st of the month at 343 Lexington Ave., New York, N. Y.

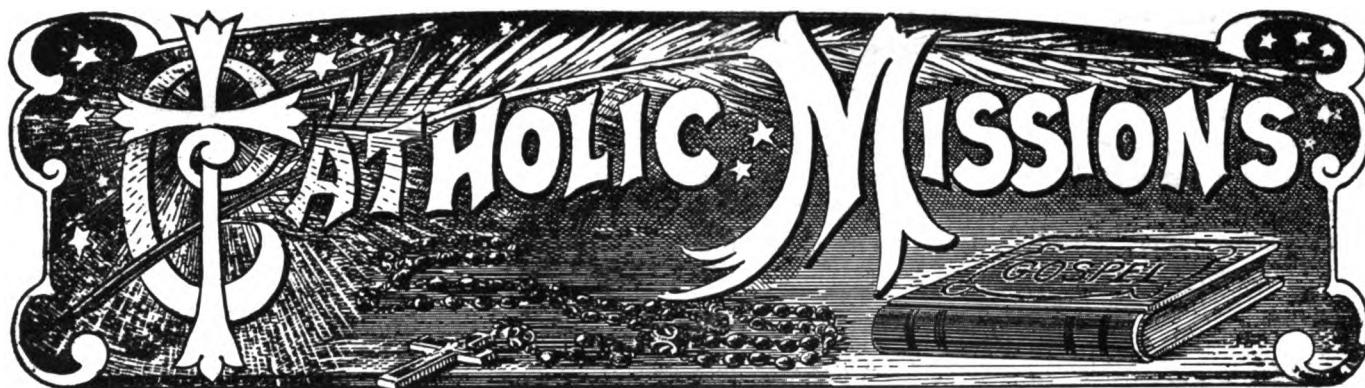
VOL. XII.

No. 11.

SUBSCRIPTION PRICE: { Domestic, - - \$1.00 }
{ Foreign Countries, \$1.25 } PER YEAR

Entered as second-class matter, January, 1907, at the Post Office of New York, N. Y.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 2, 1918.



BESIDE AFRICAN HEARTH FIRES

Right Rev. R. Lerouge, C. S. Sp.

Although the natives of the Kissi country are considered mild and tractable as a whole, some savage customs are still in vogue among them, and the taking of human life does not appall them. Their chief religion is a cult of the dead and the latter are usually buried near or within the huts of the living.

IT is generally believed that the Kissi tribe occupied about three hundred years ago the country between the Niger and the Bafing rivers, that is to say, the region some hundreds of miles north of their present abode.

An invasion of tribes from the East produced among these people the effect of a stone dropped into a pool filled with frogs. The frightened creatures jumped, seeking safety farther south and finally

Settled Near the Niger

in an impenetrable forest. From this exodus, taken solely in the interests of self-preservation, they probably gained the name of Kissi, which means *save* in the Malinke language.

The appearance of their villages has not changed since the early days of their existence. The land is very uneven and thanks to the heavy rains which prevail more than half the year, the grass grows to an immense height. Pursuing the narrow paths through this grass you suddenly butt your head against the forest trees

unseen in the dense growth everywhere about you. Zigzagging through a confusion of hanging vines you finally arrive at a clearing where you perceive an agglomeration of small perfectly round huts, and you are in a Kissi village.

Dwelling there are a people fetishistic as to religion,

Farmers by Occupation

relatively mild-tempered, but timid, and because they are in the habit of dissimulating more or less untrustworthy.

The chief point in their religion is a cult of the dead. Nothing is stronger in the Kissi mind than this belief in the survival of the spirit and the near presence of those whose mortal life has ended. The dead, with a few exceptions such as the first-born and lepers, are always buried among the living before, and sometimes even in the huts.

The departed ones thus share the existence of the living and are never forgotten. To describe the many ceremonies and sacrifices undertaken in their honor would take too long. Here is just one example that, out



We may here view two stalwart warriors typifying the people described by Mgr. Lerouge. Their amiable expression shows them to be of the less ferocious of Africa's tribes.

of a thousand, will show their original and child-like nature:

Upon a newly-made grave I noticed the end of a barrel of a rifle projecting from the earth, the other end being deeply buried. Asking an explanation I was informed that the hidden end reposed.

In the Mouth of the Corpse

and by means of this canal the defunct one was able to receive copious libations of palm wine.

The Kissi people are much attached to their own Lares and Penates.

In their case the household god is called the "pomdo," and consists of a stone statue, grotesque in appearance which is mounted in an obscure corner of the hut. Here, on its domestic altar, it receives the adoration of the family and before it are decided all the important affairs of the household, the village and sometimes the entire district.

I have already stated that the Kissian is mild mannered. I must then explain the long *palavers* indulged in by the old men of the tribe and in which he who shouts loudest carries the day. Palm wine, the native drink, is responsible for the excitement. Like others, when the fumes of an intoxicant mount to his brain the Kissian is no longer the peaceful laborer but becomes a raging beast.

With the excitement comes quarreling which develops at times into a very real warfare. War brings its attendant train of hate and a desire for vengeance, the terrible, unyielding vengeance of the black man. Though he wait five, ten, fifteen years to satisfy this desire he will not turn aside from his deadly purpose. If he dies with his wrong unredressed he bequeaths the vendetta to his descendants, and so the feud goes on.

And then, one fateful day, the knife strikes home, or the poison finds its victim and hate is satisfied.

A frequent cause for this African vendetta is the imposition of new chiefs on clans to which they do not traditionally belong. The African is essentially a traditionalist, he evolves very little. Woe be to him, therefore, who wishes to introduce innovations, who upsets fixed ideas and modes of living.

An instance illustrative of this fact occurred in 1916. In the village of Wondé reigned a chief who was far from being popular. Out of sympathy

with his tribe because he had been imposed upon them, he fed their dislike by exacting in the name of the law various severe and even unjust demands.

I remember passing through his village one day in company with another priest. The chief came to greet us without the customary escort—a great lack of dignity. Behind him appeared a company of old men bearing wine, chickens and eggs, according to the rules of native hospitality.

The chief, as well as ourselves, noted the defection of his suite and soon retired. Before we left the village we heard mysterious sounds such as the rapping of sticks on the huts, laughter, and whispered words, giving evidence that secret signals were being passed through the settlement, boding ill for the unpopular chief.

A day or so after this episode, I went on my way to another village where I remained a month. I then retraced my steps, passing again through Wondé, where I made inquiry as to the fate of the unpopular



The Kissian lives in a neatly built, perfectly round hut with but one opening, the door. This door is closed by the simple means of propping a heavy stick against it.

chief. I seemed to feel that he had met with a dire fate.

"Ah!" said my informant, "he was assassinated yesterday. The mob started to stone him to death, but he escaped to the jungle. Dogs were put on his trail and he was discovered in the limbs of a tree from whence he was dragged. The assassins fell upon him, piercing his brain with the long needles which the Kissians always carry concealed in their hair, and otherwise mutilated him. Then as he still breathed some one took a sabre and cut his throat.

The civil authorities became aware of the murder and sought

To Find the Guilty Persons

but this proved an almost impossible task. The na-

tives belong to secret societies and are bound by an oath to carry out the designs of the society. It was decreed that the unpopular chief should die, and certain ones were deputed to perform the deed.

But when the authorities sought to find the culprits no one would speak. "We all killed him," was the only answer obtained.

The civil authorities then chose three men from

Mussulmans but two, three or four wives are customary.

Monogamy and the principles of the Christian home, must first be instilled into the minds of the Kissians before they can become baptized Catholics and this is

A Difficult Point to Achieve

However, divine grace comes to the aid of the missionary and Catholic families are already numerous.

Numerous, too, are the children around the hearth-fire in the Christian home, thus contradicting the threat of the sorcerers that no children will be born to those who give up the gods and fetishes.

At the entrance to a Kissian village, the traveler often passes under a rudimentary arch or portico, at the base of which lies a heap of bones and parts of a body abandoned to the gods; this strange offering is a sacrifice to malign spirits and the portico is nothing more than an altar.

So it will be seen that while religion is making itself felt among the Kissians, the evil one is not asleep and he still succeeds in blinding many to the True Light. Prayers as well as alms are needed in the everlasting battle against him, and those saved from his toils are not lacking in appreciation of the friends who have assisted them.



How many dangers lurk in an African jungle! They are innumerable but a special Providence seems to protect the emissary of our Holy Mother Church.

among the tribe, and they paid with their heads for the crime of the community. These men, whether the actual assassins or not, were considered martyrs by the society.

In the Kissi country as elsewhere in Africa polygamy is the great obstacle to evangelization. Of course our natives do not set up the households of the

Contrasts in China

There is little change in the way in which the pagan Chinese celebrate their New Year. Superstition plays as important a part as it ever did; there is just as much devil-worship as ever and there are just as many of the old senseless, superstitious practices.

One custom much in vogue is to worship the Evil One at the hour of midnight. A native woman catechist in a letter to Fr. Durand, of Wei-hai-wei, tells that she and a number of other Catholic women decided that while their pagan brethren were engaged in adoring the devil they would offer worship to the One true God.

They arose at midnight and went to the chapel, where they lighted four large red candles and a number of Chinese lanterns. The little altar had been adorned with beautiful flowers sent by the Sisters and there, kneeling before the Tabernacle, this little

group of faithful Christians thanked our Lord that He had given them the gift of Faith, and prayed that the day might come when all their brethren, who were at that very moment worshipping the devil, might kneel with them in humble adoration of their Creator and Redeemer.

Nor were the dear departed forgotten, for while the pagans were venerating their dead, these true children of Mother Church prayed earnestly for the repose of the souls of their dear ones. When the service was over, the little band dispersed and went back to their homes happy in the thought that our Lord had received at least a little honor during the great New Year celebration.

"The aim of the Propagation of the Faith is to assist by prayers and alms the missionaries who preach the Gospel in heathen and non-Catholic countries."

THE PRIESTS OF THE SACRED HEARTS

Rev. Dom Maternus Spitz, O. S. B.

The congregation of the Sacred Hearts, or the Society of Picpus, has been engaged in the mission field of the Pacific over eighty years. Among a population of some 340,000 souls its members have now some 5,500 Catholics under their charge who are scattered over 140 stations with 240 churches and chapels under the care of one hundred priests belonging to the congregation founded by Abbé Coudrin.

IT has been well said that the Congregation of the Sacred Hearts, or, as the members are usually called, the Picpus Society, originated at the foot of the altar and two steps from the guillotine, for its founders Abbé Coudrin (1768-1837), and Mère Henriette Aymer de la Chevalerie (1767-1834), who both escaped the guillotine during the French Revolution conceived the plan of founding an Order, whose special object was to be "to make reparation to the Sacred Hearts for the great crimes committed during the French Revolution."

Abbé Peter Joseph Coudrin was born at Coussay les Bois in Poitou, on March 1, 1768, and was ordained priest on March 4, 1792, in the library of the Irish college at Paris, as the chapel was closed owing to the persecution. The first period of his priesthood fell in a time when the fury of the Revolutionists was at its height, and the newly ordained priest had to seek shelter in a farm-house belonging to the Chateau de la Motte d'Usseau near Chatelleraut, where he spent his time in concealment devoting himself to prayer and meditation.

When, one day in September, 1792, after having said Holy Mass, he made his usual prolonged thanksgiving, he saw as it were, in a prophetic vision, the work he was called upon to undertake. He saw himself in the middle of an immense stretch of land, surrounded by

A White-Robed Band of Missionaries

who were ready to go, at his request, to the uttermost ends of the world to preach the Gospel to the heath-

ens, and by another band of white-robed Sisters ready to support by their prayers the work which the missionaries were about to commence.

On October 20th, Abbé Coudrin left his retreat of de la Motte, much against the wishes of his protector who feared for the life of the young and zealous priest, to offer his life as a sacrifice to God. Disguised as a beggar, soldier or a peasant, he visited a number of parishes in the diocese of Poitiers and Tours, administering the holy sacraments during the night,

Went to Various Prisons

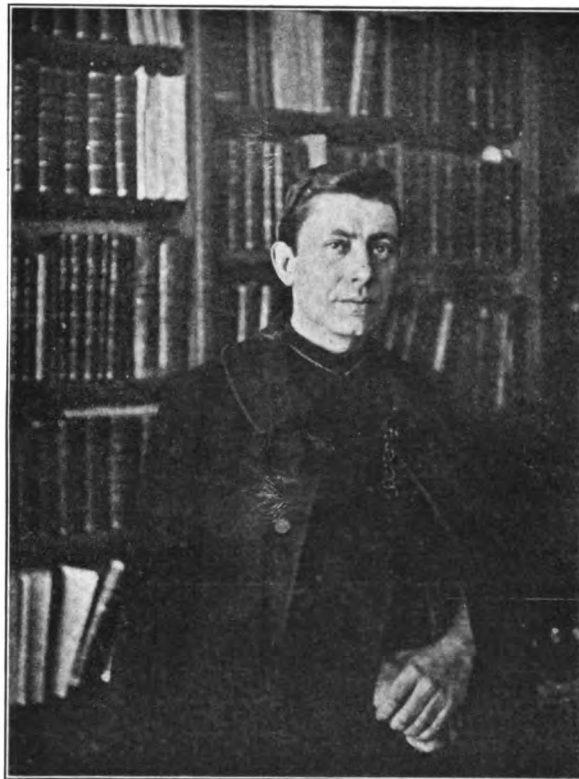
and even said Mass there, knowing all the time that he had been condemned to death by the revolutionary party of Poitiers and that he was closely watched everywhere.

Yet not once did he fall into the hands of his enemies, for the hand of God protected him, led him quietly on to the realizations of His plans, and finally brought him into contact with one who had been chosen as the instrument of God to start the work of reparation.

Mademoiselle Henriette Aymer de la Chevalerie (1767-1834) was at that time kept a prisoner at Poitiers, awaiting the final verdict which was to bring her to the guillotine, because she had given shelter to a faith-

priest. But whilst all her fellow-prisoners, suffering for the same cause were condemned and executed her trial was postponed and after the fall of Robespierre she was set free in November, 1794.

No sooner had she gained her liberty, than she



Fr. Matthew Crawley Boevy of the Congregation of the Sacred Hearts of Jesus and Mary, in gratitude for a cure considered miraculous, promised to introduce the enthronement of the Sacred Heart throughout the entire world. Fr. Crawley was a missionary in Chili, South America, at the time of his cure.

joined the Association of the Sacred Heart which had just been founded at Poitiers under the direction of Abbé Coudron with a view of making reparation to Our Lord for the outrages and blasphemies of the revolutionary party. The Abbé acquainted her with his plans, and after due deliberations they both resolved to found two religious institutes, one for men and another for women, dedicated to the Sacred Hearts of Jesus and Mary.

The main idea of their work was to imitate the life of Our Blessed Lord. His infancy by teaching the young, His hidden life by offering to God prayers of adoration and reparation, His public life by preaching retreats and missions at home and by preaching the Gospel to the heathens, and last His life on the cross by leading a life of penance and mortification. During the midnight Mass on Christmas, 1800, Abbé Coudrin and Mademoiselle Henriette took their vows at Poitiers and laid thus the foundations to the new Institutes.

At the request of Mgr. Châbot, Bishop of Mende, who later joined the Congregation, the work was extended to his diocese in 1802, where Coudrin opened a novitiate and a seminary, and in the following year opened also a house at Cahors. In 1805, however, he acquired a piece of land in the Rue de Picpus, Paris, near the famous Barrière du Trône where, from July 14 to 27, 1794, one thousand and seven persons, a bishop, and a number of priests and religious of both sexes, shed their blood for their faith. This spot became from thence the centre of the Society known as the Picpus Society.

In 1817 the Holy See approved its constitutions and Abbé Coudrin soon saw his vision at la Motte d'Usseau realized. In 1820 he was made Vicar General to Mgr. de Boulogne, Bishop of Troyes, and six years later, Cardinal de Croy, Prince-bishop of Rouen, entrusted to him the same office. In 1833 he returned to the Mother-house in La Rue de Picpus and found that the Congregation

Had Made Wonderful Progress in Paris

as well as in the branch houses, and moreover that his Congregation had entered upon the mission field in the Pacific Ocean, and thus opened the gates to the Gospel in the island Archipelago of the South once more in the nineteenth century.

Spanish and Portuguese captains and discoverers such as Balbao, Magellan, Alvaro de Saavedra, de Retes, Quiros, de Torres, and others had directed their course to and discovered many of the South Sea Islands from the sixteenth to the eighteenth century, and wherever the Spanish or Portuguese flag was floating in those ages of faith, there too the banner of the Cross was planted.

But how far these two nations have extended the kingdom of God in these islands it not known. So much however is certain that Catholic priests and missionaries set their foot on the islands, that the

Gospel was preached to the natives on the Ladrone and the Marquesa Islands in 1521 and 1595, that Spanish priests visited Tahiti and Spanish Jesuits were engaged in the Caroline Islands.

But in consequence of the political and religious upheaval in Europe at the close of the eighteenth and in the beginning of the nineteenth century and owing to the suppression of the religious orders and the scarcity of missionary vocations, the Catholic mission field was to a large extent neglected and various denominations, Wesleyan, Methodist, Presbyterian and Baptist entered the islands of the Pacific.

For over twenty-five years in the beginning of the nineteenth century the Catholic Church was unable to do anything in the islands, and even when her missionaries were at last able to enter

They Were Embarrassed by Their Opponents

The Catholic Apostolate however was commenced on July 7, 1827, when two priests, Frs. Abraham Armand and Patrick Short, and three brothers under the leadership of Fr. Alexis Bachelot as Prefect Apostolic landed in Honolulu in the Hawaiian or Sandwich Islands.

Situated almost half-way between America and Asia, this island group consisting of twelve islands, was rediscovered by Captain Cook in 1778, and has been called "a stepping stone between two worlds." A land of perennial spring and sunshine the islands have become the battlefield of speculators for material conquests, as they have been the battlefield for spiritual conquests a hundred years ago.

It was through the influence of Monsieur Rives, a French resident at Honolulu, that the Catholic missionaries came to the islands. When in 1823 he accompanied the native King Kamehameha II. on a journey to Europe he solicited the French government to send some priests to the islands to Christianize the natives who at this time numbered about 250,000 souls. The Holy See entrusted the mission to the Congregation of the Sacred Hearts of Jesus and Mary or Picpus Society, and appointed Fr. Alexis Bachelot, Prefect Apostolic.

Accompanied by the aforesaid priests and brothers he left Europe on November 20, 1826, and after eight months' journey landed in Honolulu on July 7, 1827. After some initial success the missionaries at the instigation of Hiram Bingham were removed by force and shipped to California. Only a lay brother, Melchior Bondu was allowed to remain, who for five years took care of

The Little Group of Kanakas

In 1836 an English priest, Fr. Robert Walsh, a member of the Congregation went to the Hawaiian group to impart the consolations of religion to the persecuted Catholic Kanakas, and through his influence Frs. Bachelot and Short were allowed to return from their exile in April, 1837, but were arrested soon after their return and dragged on board the *Clementine* and kept prisoners till their release by Ad-

miral Du Petit Thouars, who finally came to their rescue.

In order to avoid further disturbances the two missionaries agreed to leave the islands by their own free will. Mgr. Rouchouse, Vicar Apostolic of Eastern Oceanica, to whose jurisdiction the Sandwich Islands belonged, hearing of the religious toleration which in the meantime had been granted to the natives, went with three priests, Frs. Maigret, Desvault and Heurtel to the island group in 1840 to resume the work of the Apostolate and from that moment the Church and her missions began to develop and to progress.

In 1844 there were nine priests with 10,000 Catholics, whereupon Propaganda raised the island groups to the rank of a Vicariate, August 13, 1844, with Mgr. Maigret as its first Bishop (1844-1882). During the thirty-eight years of his administration he obtained the Sisters of the Congregation

To Take Charge of the Schools

established elementary and secondary schools, colleges and seminaries, hospitals and leper asylums; the flock increased from 10,000 to 20,000, for whom he built sixty-nine churches and chapels on the various islands. His successor, Mgr. Koeckemenin, obtained the help of the Little Brothers of Mary, to whom he entrusted the college of St. Louis, and the Sisters of the Third Order of St. Francis to whom he gave charge of the two leper asylums of Wailuku and Kalaupapa.

During the administration of Bishops Ropert and Boeynaems since 1903, the Catholic missions have made further progress. Forty-two thousand Catholics out of a population of 200,000 inhabitants are under the care of forty-one priests of the Picpus Society and are supported by thirty-five Brothers and sixty-one Sisters, etc. The native population amounts only to 25,000 souls, whilst the number of immigrants has reached over 150,000, including over 100,000 Chinese and Japanese.

The Babel of languages (Kanaka, Chinese, Japanese, Italian, French, Portuguese, etc.) and the small number of priests acquainted with the languages of the immigrants are great obstacles in the way of progress.

Some 550 miles south from the Sandwich Islands, there lies a group of twelve islands called the Mendana or Washington Archipelago, but are better known under the name of Marquesas. They cover an area of 500 square miles, with a population which has dwindled down from 30,000 inhabitants in the beginning of the nineteenth century to 43,000 at the end of it owing to war and famine, epidemics and contagious diseases, murder and cannibalism, alcohol and immorality. The healthy climate, the natural beauty and scenery and the fruitfulness of the soil have turned the Archipelago into an island paradise yet though the inhabitants are the handsomest people

of Oceanica, they have been the lowest in morality and as lovers of human flesh have enjoyed a notoriety all over the Pacific. Various efforts had been made by non-Catholic missionary agents to reclaim the natives from paganism and to convert them to Christianity, but their attempts were for a long time fruitless. On August 4, 1838, the first expedition of Catholic missionaries belonging to the Picpus Society, Frs. Desvault and Borgella landed in Vaitahu Bay in the island of Tahnaa

And Were Well Received by the Natives

but not so by the European settlers. Indeed from the very beginning of their Apostolate to the present time the Catholic missionaries in the Marquesas who were sacrificing their lives for the cause of the Catholic Church, the conversion of the natives and Christian civilization in general, far from finding support and

encouragement were everywhere opposed by those from whom they might have expected help.

Yet in spite of apparent failures and of various attempts made against their lives they have persevered in the work of their Divine Master, and after heroic efforts and sacrifices of eighty years they have been able to reclaim thousands from paganism, and they claim today over 3,000 members of the Catholic Church out of a population of 43,000 souls.

Mgr. Rouchouse, Vicar Apostolic of Eastern Oceanica, to whose jurisdiction the Marquesas be-



A High Chief of the Cook Islands. His costume of grass and flowers speaks eloquently of the islands known as the Paradise of the Pacific.

longed, arrived there on February 3, 1839, with six more priests: *i. e.*, Caret, Amable, Beaudichon, Gracia, Estoffer and Dummonteil to extend the work to other islands of the group. Progress however was very slow. Yet in 1848 the Marquesas were made a Vicariate with Mgr. Baudichon as its first Bishop, under whose administration Frs. Gracia and Dordillon opened missions on the island of Uapon and Nukuhiver, whilst Fr. Lecornu went to Hivaoa and Futuhiver in 1853. Mgr. Dordillon who in 1854 succeeded Bishop Baudichon and ruled the islands for thirty-four years did pioneer work in building churches and chapels, opening schools, forbidding the use of intoxicating drinks, obscene dances and cannibalism and on many occasions was the means of preventing civil wars.

In 1836 during the small-pox epidemic which caused the death of 1,600 natives, the Bishop and his missionaries saved hundreds of natives by vaccinating them and placed themselves entirely at the disposal of the natives to nurse them. In 1890 Mgr. Martin, his successor, made sweeping changes in the islands; he bettered the conditions of the natives, prohibited the use of opium, made school attendance obligatory and called to his help the Brothers of Ploermel to take charge of the boys' school. But alas the eight priests of the Picpus Society who are

Supported in Their Apostolic Work by Nine Brothers

and the same number of Sisters and have charge of eight principal and forty out-stations with forty churches and chapels and seven schools, are standing at the bedside of a dying nation and with the prospect they may say: What is there that I ought to do to my vineyard that I have not done to it?

The next island groups to which the missionaries of the Sacred Hearts devoted their apostolic zeal were those islands which make up the Vicariate of Tahiti, which includes the Tahiti and the Tuamatu Archipelago, the Gambier and the Easter Islands, the Rog-geveen, Penrhyn, the Cook and the Astral groups with a total population of some 39,000 souls.

The history of the Catholic missions in this Vicariate is but a repetition of that of the Hawaiian group and that of the Marquesas, a series of intrigues and

calumnies against the Catholic Church and a hostile attitude of non-Catholic agents against the messengers of peace. The reader will understand the heavy task which the priests of the Picpus Society undertook when they first entered the field, but also the hard-earned results which they have obtained during the eighty years of their apostolate under their Bishops Janssen, Verdier and Hermel.

Tahiti was the first field which the London Missionary Society entered in 1797. Under the protection of King Pomare II. "the Constantine of the Pacific," they tried to gain religious monopoly in the islands. When therefore Frs. Caret and Laval of the Picpus Society arrived in Tahiti in 1836 they were promptly expelled by a Mr. Pritchard, the Protestant Moderator of the Archipelago. Six weeks after they reappeared accompanied by Fr. Maigret only to be expelled a second time.

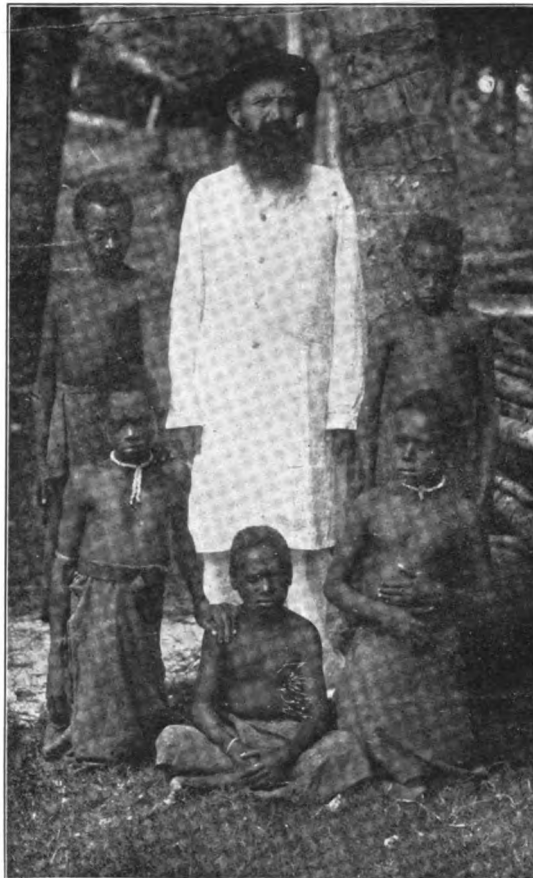
In 1838, however, Pomare IV. allowed the Catholic missionaries to return and gave them the same privileges and freedom as to the agents of other denominations. After the Tahitian islands had

Been Proclaimed a French Protectorate

and peace had been restored, the islands were separated from the Marquesas and made a Vicariate Apostolic in 1848, with Bishop Janssen as its first Bishop. Frs. Caret and Laval were also the first apostles of the Gambier Islands. The latter spent forty-seven years on these islands and died there at the advanced age of eighty years.

In 1864 Brother Eugene Eyraud was sent to Easter Islands to prepare the ways for the missionaries. After

two years he had instructed six hundred natives who were baptized by Frs. Barnaby and Roussel. In 1849 Mrs. Laval and Foqué entered the Tuamatu Islands to sow the seed of the Gospel there but left its harvest to Frs. Montiton, Loubat, Hébert, etc., who had a difficult position to maintain against the attacks of the Mormons. In 1894 Frs. Eich and Castanié were sent to the Hervey or Cook Islands and opened a Catholic mission on Raratonga Island. Thus the Missionaries of the Sacred Hearts extended their apostolate further and further, obtained a footing on the various islands in the Pacific portion of the Vicariate of Tahiti.



Though progress is slow in the islands of Oceanica, the priests toil patiently on, and year by year add a few to the flock.

WAR STORIES FROM CHINA

Almost every communication from China contains reference to the civil war that has been going on there for sometime. We append letters from Fr. Jordon, O.P., and Fr. Lunter, O.F.M., the former of Amoy, Fokien, the other of Hunan. As usual the men of peace are able to act as mediators and to offer a refuge to the distracted people. So far the missions have not been attacked, but no one knows how long the neutrality of the priests will be respected.

IT is now eight months since we have been plunged in civil war here in Hunan. The southern provinces, having grievances against the rulers in the north, have declared war on the occasion of a new governor being appointed to Hunan.

Since the revolution of 1910 Hunan has been somewhat independent, having had mostly rulers of its own choice. More than once during the seven years of the Republic when the Hunanese did not agree with some action of the central government, independence has been declared. Now under pretext of upholding the constitution, war has been declared.

At the outbreak Hengchow was made the center of operations. The fatal effects made themselves felt at once.

Business Came to an Utter Standstill

and rich people and merchants had to subscribe large sums of money to help the southern army to meet its expenses.

The poor boatmen were the next to suffer. They had to carry soldiers and munitions wherever they were ordered to without receiving a cent or at least to receive even a small payment is the exception. About a month ago a poor fellow—he was a Christian from North Hunan—came to me to ask for some money to enable him to go home, some six days' journey from here. He had lost his ship, and did not know what had become of his father and brother who had fled from the boat before he left it.

The plight of the poor peasants is not much better. Wherever the soldiers meet one of them, they force him to carry their things for days and days without giving him any money to enable him to return home. A Christian from Koangshi came to me some time

ago also asking for some money to enable him to return. The soldiers had forced him to carry their things for more than a month, and when he came to me he was without a cent and fifteen days from his native place.

In the country people also suffer terribly. Wherever the soldiers go they rob and steal. In one place when a regiment entered the village the men did not welcome it with the firing off of crackers. The commander was so offended at this that he allowed his soldiers to pillage the place for the space of three hours.

When the headquarters were removed to Changsha, the capital of Hunan, we had a little peace here. But since the southerners have been driven from the capital, things are worse. Disbanded soldiers are looting all over the country. But not only dispersed soldiers, even those who are retreating in order often rob and loot at their heart's content.

In one place a company of soldiers came to the house of a rich pagan. They wanted food. He treated them to a fine dinner, even killing a pig

And Gave Them Wine to Drink

Having fed them so well he thought that gratitude would fill their hearts, but he was badly mistaken. They wanted his money and as he did not show any inclination to give them any, they bound

him to a pillar, placed the edge of a sword on his throat and asked him if he were going to give them any money or not. He had to give them nine thousand Mexican dollars and was then released.

The people feel this suffering all the more, as it is only certain military authorities who wanted this war and not the people. As a good example that the people wish to live in peace may be cited the decision of the rich merchants of Changsha, the capital of



Even in China the Red Cross Society finds hands ready to perform its numerous works of mercy.

Hunan, on the occasion of Yuen se Kai's accession to the throne. As it was rumored that Changsha would once more

Declare Its Independence

they made a resolution to the following effect: That it mattered little whether China was ruled by an emperor or by a president, but what mattered to the people was to have peace, as peace had been too frequently disturbed by a continual succession of revolutions since the proclamation of the republic.

Hengchow, the center of our Vicariate, has suffered little till now. When about a month ago the southerners retreated from Changsha they looted the whole city. The same fate befell other places through which they passed, hence fear and trembling fell on the population when the headquarters of the revolutionists were once more placed at Hengchow. What would be the fate of the city if the southerners had to evacuate? Our Christians carried everything they treasured to the mission, foreign missions being respected by both parties. There was danger of the city being looted, and this danger lasted for two days. On the first day it was averted by the prompt action of the Catholic missionary, on the second day by the speedy arrival of the northern troops.

On the twenty-second of April retreating southern troops arrived all day long. As the evening fell some two or three hundred of these retreating soldiers stationed themselves on the hill at about four miles north of the city. This was suspicious. Why did they not enter the city? Soon it was rumored that they intended to loot all the houses outside the city walls. As our mission is outside the North gate, the Christians immediately came to inform the missionary and ask him to provide shelter if possible.

The missionary, considering that things looked rather suspicious and that it was better to take no chances, at once went into the city to inform the authorities.

The Effect of His Visit was Just What was Desired

An order was dispatched to the troops lingering outside, to march into the city and an hour after the missionary had returned from his visit, the hills outside the north gate were cleared and the night passed in peace.

The same night, also, the general staff of the southern troops left Hengchow. In the morning some soldiers began looting but nothing very serious was done. The northerners were too close on their heels. As a matter of fact at about four o'clock in the afternoon the first contingent of northern troops entered the city by the West gate. The people were glad because the danger of retreating soldiers was now averted. It only remained to see how the northern troops would behave.

At about eight o'clock in the evening a man came to our mission to see the missionary. He presented a silver medal of the Catholic Association, (anything like a medal is a precious thing to have at these times,

as the Christians are much more respected by both parties than ordinary people), and told the missionary that at a distance of about three miles

A Thousand Southerners Had Arrived

and had dispatched him to beg the missionary to intercede for them with the general of the northern troops to spare their lives in case they surrendered. They themselves, when victorious, had not spared the northerners they had taken prisoners.

The missionary immediately got ready to go into the city. Scarcely, however, was he on the street when the firing of shots was heard near the North gate. Hence it was impossible for him to go on. On hearing the shooting all our Christians fled to the mission. The corridors of the residence and the refectory were immediately filled with people. As their number was growing and the corridors could not accommodate so many, the missionary having removed the Blessed Sacrament, allowed the women and children into the church, when in different groups they began to recite the rosary and the stations of the cross.

Having accommodated these people, the missionary was wanted at the gate. Some soldiers having thrown away their arms begged to be allowed to take refuge at the mission. This was a delicate point. Who would not want to save these poor fellows? On the other hand at Yochow when northern soldiers had taken refuge at the Catholic mission, many of them had been killed by the southerners and the mission had been sacked. Hence the missionary judged that it would not be prudent to receive many, and allowed in only as few as possible.

Soon after a Christian called the missionary to the street behind the mission. It was crowded with southern soldiers who did not know where to go. Some of them wanted to surrender, some wanted to fight but the greater part fearing that surrendering would not save their lives wanted to escape. As there was no other means of escape than by crossing the river, the Father proposed to them this only remedy.

They consented and the missionary then led them to the river. Unfortunately it was difficult to find boats, hence it took more than two hours before they had all crossed. While standing there a few shots were fired on the other side of the river. This was of course no pleasant music to hear at this hour and under such circumstances.

About Midnight All the Soldiers Had Crossed the River

The missionary and his Christians breathed more freely, as two dangers had been averted, viz: that of fighting in the streets of Hengchow and that of the place being looted by these retreating soldiers.

The number of soldiers who had taken refuge at the mission had grown to forty-seven, a number which gave the missionary some anxiety. But within two days they all went home, having changed their clothes and received a little money from the mission-

ary, as most of them had to travel two or three days before reaching their homes. Now the city is in peace and the northern troops are well disposed.

Not however in every place do the northern soldiers behave as well as at Hengchow. In most places they rob, kill innocent people and behave far worse than the retreating southern soldiers did.

A few days ago our Bishop received a letter from the missionary at Liling informing His Lordship that he had had a very narrow escape. Having arrived at that town the missionary, with his catechist, was fired upon by the northern soldiers. Being an ex-soldier, he immediately threw himself in a ditch and told his catechist to follow him.

The Danger Lasted for Two Hours

when after jumping from one ditch into another he made his escape. His clothes had been perforated by the bullets in more than one place and his catechist had received a slight wound at the shoulder. Both priest and catechist lost all their belongings, which included portable altar, chalice, and altar cloths, and one hundred dollars intended for salaries of catechists. This was a great disaster for the poor priest and he is praying that his loss may be made good.

REV. G. LUNTER, O.F.M.

* * * * *

"Do not come. There is no place for you in the mission." This was a strange message sent to me by Fr. Egbert from Wuping. But the hostilities between northern and southern China which had caused us some concern since 1917 and which since March had brought the contending parties to the boundaries of our mission, I knew, were the cause of it.

The Chinese are not precipitate in politics. Both parties advance slowly and avoid bloody conflicts, perhaps in order not to alarm the people of Fokien. Besides warfare in our mountains is beset with great difficulties which can only be surmounted by Chinese tranquillity and slowness.

But the soldiers passing back and forth are not the real cause of the agitation. It is due rather to the secret societies, robbers, (a kind of Freemasonry). Of these it is said that there are more than ten thousand in the neighborhood of Wuping, to punish the

city because the mandarin collects the taxes and apprehends the robbers. The mountaineers advocate "perfect liberty and equality."

But this does not coincide with the wishes of the peaceful inhabitants of China. Consequently the people of Wuping must prepare to meet the assaults of the robbers. The aid of the soldiers alone does not suffice. Here as elsewhere all their hope is centered in the Catholic mission. "No one will attack the Church," is a doctrine of the Wuping population, Christian as well as heathen. It would be impossible to convince them of the contrary. "Have you forgotten, Father," they say, "that the French priest, Fr. Roudière settled the differences between north and south in Chao-chow-fu last year? And did not Fr. Maximin preserve the city of Yempingen from destruction in March?"

Well, there is nothing left for the good Father but to open his church and house, which by the way

He is Glad to Do

to all who do not feel safe at home. He has nothing to fear from the soldiers, only the robbers might prove dangerous. But among these, too, Fr. Egbert has some friends, having distributed medicine gratis to their sick.

At all events the priest is prepared. Always calm and collected, no difficulty takes him by surprise which makes a deep impression on the entire population.

While the mandarin ordered the public schools closed, the missionary calmly continues his.

Christians as well as heathens now bring their

trunks filled with dresses and jewels (which among rich Chinese ladies often constitutes a small fortune) to the priests' house. The entire upper flat with the exception of the priests' room looks like a store-house.

Conflicts between the soldiers and the robbers about three or four miles from Wuping caused people to take refuge in the church. Then something very unusual in China happened. Merchants and peasants brought their money to the priest to keep it in his room without asking a receipt for it. His word sufficed.

"I am now the richest man in Wuping," he wrote



Results of the famine in Central Che-li. Bark is being stripped from the trees to furnish some sort of nourishment.

in one of his last letters,—he was surely the richest in the confidence of the people.

In case of necessity he offered the church to all as a place of refuge.

On the 26th of April he wrote: "A very bad night. Everybody and everything came to the church; men, women, children, cattle, hogs, chickens and goats in fact everything in the house. Women and children passed the night in the church on mats. I do not know how many hundreds of them. Men staid on guard in the school and house.

My Dining Room was Filled With Old People

"An eighty-two-year-old man was dragged here on the back of his nephew. Until two o'clock at night I watched at the gate."

The excitement is still on the increase caused by the wild rumors about the result of the battles between the soldiers and the robbers.

According to the rumor the soldiers are victorious and have captured many robbers, which, following the martial law, were shot immediately.

The situation might prove very dangerous to the mission should the soldiers of the south advance and give battle in Wuping. In the heat of the conflict the soldiers will scarcely take heed of the neutrality of the Church.

God grant that they may yet come to some agreement.

We hope, however, above all that the time of tribulation may render the hearts of the heathen population more susceptible of the teachings of our holy Catholic Church who offered protection to all without exception.

We are in need of catechists and teachers to cultivate the vineyard of the Lord and to render possible the conversion of the inhabitants of Wuping now so well disposed. But alas, the world war has closed our catechist school in Wuping and deprived us of all means to carry on a successful propaganda.

But this is a graphic illustration to all mission friends of the influence exercised by the Catholic missions. The more we sow the better the harvest.

REV. FR. JORDAN, O.P.

A Parish Founds a Burse in a Chinese Seminary

A few weeks ago we had the agreeable surprise of receiving a check for one thousand dollars for the education of native clergy in the Far East. The sum had been collected in the parish of St. Eloi, Ghent, Minn. (Diocese of St. Paul), under the direction of its zealous pastor, the Rev. H. V. Van Walleghem. It will constitute a foundation, the annual interest of which will provide for the needs of a native seminarian during one school year, and thus every few years a new priest will be placed at the Altar through the generous assistance of the parishioners of St. Eloi.

The assignment of the burse was left entirely to The Society for the Propagation of the Faith, but knowing that Fr. Van Walleghem and most of his generous parishioners are Belgian or of Belgian descent, we thought it would be pleasing to the donors to place it at the disposal of a Belgian Bishop. Consequently it was sent to Mgr. Van Dyck, who, with his valiant missionaries, all members of the Belgian Society of Scheut, evangelize the province of Mongolia, China. Although the seminary is of recent foundation it has already given three priests to the mission, and there are five other natives preparing for the priesthood.

St. Eloi is a small country parish and its members are not overburdened with the goods of this world; furthermore, they are probably helping the victims of the war in their dear motherland. Nevertheless they raised this considerable sum in order to give a priest to the Church. Such charity, the worthiness of which it is difficult to exaggerate at the

present time, will have its reward. "Blessed are ye poor, for yours is the Kingdom of God!"

Our Eskimo Missions in Alaska

The Ursuline nuns in Alaska sometimes write us for help. Their "igloo" up in the snows is under the protection of the Stars and Stripes and therefore holds an especial interest for us.

Begun by Rev. Fr. J. M. Cataldo in 1903, the Eskimo mission under the invocation and protection of the Holy Angels, took a fresh start in 1904, when after a year of steady application and persevering study Rev. B. Lafortune was able to instruct the natives in their own language. To understand all the labor this one fact implies, one must know that Nome is the mart for all the natives from King Island and Cape Wales down to Chinik and Unalaklet; and that each family or tribe speaks an idiom more or less different from the apparently lost or forgotten mother-tongue. The language used by the zealous missionary in charge of "Holy Angels" was therefore a language understood by six or seven families and yet dissimilar from the idiom spoken by each family at home.

Every evening during the winter of 1904-1905, the natives would crowd into a little room, listening with the deepest attention to the explanation of the pictures of the common school Bible History, and the attendance at church on Sunday became such as to actually strain the seating capacity.

Next the Sisters arrived and undertook the care of the little girls, and now the mission is progressing as fast as that old enemy—poverty—will allow it.

A FISHER AND HIS NET

Rev. A. de Smedt, B. F. M.

Kao T'ai, where this apostle is being a fisher of men, is in North Kansu, China. The little town lies picturesquely in the shelter of the great wall, and is about midway between the large cities of Kan Chow and Su Chow from which the province takes its name. Christianity is very new in Koa T'ai.

FIFTEEN days before the Easter of 1915, I went to the oasis of Kao T'ai to take over the work of Rev. Fr. Verberne, who had been called to Turkestan to a post left vacant by the death of Fr. Leesens.

I went as far as Kai yu koan with my confrère, where, in the shadow of the great wall, we parted. I then wended my way home to the task of transforming the little shop so painfully acquired by Fr. Verberne into an orderly abode.

I had plenty of time to arrange my dwelling, as the Sie family had

Not Yet Appeared on the Scene

These worthy people were the first to welcome the

Time passed. About New Year, 1916, an aged Christian from Hanchow appeared. He was nearly sixty-six years old,

Firm in His Faith

without pretense. His piety was an example to the pagans. He was indeed an instrument of Providence. He aided me signally in my work.

I sent this man to see Wang at his home. Their conversation upon Christian doctrines bore fruit. One Sunday both appeared at my house. The two friends assisted at Mass and at the catechism class which followed. Grace did the rest, and the eldest son of Wang could not alter his father's determination to become a Catholic. The whole family were finally converted. One son is now studying in the college at Liang choa. He hopes to become a priest.

An honest and industrious workman named Yen was sweeping the streets before the shop of the catechist Sie. One day he heard a pagan discussing religion with Sie. The pagan refused to renounce his superstitions, but Yen was so impressed with the noble sentiments of the shoemaker that he invited a friend to accompany him to my residence after work in the evening.

They both responded to the Divine appeal and were baptized the following year. Both men married Christian girls from the orphanage of the Holy Childhood. A young brother, the future anchor and



Thoroughly enjoying the inundation. Bearing one's mother on one's back to church is fun to a Chinese boy just as it would be to any other lively lad. No doubt this one is torturing his parent with threats to drop her in the flood.

missionary in bygone years and had ever been faithful.

St. Joseph, the patron of Kao, consoled me by sending me some pious catechumens. A man named Wang, from Jenn, came to see me. He had been acquainted with Fr. Verberne. After discussing worldly affairs, we touched on religion. As one of his relatives in Kanchow was a Christian, I urged Wang to follow his example. He readily agreed to do this. I must state that this prompt acquiescence did not impress me overmuch, as I was well aware that politeness obliges a Chinaman to agree with his superiors. Therefore, later on I was not surprised to find no Wang at church.

hope of the family, has been sent to the college in Liang chow.

A pair of shoes were the means of making my fourth conversion. Among the black sheep registered in Suchow was inscribed a bad Christian who had given his little ten-year-old sister to a pagan.

No one knew what had become of the child. A pair of boots betrayed the secret. My shoemaker one day received some shoes to mend. They belonged to a woman. Astonished to see a large size in a country where feet are small, the cobbler asked if the shoes were not owned by a Christian.

After a protracted search the cobbler found that

the owner of the shoes was no other than the missing sister of the dissipated youth in our town.

I longed, like the Good Shepherd, to carry this little lamb on my shoulders to our safe fold, but as this would be impossible

I Was Forced to be Diplomatic

To this end I sought an interview with the husband. A European little realizes what it means to try to pierce pagan intolerance.

"Your name is Hiu?" I ventured to ask.

"Yes, it is," came the response.

"And your wife is the sister of —?"

"Yes."

"This woman is therefore a Christian, and by our inviolable laws can only marry a Christian. One of two things must be done. Either you become a Christian or I shall lay this case before the mandarin." The Chinese courts have often pronounced such marriages illegal. The next day Hiu's mother came to my house.

"Priest," said she, sobbing, "leave my son in peace. I will become a Christian."

I answered gravely, "No half-way work will answer. You may become a Christian, but your son must also. All or nothing!"

The old woman went away, and while the discussion was going on, my cobbler ventured

To Visit Their Home

and bring me the news. The Christians also argued with the family.

"Why are you so alarmed?" they said to Hiu. "Become a Catholic like us."

The young woman, who had not lost her faith, added her entreaties. The pagan finally yielded. They came to me and all was arranged. The young woman passed several weeks with a teacher. Then came the baptism of her husband, a Christian marriage and peace. Thus a shoe served the ends of Providence.

Trials ensued for these people but they only served to strengthen the faith of my converts. The evil one does not relinquish his prey too easily, but on the other hand Heaven often utilizes crosses as a means of leading souls into the light.

Our Hiu had been adopted by an uncle who had no heirs. Hiu would receive his legacy on condition that he serve his adopted parents during their lifetime, and preserve their tablets after death.

He had observed the first condition, the second became impossible after his conversion.

A cousin, coveting the money, thought the occasion a favorable one to despoil the heir. The tablets had to be assigned by the mandarin. They entitled the owner to the possession of the property. The neophyte had often spoken of his affairs to me, and I had promised to aid him when necessary. At harvest time the pagan stole the cattle and despoiled the garments of poor Hiu with a sharp knife. He hoped to engage him in a duel.

I secretly sent men to verify the facts, and then I begged the mandarin to take the case. This man had always been my friend and my confidence in him was not misplaced. He punished the pagan and confirmed the rights of the legitimate heir.

The old man himself was baptized soon after his nephew's law suit was happily ended. This simple and upright convert is as fine a character as can be found in Kao t' ai. He listened to the conversation of Fang, who came to arrest the young pagan and the Christians.

They Spoke of the Origin and End of Man

The old man, who belonged to a sect which abstains from meat and wine, was eager to find peace after death, like the publicans who sought John the Baptist.

New Year approached. This season is chosen as the time for the renewal of the images. I called on him one day, and spoke of hanging up a picture of Our Lord, so dear to the hearts of Chinese Christians.

"Ah," said he, "everyone will know I am a Christian if I do that."

"You should break your fast also," I said.

He was at first a bit afraid, but yielded. The pagans of his sect threatened him, but he became so brave that he was able to laugh at them.

"These false idols can do nothing against the true God," he said.

In 1917 this man suffered a severe visitation from Heaven. He became blind. He did not murmur at the cross but bowed to the Divine Will. Since then all his family have been converted and attend church regularly.

A confirmed liar was the means of converting six families. Our sly fox had given his young sister to a family in Kanchow. Repenting of this alliance, and



The sender labeled this photograph: "A beautiful modern Chinese girl." Her handbag has a familiar American look.

hoping to make another and better match for her.

He Sought My Influence

He brought his sister home and declared that the whole family wished to study our catechism. The young girl desired to board with Christians. As she wore a maiden's tresses, I gladly consented. After a few weeks her husband appeared to reclaim her.

The deceitful youth was betrayed, and the wife was sent home amidst much rejoicing of pagan onlookers.

This annoying affair was much discussed throughout the district and resulted in the conversion of six families. Five of the men were most intelligent pupils; they learned Christian doctrine rapidly and attended church regularly on Sunday; then they went a step further and emancipated their wives from the cruel edict of pagan China. The women's feet were unbound. This was a heroic act and a striking proof of a sincere conversion.

I had some trouble with the sixth family. The chief of this household had often heard my catechists discussing Heaven and hell. He fell ill and in fear, wished to become a Christian. His eldest son refused his request. Fortunately he recovered. Later on, the daughter was betrothed to the son of a neighbor. Some catechists were invited to the ceremonies at the home. This led to the conversion of the family, and brought my number of converts up to one hundred and twenty-six.

Between Kanchow and Kao are two exemplary Christian families. They will bring others into the church. Fr. Stappers has sent me a catechist for the men and two Christian women to teach catechism.

My predecessor acquired enough furniture and books to enable me to establish a school for boys and girls. The chapel and house are small but convenient. The inhabitants of Kao are honest and I repeat what I wrote of the mandarin:

"All promises well."

A New Church in Southwest Africa

Rev. Damien Arnuld, O. M. I., sends some photographs of a little church in Windhuk, Lower Cimbembasia, which is the result of much labor and sacrifice on the part of himself and his humble black converts. The feat of building a church in war time is one to be proud of and the pictures show a neat little edifice fitted out with a pretty altar and some wooden benches of a substantial pattern. The only lavishness is in the decorations; ferns and flowers abound, and as they come from the near-by jungle instead of from the florists, the lavishness is excusable.

Let Us Encourage a Young Native Apostle

A young native priest who merits our help and consideration is Fr. Thomas, of St. Roque's Parish, Royapuram, Madras. As a student in the Papal Seminary at Kandy, Ceylon, he used to send many interesting articles to America describing that institution and its needs.

He has now become a full-fledged priest and has been sent to help in the Madras district. He possesses an excellent command of English and seems to be one of the promising native apostles so much needed in the mission countries. A little gift now and then would encourage him, for most of the native clergy reach the altar only after a heroic struggle with prejudice and poverty.

Oceanic Islands Need Help

The work of native catechists in the Solomon Islands is of special importance just now because of the many afflictions that have come to its missions during the last few years. Many priests suffered from the usual climatic fever for some seasons and not less than a third of its workmen were carried away by it. They fell in the midst of their labors, their arms in their hands, like the good soldiers of the Lord they were, but their loss has brought about a sad condition in the mission and causes us cruel doubts as to the future.

The poverty of the remaining missionaries is so great that many of the existing works are almost paralyzed, and there is great danger that some of the out stations which have great promise will have to be closed altogether.

It is useless to send to the religious societies of Europe for recruits, as they have no one to place at our disposal. The only hope then is in the native catechists, and to the training of these assistants must be put forth every effort.

"It is no exaggeration to say that the Church officially recognizes as missionaries, fulfilling the precept of Our Lord, 'Go ye and teach all nations,' every one of those who have joined The Association for the Propagation of the Faith, whilst those who have not joined a missionary organization have no part or share in the missionary life of the Church, however zealous they may be in other Catholic activities.

"Why should we join this Society? and why should we be anxious to take part in the missionary life of the Church? We would answer with another question, 'Why are those men of the United States who are prevented by some good and adequate reason from enlisting in the Army, so eager to enlist in some service helpful to the country?' Obviously because, as loyal and patriotic members of the Country they are eager to have some share at least in the maintenance of her interests and welfare, even though circumstances prevent their going to the front. So, too, surely loyal and patriotic Catholics will be eager to have a share in foreign mission work."

BUDDHIST MONKS IN CEYLON

Rev. P. Thomas

A special interest centres in the author of this contribution to the pages of CATHOLIC MISSIONS. Formerly, as a native student in the Kandy Papal Seminary, he sent us numerous articles describing the work and aims of that valuable institution of learning. Now the young student has become a priest and if his mastery of English is any criterion of his other talents, he would seem destined to become a valuable addition to India's apostolic forces.

THE vast majority of the people of Ceylon are devout worshippers of Buddha. The strength of Buddhism and its hold on the people are soon brought home to the tourist or casual visitor, by the vast number of Buddhist monks he meets while in Ceylon. As in every other country the garb of the Buddhist priest distinguishes him from the common folk and the the laity.

His dress consists of a long yellow robe—resembling somewhat the ancient Roman toga—wrapped round the loins and drawn off over the left shoulder, and reaching below to the feet. His head, beard and eyebrows are clean shaven and he never wears sandals or shoes, but walks bare foot.

Every important temple has a monastery attached to it. For their livelihood, the monks depend

On the Alms of the Faithful

but several of their temples have large tracts of land, allotted to them by the old kings. Some of these estates are cultivated by Europeans and the income derived from them is utilized for the upkeep of the temple and the priesthood. In the year 1818, the British Government declared these lands free from taxation.

In addition to the income drawn from landed property, there are lucrative temples at Kandy, Arsura-adhapura and Adams' Peak, whither a vast concourse of pilgrims resort with munificent gifts and offerings. The temporal advantages accruing to the priesthood are said to be a powerful incentive in drawing a great number of Buddhists to the monastic life. In 1891 the number of Buddhist monks in the whole of

Ceylon was 9,598, but there seems to be a gradual diminution for in 1911 the figure stood only at 7,774.

Children from the age of eight upwards, and sometimes even younger ones, are admitted as candidates for the priesthood, to be more easily disciplined to their daily routine. Besides his major duties of respect and attendance on his tutor, the young novice has minor duties in the temple. The writer has often seen little fellows, with yellow robes

Studying Their Sacred Literature

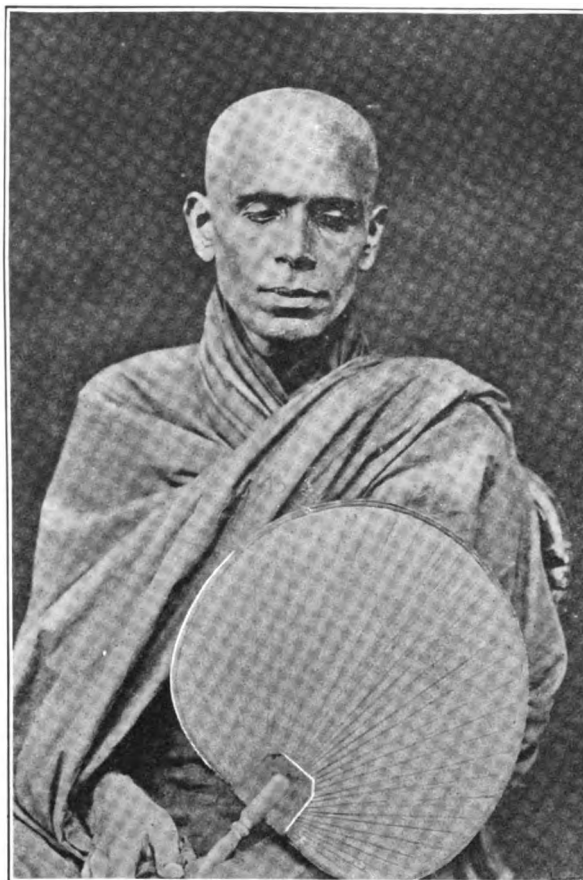
and songs, in all earnestness, under the direction of their *gurus*.

After a course of instruction in the sacred books and acquaintance with the duties of his profession, the young aspirant undergoes a sort of examination by a series of questions, before his promotion to the priesthood. Among the principal offices during the terms of his novitiate, is that of begging. It is a familiar sight at Kandy to see a Buddhist priest carrying a bowl under his arm, covered with a piece of cloth. He goes from house to house modestly with downcast eyes, and stands in solemn silence at the entrance of the benefactor's dwelling.

Alms are rarely refused; after casting some rice or gruel into the bowl, the

giver, generally a woman, stands reverently to receive the blessing of the *guru*—which generally consists in a pious wish that she may be rewarded for her good deed in a future life.

The number of monks attached to a temple varies from two to six, in proportion to the importance and



This stoic with his saffron robe and shaved head admirably depicts the religious enthusiast of India. In 1911 there were almost 8,000 monks in Ceylon alone.

wealth of the temple. The religious duties of the priest consist primarily in paying respectful homage and worship to Buddha three times a day—sunrise, noon and sunset. No sacrifices are offered, for Buddhists have a horror for killing living beings; their oblations consist of fresh flowers.

The duty of meditation by a kind of passive or negative existence only helps them to foster their laziness. Study of languages, especially Pali and Sanskrit, is a part of their occupation, but few acquire anything of a proficiency in it. They study astrology and medicine, though their sacred books forbid them the exercise of these functions.

The use of perfumes and flowers, worldly amusements, such as attendance at wedding feasts are taboo to the Buddhist priests. They are supposed to observe celibacy and poverty; but how far these beautiful prescriptions are put into practice can

scarcely be ascertained with certainty. Sometimes they are hauled up to the public courts and condemned for such misdeeds as theft, murder, coining of false money.

The Buddhist monks seldom meet together in any sort of council or assembly. On rare occasions a rich man or a few villages conjointly invite a number of monks

For a Sort of Religious Conference

The important feature of this assembly lies in the reading of sacred books in the original Pali, followed immediately after by a Singhalese commentary for the benefit of the general public. The crowds listen to these readings with great attention, often without understanding a word of what is being read. The beating of drums and tom-toms keeps them from drowsiness.

The Bride is Presented With a Pickax

As pagan marriages in Africa are very noisy, the missionaries like to make the Christian ceremonies quite dignified. From *African Missions* we select this account of the union of three couples:

"On leaving the church, the newly married pairs were conducted to their respective abodes by their old friends and some thoroughly Christian women, appointed by the missionary.

"At the entrance to the banana plantation each young husband presented his bride with a pickax, saying: 'Thou hast come to where thou art to be mistress—but thou hast come to be a worker here.'

"This does away with the custom that forbids the new wife to work until her husband sees fit to give the first pickax, which he sometimes delays to do for a day or two. The couple then walked to the court which surrounds each house; here the bride found bananas, butter, salt, etc. The husband then said to her: 'If thou art a faithful worker and a good manager, if thou wilt know how to please and satisfy those of thy household, I, on my part, will know how to give pleasure to thee.'

"Later in the day one of the three bridegrooms came to the mission to let us know how well everything was going on. 'My wife and I intend to make the Way of the Cross during the afternoon,' said he. The idea was rather out of the common, to be sure, for so festal an occasion, but we thought that thus to enter into their new life could not fail to bring down God's blessing upon it."

When Friends Meet

Fr. Merkes of Guntur, India, refers to a visit he made to Fr. Aelen in the following lines:

"I enjoyed my stay with him, admiring his great work and the work of the Dutch Sisters. How dear such a place must be to the Sacred Heart of Jesus. It is an oasis in the heathen desert of India. And for the greater part, after the grace of God, it is the result of American generous interest in the foreign missions. May the good God reward and bless all our benefactors."

He does not speak of the other men in isolated

places where the heat of the jungle and lonesomeness tend to sap their strength and warp their enthusiasm. In these places a man needs a friend and the prayers of the multitude to help him keep his mental balance.

Let Us Help the Hospital in South Honan

One of the most important foundations in South Honan is the hospital conducted by Italian missionaries, under Bishop Belotti. At present it is in danger of being closed if help does not come from some source. Mgr. Belotti says:

"This hospital was opened in the year 1907, at Chumatien, a station of the railway that joins Hankow city with Peking. It is the only Catholic hospital in a large territory.

"Cared for by the good nuns, many are converted to our religion and receive baptism before death, thus gaining life eternal. The report shows that 300 patients recovered and that 11,000 were treated. An ambulance also visits the sick poor in their homes. To do all this good work we have incurred a debt that weighs heavily upon us, and earnestly beg assistance."

A Letter From Mgr. Morel

A letter from Archbishop Morel, of India, gives us a little idea of the busy life he leads, now preparing bricks and tiles for a new schoolhouse and again instructing a class of fifty little Pariahs in Catechism. He says many of these children are very ignorant. The following answers will show what patience has to be exercised in educating these poor heathen children in the simplest truths of our Holy Faith:

"Have you a soul?" "No." "Is there any difference between you and a monkey?" "No." "Did you ever come to church?" "No." "Did you ever say one word for prayer?" "Never." "What do you do all day long?" "Look after pigs."

THE VICARIATE OF SHANTUNG

Right Rev. E. Giesen, O. F. M.

From his residence at Tsinanfu, the Vicar Apostolic of North Shantung sends account of the mission work in his territory. Here again is a story of civil war and bringandage, which, combined with conditions brought about by the European war, make a bishop's life full of perplexities.

THE first apostolic vicariate in Shantung was established by Pope Gregory XVI. in 1839. Up to that date it had been put under the Vicariate of Peking. In 1848, it was confided to the Franciscan Bishop Moccagatta, who at first set up his residence in the small village of Shi eull li chuang, where he also founded a seminary for the purpose of educating a native clergy.

Later on, after much trouble and various difficulties, he got a place for the mission at Tsinanfu, the capital of the province. He soon transferred there his residence and the seminary. He also constructed the church of the Immaculate Conception and an orphan asylum. In 1881, the southern part of the province being separated, and a new Vicariate being formed, the Fathers of the Society of the Divine Word took this in charge.

In 1894, another Vicariate was established in the western part of Shantung, with the episcopal residence at Chefoo; it is under the care of the Franciscan Fathers. Consequently, there are three Vicariates in Shantung at present. The Vicariate of North Shantung, the most ancient,

With the Episcopal Residence at Tsinanfu

comprises the northwestern part of the province, with the larger cities of Tsinanfu, Tungchangfu, Wutinfu, Lintsingchow, Techow, Tainanfu, where the sacred mountain Taishan is. Every year, in spring, the heathens make a pilgrimage to this mountain. Each sect has its own pagodas and convents there.

It is supposed that there are about thirteen millions of inhabitants in the apostolic Vicariate of North

Shantung. Among those inhabitants there are 40,903 baptized Christians and 17,644 catechumens. Those Christians are distributed in 764 centres. In the larger centres, there is a church or chapel. In the smaller places, the house of some Christian must answer to the purpose of meeting. From Easter 1917, to Easter 1918, we have been able to baptize 2,026 adults. Generally, a term of probation of two or three

years precedes baptism. This time means a deal of patience on the part of the missionary, for it is very difficult to explain the fundamental notions to those who just came out from paganism, especially, if the people are already in an advanced age.

There is no other way but to begin the instruction over and over again until they retain something, finally. Here, the catechists render excellent services. But they cannot do the work gratuitously, as they have to earn a living for themselves and for their families. Each Father

Appoints Several Catechists

and, of course, it costs him a lot of money. With the purpose of giving the catechumens have been established, several catechumens have been established, where they are kept gratuitously for four or five months. Our mission has sixteen catechumens with 400 catechumens. It happens that during this time of preparation, many a cate-

chumen loses his first zeal and devotion and returns to his pagan habits and customs. When this occurs, it means a great grief for the poor missionary, naturally. The graces some have disdained are bestowed on others.

Many a heathen receives the call for Christianity on his death-bed. Close by the mission, there lived



An old, old woman of China. Leaning on her staff she begs for the food to keep body and soul together and also, no doubt, for something to put into her only comfort, the long pipe.

a rich heathen. He always had helped the mission in times of trouble and distress; for instance, he had sheltered Christians during the persecution of 1900. A year ago, he fell seriously ill. The Mission sent him a catechist, in order to save his soul. After a few exhortations, he consented to become a Christian. He convoked his family, and in their presence, he professed the Catholic religion. The missionary came to explain the most important mysteries of our Holy Faith to him, then he was baptized, and after a couple of hours, his soul went to Heaven.

Many are also baptized, when in danger of death. Yet, it takes a lot of time, of trouble and of walking, particularly to find them out, and there are deceptions also to be met with. We have kept about 600 children in our asylums for orphan boys and orphan girls. Some of the poor little things had been

Abandoned or Rejected by Their Cruel Parents

others had lost their parents by death. Under the shelter of the Catholic mission they have been fed, dressed and have received the religious instruction.

The girls learn household work and must earn their living partly by washing, knitting, weaving, or by making hairnets. When they are at the marriage age, they get united to Christian young men. The boys learn field labor or a trade. Many a poor child asking for help at the gates of the mission, has to be refused and is thus driven into a life of misery or of worldly corruption merely because there were not enough means for keeping the poor little thing. Besides these establishments, we have asylums for old people, these with about one hundred and eighty inmates. The Sisters have the management of this place; and we may imagine that it is by no means an easy task.

This spring three clerics finished their studies, after a course of fourteen years, in our seminary. The honor of priesthood has been bestowed on two of them. As for the third after having prepared himself for priesthood very conscientiously, after having longed for it so much, he fell seriously ill three days before the ordination. While his two companions received ordination from the Bishop's hand

He Received Extreme Unction

He departed soon after, resigned to God's will. In the grand seminary, we have ten seminarists. After having finished their studies, the seminarists are generally sent out to a mission-station for one year. This is done, partly, for the purpose of trying their vocation, partly for introducing them to practical ministration. As soon as they have passed this trial, they are ordained.

There are about fifty scholars in the little seminary. The studies take eight years; the scholastic curriculum is the same as that of the modern Chinese grammar schools, with the difference that our scholars study Latin. The missionaries and some Chinese professors

do the teaching. The mission has to keep the seminarists and to give the means of education, as many of these young men come from poor families, and are, consequently, unable to afford the expenses of their education. Of those who enter the seminary, only about the sixth part are ordained. In the last ten years we have ordained ten priests.

Native priests are wanted very badly here in China, as foreigners have great difficulties in understanding the character of the Chinese. Therefore, the native priests have far more chances to exercise a good influence upon their compatriots. There is also to be considered that foreigners have tremendous efforts to make in order to get accustomed to the Chinese language. At present, we have two Chinese priests in our vicariate, who all are members of the third order of St. Francis.

Besides our seminary for priests, we also keep one for secular teachers, with thirty-six scholars and a seminary for female teachers, with twenty-six girls, the latter can afford to keep themselves, partly, yet the mission has the bigger charge. This course takes ten years, and corresponds to the European course.

As soon as they have finished their course, they are appointed in our schools, in order to help the missionary in forming the young people. It is evident that we can make no use of teachers who have been educated in heathen schools for most of them become atheists. Moreover, the mission is also obliged to help many primary schools.

In the bigger centres, the Christians can afford the expenses of instruction. But in the smaller places where there are only two or three Christian families, this is impossible. How does the Father proceed, in order to bestow education on those children, too? Well, in such cases, he establishes a school in his own residence, supplying the little ones with shelter, food and clothing, during the winter months.

Thus the Father Has to Keep Sixty Children

sometimes even up to a hundred. The parents contribute little or nothing at all. So, the wants of the mission are increasing, little by little.

The great work of the missions is suffering. Many foundations have had to be given up. Many a village was lost, because the mission has not been able to appoint a catechist to explain the truths of our Holy Faith to the poor heathens. The missionary's heart is wrung with grief when he sees himself condemned to inactivity, when he thinks of all the poor souls he might save from perdition, if he got a little help.

Moreover, we meet with the greatest difficulties in the country itself, owing to the disorder which is prevailing there. Missionaries who are working in this country for thirty or forty years, state that they have never witnessed such a muddle, before. Experienced Chinese, too, knowing well the condition of their country, are desolate about that terrible state of affairs. There is civil war between the North and the

South; the troops face each other, a good deal of blood has been shed, there is no end of the struggle to be foreseen.

Here, we may also mention the worry which is caused by the brigands. In former years, they only disturbed the southern part of Shantung, while, at present, they carry horror all over the province, frightening the poor population. One city after the other is plundered, one large village after the other pillaged. Those who dare to resist, are unmercifully slaughtered, very often under most terrible tortures, such as scalping, etc. As for the rich and the well-to-do middle class, they take them along, and the poor creatures have to purchase their lives, at a high price, for instance \$10,000 or \$30,000.

The brigands even fire at the missionaries; they discharged seven shots on one priest; fortunately he was not hurt. Some time ago, in another province, they killed a Father. This poor missionary was going to give Extreme Unction to a dying man, in a distant village, when the brigands met him. They surrounded him, robbed him, and they called some

more of their comrades. Pierced by five balls,

The Father Fell Dead on the Ground

The robbers were afraid the missionary might rise from the dead and revenge himself; in order to prevent this, they cut the body in a thousand pieces. Thus, the life of this excellent Father came to an end.

As for another priest, they threatened him with a pistol and asked him for money; as he had none, they set him free. It is evident that the missionaries are greatly disturbed by vexations of this sort and that consequently, the work of the propagation of faith must suffer. With regard to the want of means, every Catholic might remedy it by contributing his share, which would be gratefully accepted by the Mission. Our Divine Saviour will give most abundant blessings to every one; for the giver will coöperate in having God's most Holy Name known, loved and adored. He who will give, will fulfill the command of our Divine Lord:

"Preach the Gospel to every creature."

The Need of Native Priests in India

Clear and decisive are the words of Rev. Fr. Feron, S. J., concerning the need and value of native clergy in India. Read this communication:

"I feel inclined to invite those who hesitate in raising Indian priests to come and tour with me over the Ginabahr district. We are two Belgian priests only and our parish measures about a thousand square miles.

"In ten years some 25,000 Uraons have embraced the Catholic faith, of whom more than 2,500 are communicants. In one year 225 couples were married in our church. Enough to show that our native priests would find scope for their zeal in any of our hundreds of villages and hamlets that are Christian. And the needs of our mission do not stop there. Though it is so recent, we have already had to deplore some defections. A few of our Uraons have emigrated further west to the tributary States of Sirguja and Udaipur, and we cannot expect them to go on living as Christians as long as they are without a clergy. I may safely say that the day a Catholic priest will cross the frontiers of those two states, we shall number 40,000 Uraons more in Christ's fold. I cannot understand how so many boys, knowing the call that goes out to them, can still resist it and leave us dying at our task without hopes for assistance or succession. I think that about 500 Christians die annually in our district, not more than twenty of them succeeding in receiving the last sacraments. With such awful distances to cover, it is impossible to go everywhere, and difficult for the Christians to send information. The task is perfectly hopeless.

Of Interest to Naturalists

The Molucca butterflies, moths, beetles and insects for both scientific and adorning purposes, especially gathered by the schoolboys, can be sent to benefactors of the Sacred Heart Mission—address:

Langgoer-Coéal: Key Islands
(Dutch East Indies)

Another Chance for a Millionaire to Come Forward

When we have a reputation like this it ought to make us burn to live up to it. Fortunately we are not all blessed with superabundant riches, but many of us can spare an offering that seems munificent to a poor missionary.

Fr. H. A. Gogarty, C. S. Sp., is a clever apostle in Nairobi, B. E. Africa, and his brief letter is as follows:

"In spite of difficulties we are doing well. When will this awful war cease? The world is brought to a standstill.

"It seems a desperate thing to ask, but if you know of any kind American millionaire—everyone is a millionaire in America—who would be willing to send a medium-power motor-bicycle (3½ h. p.) to Africa, mention my name to him!"

Night and Day Schools for Burma's Chinese

We know that Fr. Allard has charge of the Chinese in Burma, for he often writes about his charges. His latest letter says that he places about all his hopes in his schools, trusting that each child will become a little missionary on his own account. The thing is to have plenty of these young schools, so that the young people may be secured at the formative period.

Fr. Allard had not got his foundation very firmly established when the war broke out, so that he sees many of them tottering during this trying period. An evening school, for grown people, is also much needed. Perhaps if we send a few alms all these good works will be able to live.

APOSTOLIC LIFE IN KIU-CHAU

Rev. G. Ruault, P. F. M.

"The missionary enjoys a felicity known only to those who proclaim the Truth in dark places. He sees rays of heavenly light piercing the gloom of cruel idolatry and his heart rejoices."

THE life of a Professor or Superior in a Chinese college or seminary does not differ from similar professions in Europe or America. The needs of the human soul are the same everywhere and it only remains for the educator to adapt himself to them. The higher classes take care of themselves as it were, that is, a bond of refinement unites teacher and pupils.

For purposes of evangelization Kiu-chau is divided into parishes called districts. I will describe the life of a district missionary. The parish is not bounded by city limits, it extends into the country. Often it is so vast in extent that it requires many days' march to cover it.

In the centre in the town stand the church, presbytery, convent, schools and dispensary.

The Christians are Scattered Here and There

some in villages, elsewhere in groups, or in isolated families or individuals. The missionary insists upon regular attendance of service at the church. Society is founded upon the home which must be Christian and in such homes the mother is the key-stone of the arch.

The Christian bands are composed of the general mass of those willing to be converted, catechumens, and new and old Christians. The first include the pagans who have solicited instruction in the Catholic faith. Their admission depends on two things: the destruction of outward forms of paganism in their homes, and a regular marriage.

They renounce the devil and acknowledge God as the Master of Heaven. The missionary selects those who exhibit

Firmness of Purpose and Good Will

and in time these become catechumens. They then teach prayers and the catechism and are placed in charge of the schools when proficient.

All catechumens do not persevere. The soul often remains pagan, faith is wanting, the seed has fallen upon stony ground, thorns, not fruit appear upon the bough. There is no correspondence with grace. This is always a keen disappointment to the priest.

On the other hand the majority respond to the call of grace; the holy water flows upon the head of the

regenerated one and the Holy Ghost enters the sanctified soul. The so-called old Christians are born of Christian parents. They understand our religion, are ignorant of pagan practices and have never bowed to idols, nor burned incense before the tablets of their ancestors.

They have received the Divine kiss of Jesus at birth, and have at least outwardly observed the rules of the Church. They know no life outside the mission and find charm only in Christianity.

There is a great difference in the annual visits of the missionary to new and old Christians. In the homes of the former, he is a stranger; in those of the latter he is truly a Father, a member of the family, wearing the double aureole of sanctity and sacrifice.

The natives pass their days in hard labor, cultivating the fields, or planting and cutting rice. Notice



When the churches raised to the true religion show one-tenth of the splendor of pagan temples, then the apostle will feel that the Faith is really making strides in China.

having been given that the Father is coming, two men are sent to carry his baggage. Two bamboo panniers are filled, one with the holy

Requirements of Mass

the other with personal effects of the missionary.

Mounting his mule, the apostle and his guides set forth. The route is picturesque when over the mountain, but more comfortable across the plain, as a paved highway runs through the rice fields in the valley. Let me paint a little picture:

Our journey at an end, at sunset we find ourselves at a pretty farm nestling under the bamboo trees, the silence broken only by the cooing of the turtle-

doves. The boys shout aloud the joyful tidings that the Father has come on his annual visit and all is excitement.

The noise rouses the crowd of fowls: They crow in triumph and the night is indeed gay. In the principle house an impromptu chapel is arranged. The Christians unite in song, holy water is sprinkled about and prayers are recited.

The altar is arranged in the best room of the house, usually a sort of detached shed of wood or beaten earth. Since Bethlehem Our Lord has been honored by many stately cathedrals, but ever He seeks the hearts of the poor. The rude altar is covered with fair white linen. The draperies are of lace. In a new station the crucifix and all the holy necessities of the Mass are objects of great interest.

Visitors arrive. They watch the ceremonies with lively curiosity. They are told that this is not a new religion and that it is known all over the world. The name "Catholic" expresses the idea "Universal." They listen respectfully to my assertion that

The Adoption of My Faith Means Salvation

of the soul by the power of our Saviour. In a medley of creeds they now learn that there is a religion of a clarity and force utterly opposed to the banality of their ideas. Many, however, when asked to express an opinion are too polite to disagree, but depart with an air of indifference.

Others, however, ask for instruction in Catholic doctrine; such are unrestrained by the world considerations too powerful to be overcome by the masses.

They learn that in these Christian settlements there are men and women called "Fathers and Mothers of the Soul" really sent by God to save mankind. This is "visible religion." Any intelligent person can grasp it. But it is one thing to be convinced of the truth of our doctrines and another to have strength to renounce paganism and practise our religion.

The moral obligations entail a self-sacrifice new to pagan people. But again we meet this argument by the reassuring statement that God will fortify His children by means of the Blessed Eucharist, and recompense His followers a thousand-fold.

This is indeed a new door opened for the soul. Never did man dream of such stupendous ideas! Perhaps, the pagan muses, it would be well to take a few steps in this strange path. No harm can come of it, possibly some good; so the hesitating pilgrim learns one prayer, then another. He rests at that. Here comes the parting of the ways.

The Weak One Cannot Persevere

Habit is too strong a master. Unaccustomed to obedience, he finds it easier to order his life as he will. He does not enjoy the mastery of conscience as the just man does, and a religion enjoining that, is too heavy a yoke for vacillating natures.

More brilliant minds, weary of stupid superstitions, thirst for sublime truth as flowers turn to the sun. Of such is the Heavenly kingdom. In a few short months these eager students emerge from the fog and stand exulting in the light of faith.

Such is the history of all Christian settlements, where peace reigns when victory is assured—the peace that passeth all understanding.

The missionary enjoys a felicity known only to those who proclaim the Truth in dark places. He sees the Holy Spirit acting as a leaven in the unlovely mass. He sees rays of light piercing the gloom of cruel idolatry and his heart rejoices. Like stars in the firmament the Christians shine out against a murky background. There is rest in their presence. They are oases in a dreary desert.

The missionary forgets the bitterness of his solitude when the prayers of the faithful surround him. He no longer chants the praises of God alone. Time ceases to exist and Heaven has begun on earth.

Trusting in the Power of the Sacred Heart

There are troubled times in the district of Kevli Yang Fu, where Fr. Ruault, P. F. M., is a seeker after souls.

His letter best explains conditions:

"This section of China is surely much afflicted just now. In one place the roads are blocked with soldiers, in another they are infested with brigands. To other terrors is added the plague which first appeared in Hou-lay and was then carried by boats to other towns.

"The officials, in order to prevent a further spreading are buying rats, paying a small amount for a dead rat, twice the sum for a living one. Rats are numerous in China, and perhaps this precaution may do some good. At any rate it is the only one taken so far.

"Of course the war causes plenty of uneasiness; it is foster-

ed by the mandarins who have their own reasons for wishing to propagate trouble and unrest.

"In the midst of these afflictions the missionaries have begun the enthronement of the Sacred Heart in households and are trusting in His divine power to restore peace to the land."

"There is no work if the object and the dignity of the end be considered has more claims on our sympathy and support than the Propagation of the Faith. It is pre-eminently Catholic, seeking as it does to bring the saving truths of Christianity to the nations which have been given to Jesus Christ as His inheritance. It aims solely to open up new fields to the Gospel message, which was given to all peoples for all times."

—CARDINAL FARLEY.

THE MOST REVEREND JOHN IRELAND

LATE ARCHBISHOP OF ST. PAUL

THE death of the Most Rev. John Ireland, D.D., Archbishop of St. Paul, is chronicled with deepest regret in this issue of CATHOLIC MISSIONS. Archbishop Ireland passed to his eternal reward on the twenty-fifth of September, in his eighty-first year, after an illness extending over a period of many months. His obsequies were held in the Cathedral of St. Paul on October 2d, and were attended by eight archbishops, forty bishops and over eight hundred priests. Right Rev. Thomas O'Gorman, D.D., Bishop of Sioux Falls and a life-long friend of the venerable prelate, celebrated the funeral Mass. The sermon was preached by the Most Rev. James J. Keane, D.D., Archbishop of Dubuque.

In the death of Archbishop Ireland there is removed from the scene of earthly action one of the most distinguished figures that has graced the episcopacy in the United States of America. During the more than fifty years of his career in the ministry he fearlessly and unselfishly dedicated his extraordinary abilities to the service of all that promoted the honor and glory of the King of kings and the true welfare of his fellow men. Love of God and love of country were twin passions with the Archbishop of St. Paul, and in the interests of both he wielded his broad and potent influence with pre-eminent success.

The cause of Catholic Foreign Missions has lost a sincere friend in Archbishop Ireland. The work of The Society for the Propagation of the Faith was very near and very dear to his truly Catholic heart. For long years, while his diocese was yet young and home needs very great, it pained him exceedingly that he was unable to divert greater sums to the missions. Frequently, however, during all that period, he wrote and spoke on the subject in terms reflecting the most genuine apostolic zeal.

Some three years ago the great prelate reached the conclusion that the time had come when the diocese of

St. Paul could take more active part in the support of God's army of priests and Sisters laboring in fields afar. He addressed to his clergy and people a letter from which we quote the following extracts:

"The most distressing appeals, we are told, are reaching the offices of The Society for the Propagation of the Faith, hitherto the sure refuge of the Catholic Apostolate. . . . The Catholic Church must not allow the pall of death to spread over its missions to heathen lands. Those missions are its glory, the evidence of its divinely-given universality. Catholics in large-hearted America will be the saviors of the Church in its missionary work. . . .

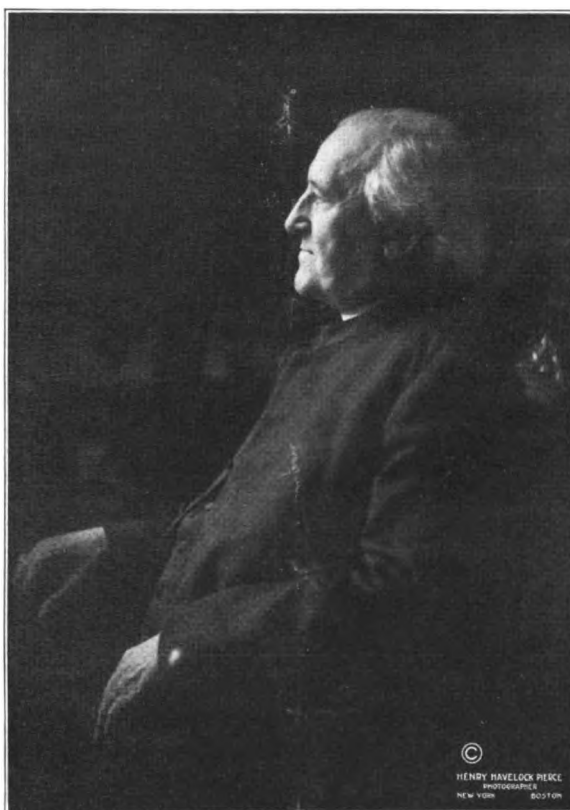
"Nor must we forget that help from the Catholics of America to The Society for the Propagation of the Faith is not only an act of religion and of charity; it is, too, an act of strict justice. In the early days of its history, when its children were few and poor, the Church in America received munificent contributions from The Society for the Propagation of the Faith.

"The present day is the opportune time to remember its favors."

Accordingly Archbishop Ireland appointed as diocesan director of the Propagation of the Faith, the Rev. James A. Byrnes of St. Paul Seminary. An office was forthwith opened in the Seminary where Fr. Byrnes, with a corps of seminarian assistants, has since directed the effort to stimulate missionary interest among the Catholics of

the diocese. Through the approval and vigorous encouragement which Archbishop Ireland gave to the many undertakings of the Reverend Director, the diocese of St. Paul has, in remarkably short time, come to be one of the most flourishing centers of the Propagation work in this country.

The diocese of St. Paul has lost a wise and loving ruler; the Church, a distinguished champion; the country, a truly loyal citizen; and the missions, a devoted friend and patron. May he rest in peace!





Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

IN these days of big figures it is not surprising to find that the various Protestant mission boards have aimed at raising larger sums than ever for their work. One organization announces that it will gather a million dollars more during the coming year than it did during the previous months, giving as a reason the necessity of seizing the opportunity presented to its workers in the foreign field.

They are not waiting until after the war for they realize that the work of the Lord should not and can not wait.

It is well known that the combined Protestant offering has been for half a decade of years more than twenty millions of dollars each year. What is perhaps not so well known is that a goodly part of that amount is made up by the wealthy members of the various denominations. It is not unusual for a Protestant Board of Missions to receive checks for five, ten and even twenty-five thousand dollars from men who contribute that same sum *every year*. Compare this with the apathy of our wealthy Catholics! For the last twenty years we have not received one *decent* contribution from any of them. This war is going to make so many changes that perhaps we will notice a change in the contributions of Catholics of wealth.

* * * *

To substantiate the foregoing, and for the benefit of those who proclaim the generosity to the missions of wealthy Catholics, we will mention the two following personal incidents:

A few years ago we were in need of a sum of five thousand dollars to pay for the transportation of several missionaries from Europe to the Philippines. We were advised to send an appeal to some of our rich Catholics. We did so and wrote one hundred and ten personal letters to as many men possessing (or possessed by) one millions dollars or over. We received *two* answers, one with a ten dollar check and

the other, written by a secretary, informed us that his master was soon leaving for Palm Beach, but that on his return he would certainly consider our request. He kept his word and two months later sent us an offering of one hundred dollars. Edified by our *success* with the rich we turned to the poor; we issued an appeal to our faithful members and in less than two weeks we had received over seven thousand dollars, and our missionaries started for their field.

On another occasion a missionary Bishop visiting our offices asked us for the addresses of a few Catholic millionaires whose charity he wanted to implore, being sure that the poverty of his mission would touch their hearts. We tried to dissuade him but he insisted and wrote twelve letters in his own hand. He waited in vain for answers, not a single one came.

We could write a long article of such similar experience.

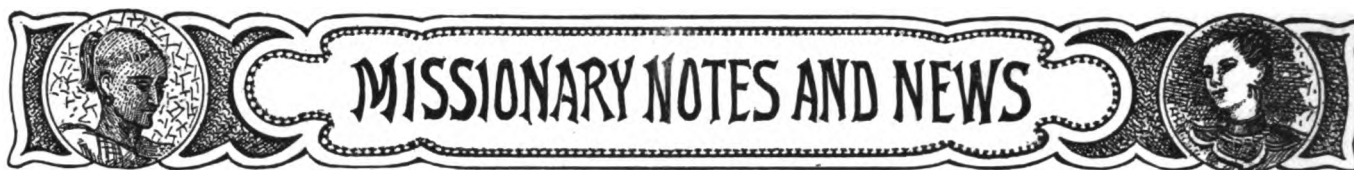
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WITH sincere regret we learn that *The Sacred Heart Review*, so long a favorite in many Catholic households, has discontinued publication. The Society for the Propagation of the Faith has, indeed, special cause to mourn its passing as for twenty years it gave generous space to the petitions of missionaries and news of their work. Indeed, *The Review* was the first publication to adopt the practice of printing letters from the mission world—a practice that brought much aid to our apostles. Let us hope that this worthy paper may one day be revived to continue its noble career.

* * * *

A RECENT issue of *The Newman Quarterly*, the organ of the Federation of College Catholic clubs, contained an article on Foreign Missions and an urgent appeal to the members of the clubs to help them. Those clubs are composed of young men and women attending City Colleges, State Universities and other non-Catholic Institutions. Most of them are totally unacquainted with the missionary work of their Church, whilst they hear constantly of Protestant missions, nay, sometimes contribute to them owing to the numerous solicitations they are subjected to by zealous promoters, or have to take part in entertainments given in their behalf. The action of the Federation will counteract those influences and give an opportunity to place their alms where they will be employed for the diffusion of the true Faith.

**The Federation of
College Catholic
Clubs**



AMERICA

PITTSBURGH The report of Fr. Knabel, Director of the Association of the Holy Childhood, has been issued. The results are most gratifying, the grand total of alms collected last year being three times the amount received four years ago. This is a sign that the mission spirit is growing fast in the United States. Catholic children are learning to give some of their savings to the missions. They will continue to do so when they are grown up, and in the meantime their example may be followed by their elders. Many a Catholic parent has become acquainted with and converted to the cause of the missions through the child who was collecting for "Chinese babies."

ASIA

INDIA The Propaganda has appointed Rev. Pierre Rossillon, Missionaries of St. Francis de Sales, Coadjutor to the Bishop of Vizagapatam, India.

There seems to be need of dentists as well as of physicians in India. Four or five dentists are working in the Madras Presidency for nearly forty million people. Only the rich can enjoy their services. The natives, living on rice, keep their teeth better and longer than Americans. If perchance one of their teeth gets decayed, the natives try to secure gratis the services of the first person they meet.

PERSIA The report of the death of Mgr. Sontag, Lazarist, Apostolic Delegate to Persia, has been confirmed. The terrible Kurds once again fell on the Christians and massacred them without mercy. Archbishop Sontag was made Apostolic Delegate in 1910, and in spite of the disturbed state of the East he tried to develop schools, hospitals and orphan asylums. In November last he received the French *Croix de Guerre* for his brave attitude during the Turkish occupation.

PALESTINE In view of the tragic death of Archbishop Sontag, it is gratifying to read an announcement stating that Mgr. Camassei, Patriarch of Jerusalem, has just been liberated by the Turks, and is returning to the Holy City. Rev. Louis Barlassima, Pastor of St. John Lateran, Rome, has been appointed his auxiliary.

JAPAN A few weeks ago a little company of Franciscan Missionaries of Mary left New York for the foreign missions. Some were destined for China, some for India and one for Japan.

A letter has just come from Sister Mary de St. Marc, saying that she has arrived at Biwasaki, Japan, after a safe and not too rough voyage. Her companions kept on their way to their more distant posts.

Biwasaki is a leper settlement and the Franciscan nuns have charge of a numerous colony. The work needs no description, as its very name implies its difficulties. Sister St. Marc must now shut herself away from the world and minister to the wretched victims of leprosy, but the heart of the true missionary rejoices in such sacrifice.

Japan, like other mission countries, suffers from a dearth of apostles. At Yokohama, a large cosmopolitan city, where Japanese from every province and strangers from all parts of the world meet and mingle, the presence of a numerous Catholic clergy is much needed, but at present Fr. Evrard, P.F.M., in spite of his advanced age, tries with the aid of a catechist and one Japanese Sister to care for the native Catholics.

Fr. Pettier, in charge of the European parish, celebrated recently his golden anniversary in the priesthood. He continues his difficult and numerous duties, having such help as Fr. Spenner, Chaplain of the Marist College, can give him.

Japan then calls loudly for the means of gathering a more fruitful harvest for the Church.

Mgr. Rey, Archbishop of Tokio, says that about all the old obstacles remain in his district, with Shintoism always a menace, but that the priests and nuns now present in the field never worked with greater fervor, and their zeal is producing fruit.

AFRICA

CONGO The Propaganda has appointed Rev. Auguste le Clercq, Belgian Foreign Missions, Vicar Apostolic of Upper Kasai, Belgian Congo, Africa.

Pope Benedict recently received in audience the Right Rev. Father de Hemptinne, O.S.B., Prefect Apostolic of Katanga, in the Belgian Congo, to whom he gave the generous contribution of ten thousand dollars for the building of a new church at Elizabethville which was planned in 1914, and which had to be postponed on account of the war. It

is all the more urgently needed now on account of the development of the region largely through American enterprise.

MADAGASCAR The Propaganda has appointed Rev. Francois Dantin, Congregation of La Salette, Vicar Apostolic of Betafo, Madagascar.

ABYSSINIA The Capuchin Bishop of Abyssinia, Mgr. Jarosseau, writes from his episcopal seat at Harar:

"I am happy to be able to send only the best of news from our dear Abyssinia. The days of trouble have been succeeded by comparative peace, and while the sky has not yet completely cleared we suffer no special discomfort.

"Thanks to the good will of the present regent we have been able to restore the station at Daga Dina, which the Mussulmans destroyed in their insurrection of 1917. This unfortunate mission suffered much. Five Christians were massacred and most of the huts burned. Now the huts have been rebuilt and the Christians are seeking the missionaries, anxious to practise the religion for which they suffered so much."

OCEANICA

NEW CALEDONIA New Caledonia seems to us a wild and savage region, and even if converted we would not expect a very deep religious feeling to prevail amongst its natives. But hear how a company of soldiers who volunteered for military service regarded their work and their Faith. The communication says:

"Recently there arrived at Marseilles a contingent of troops from the Pacific Islands. The Kanakas, who were for the most part Catholics, had made a vow on quitting Port Saïd to have a Mass said in honor of Notre Dame de la Garde and to make her a votive offering if she protected their voyage.

"They did not forget their promise, but on reaching Marseilles they sent the sum of thirty dollars to the rector of Notre Dame de la Garde, together with the composition they wished engraved on the votive scroll. This composition was a little long, but the Rector, much edified by the devotion of the new Christians, suppressed nothing."

These men will make good soldiers. They offered themselves voluntarily, and carried with them from their own country a practical Faith that many white men might envy.

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

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PUBLISHED BY THE
Society for the
Propagation of the Faith
(National Offices)

343 Lexington Avenue
New York, N. Y.

Entered as second-class matter (1907) at the Post Office at New York, N. Y.



The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries.

Approved by Popes, Councils and Bishops

Conditions of Membership

1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation; *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

ORDINARY MEMBERS contribute five cents every month or sixty cents a year.

SPECIAL MEMBERS contribute personally \$6.00 a year, a sum equal to the amount collected in a band of ten associates.

PERPETUAL MEMBERS make within one year a personal offering of \$40.00 and enjoy in perpetuity the spiritual privileges granted.

DECEASED PERSONS may be enrolled by their friends as ordinary, special or perpetual members.

Organization

PROMOTERS AND BANDS OF TEN The usual method of gathering the contributions of the Faithful is to form the Association into Bands of Ten, of whom one acts as Promoter.

The duties of the Promoter, after having formed a Band of Ten, are to collect their offerings and to circulate among them the Annals of the Propagation of the Faith.

Spiritual Favors Granted to Associates

MANY PLENARY AND PARTIAL INDULGENCES applicable to the souls in Purgatory have been granted by the Church to the members of the Society.

OVER 10,000 MASSES are offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

IMPORTANT SPIRITUAL PRIVILEGES have been granted by the Church to priests helping the work by their influence or personal alms. A pamphlet giving a comprehensive explanation of these favors will be sent free to priests on application.

Annals of the Propagation of the Faith

the official organ of the Society is published every other month in various languages, and forwarded gratis to all Perpetual and Special Members; also to all Bands of ten Associates.

Address all remittances of alms, and all requests for information concerning the missions, to the Diocesan or Parochial Director of the Society, where it is established, or to the General Director for the United States, the Right Rev. Mgr. Joseph Freri, 343 Lexington Avenue, New York City.

CATHOLIC MISSIONS

Published Monthly on the 1st of the month at 343 Lexington Ave., New York, N. Y.

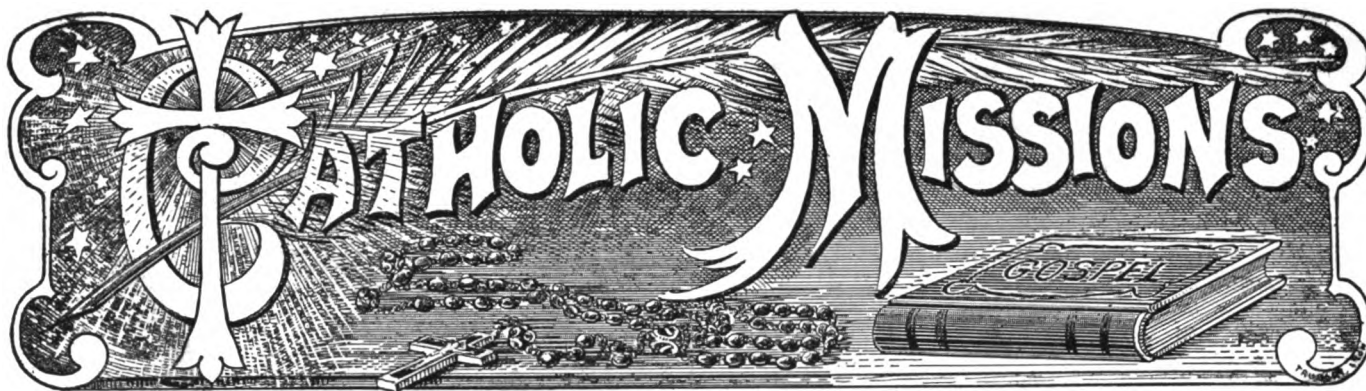
VOL. XII.

No. 12.

SUBSCRIPTION PRICE: { Domestic, - - \$1.00 } PER YEAR
{ Foreign Countries, \$1.25 }

Entered as second-class matter, January, 1907, at the Post Office of New York, N. Y.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 2, 1918.



NATIVE CLERGY FOR MISSION COUNTRIES

Right Rev. Joseph Freri

In the September number of "CATHOLIC MISSIONS," 1917, I published, at the request of several missionary bishops, an article under the above title. It may interest those whose attention it attracted to know the results obtained by that short paper.

IN answer to the oft propounded question: Why is not the evangelization of the world making faster progress? I singled out as one of the causes, the altogether insufficient number of workers, which is and always has been out of all proportion to the task to be performed. In Japan, for instance, there is one priest for the conversion of 220,000 infidels.

The present war, which affects the Church in every part of the world, is seriously threatening the very existence of its missions in pagan countries. Not to mention the missionaries who were forced by it

To Leave Their Posts

the war has emptied the mission schools of Europe; the number of workers to be expected from the United States is small as yet; and now that we ourselves are engaged in the great conflict, our seminaries may soon be similarly affected. Therefore, humanly speaking, the situation bids fair to be hopelessly out of hand within one generation if missions are forever to depend on outside sources of supply.

The only possible way to solve the problem is to increase considerably the number of native clergy. It is in keeping with the spirit of the Church, that

as soon as Christianity has obtained a certain footing in a country, seminaries be established to train and prepare natives to preach and minister to their countrymen. This is what was done by St. Paul, the patron and model of all missionaries. After announcing the good tidings and forming what we may call a congregation of Christians, he would ordain some of them to minister to the rest whilst he went on and began to work in some other place. "Non

misit me Christus baptizare sed evangelizare . . . Vae mihi si non evangelizavero!"

This example and the

Instructions of the Church

have been followed to some extent, and there are native priests in every part of the Far East, in Japan, China, India. The candidates are selected as with us and their clerical

education is practically the same as that given in our seminaries. The Bishops agree that they make pious, devoted, learned, and zealous priests; in fact, that they compare favorably with the clergy of any American or European country.

Such being the case, the question which naturally occurs to the mind is the one which Archbishop Perez of Verapoly (India) answers as follows: "We have



Catholic Mission and Seminary at Nagasaki, Japan.

not a sufficient number of priests for our parishes; we have not in our seminaries a sufficient number of students to increase their ranks. The reason? Lack of funds to educate the candidates!"

The aim of my former article was to interest American Catholics, and especially my brother priests, in the most deserving charity of giving to the

missions means to increase the number of their priests. Before relating the results obtained I beg leave to quote some of the numerous letters received from the heads of missions, commenting upon my undertaking.

There are sixty native priests in Japan and Corea. Bishop Combaz, P.F.M., who has a large number of them in his diocese of Nagasaki, wrote as follows:

"I read with the greatest interest your article and do not

know how to thank you for it. I will consider it a duty of gratitude to have it read by all my missionaries, and I will ask them to pray that your appeal may be answered."

Corea is the land of martyrs and for many years its clergy and people underwent frightful persecutions; a number of native priests shed their blood for the Faith. Bishop Mutel, P.F.M., of Seoul wrote:

"Your information on this complex and delicate question is accurate and to the point; one might believe that it came from a veteran missionary. . . . The future looks dark and would be desperate but for the well-grounded hope we have in our Corean priests."

China numbers about 830 native priests. Here are a few testimonials from the Bishops of that immense field:

From Bishop Van Dyck, B.F.M., of S. W. Mongolia:

"I received your interesting pamphlet in behalf of a native clergy for the missions, and I agree with you that present circumstances have made this work necessary. The number of our converts is growing so rapidly that we had to enlarge our seminary in order to prepare priests for these neophytes. We read with great joy your appeal to the American clergy and people. Americans are now the admiration of the world for their charity to war-stricken Europe. May they also come to our rescue."

From Bishop Prat, O.P., of Amoy:

"Ever since I took charge of this mission it has been my desire to have a well organized seminary and I have written many letters begging for help, but so far without much suc-

cess. Nevertheless I have already ten native priests who are doing good work, and I thank you with all my heart for your efforts to increase their number."

Bishop Ibañez, O.F.M., of Northern Shensi writes in Latin:

"Quid dicam de opusculo 'Native Clergy for Mission Countries?' Rogo Deum dignetur effundere gratiam suam in corda eorum qui opus perlegerint. Verissimum est quod 'the reason why the native clergy is not more numerous in the Far East is not the lack of vocations, but the lack of funds to educate the candidates.' Vicariatus meus, inter pauperes pauperrimus vitam suam incepit anno 1911, sine clero indigena. Et quidem inter Christianos nostros minime desunt juvenes, qui bono spiritu ut videtur ducte petunt ut admittantur ad studia ecclesiastica. Faxit Deus quod necessaria media obtineamus ad hoc sanctissimum opus absolute necessarium."

From Bishop Mondaini, O.F.M., of S. Hunan:

"Your appeal for a native clergy for the Far East is most opportune; it is necessary. It was undoubtedly inspired by Almighty God and, as all that comes from Him must needs be fulfilled, I have full confidence that your and our desires will be realized. American Catholics have generous hearts; they are supporting many good works outside of their own country, despite their heavy burdens at home. I have no doubt, therefore, that they will have pity on China and help to give priests to that poor country, the prey of the evil one for so many centuries."

From Bishop Seguin, P.F.M., Vicar Apostolic of Kui-chau:

"Your article says exactly what was to be said on the question and I have full confidence that, with the grace of God, it will incite the charity of American Catholics toward such an essential work."

Bishop Henninghaus, S.V.D., of S. Shantung, whilst admitting our conclusions in a general manner, takes exception to one of our statements. I had said that the young men preparing for the priesthood were always selected from among families that had been Christians for several generations. Bishop Henninghaus declares that such cannot be the case in the new missions. He writes in Latin as follows:

"Maximo gaudio accepi et perlegi libellum de educatione cleri indigenae ab Amplitudine Vestra editum. Brevibus verbis optime dixisti quae dicenda erant ad excitandum zelum eorum quibus evangelium per totum orbem propagandum cordi esse debet. Optimum et uberrimum exitum operi tuo adprecor, atque minime dubito quin talem effectum habiturum sit."



The Rev. Joseph Fou, Ordained in 1917, with His Father and Mother, W. Chekiang, China.



Japanese Priests Ordained in 1918 at Nagasaki.

"In aliquo puncto praxis nostra non concordet cum iis quae scripsisti. Dixisti enim ad seminarium nonnisi admitti illos quorum parentes per plures generationes jam fidem amplexi sint. Hoc principium valere solet in antiquioribus missionibus, sed longo tempore, etiam in Sinis, neo-christiani ad sacerdotium admissi sunt, dummodo in fide et vita christiana confirmatos se ostenderent. Sic etiam nos in nostra missione

actively engaged in the formation of the native clergy. I have already 119 Tonkinese priests and they are doing most valuable work. We shall be extremely grateful for anything you may do to help us increase their number."

Bishop Marcou, P.F.M., of Maritime Tonkin, has 40 missionaries and 88 Tonkinese priests. He writes:

"In helping the formation of native priests, you are doing a preëminently apostolic work, because you will give those new churches a steadfastness they will acquire only through a numerous, devoted and well-instructed native clergy."

In East Cochinchina there are 52 native priests and the Bishop, Mgr. Grangeon, P.F.M., writes:

"Your appeal in behalf of a native clergy for the Far East has been for me like a ray of the bright sun in a cloudy sky. Let us be among the first to be benefited by this splendid work."

There are 850 native priests in India and Ceylon; and there, as elsewhere, the heads of missions feel the absolute need of increasing the number if the Church is to be extended in that immense country. Here are a few testimonials:

From Mgr. Aelen, E.F.M., Archbishop of Madras:

"I see from your writings that you are strongly in favor of a numerous native clergy, and I endorse every line you have written on the subject; but please tell me what is a bishop going to do when he has not the means to educate the students?"



Bishop Demange and the Native Clergy of the Vicariate of Taikou, Korea.

in qua nonnisi neo conversos habemus, exceptis paucis familiis antiquioribus, admittere debuimus pueros ex neoconversis familiis; imo inter 23 sacerdotes qui ab initio missionis ex seminario nostro prodierunt, plures sunt novi Christiani. Necessitate instante etiam hos admisimus confidentes gratiam Divinam suppleturam esse, quae aliunde forsitan deficiunt."

Bishop Henninghaus's remark is most welcome, as it confirms our thesis in a singular manner, by showing that the Bishops of the Far East are in such needs of priests that they confer the holy priesthood even on converts from paganism, and that they have done so repeatedly with good results.

From Bishop Massi, O.F.M., Vicar Apostolic of Central Shensi:

"Your pamphlet shows your great and practical knowledge of the state of affairs in the missions, and I have no doubt it will do much good. It is the mustard-seed which will grow and bring forth in due time abundant fruit."

The question of a native clergy has made more progress in Indo-China than in any other part of the Far East. There we find some vicariates with a larger number of native than of foreign priests.

Bishop Eloy, P.F.M., of S. Tonkin, has 119 native priests against 32 European missionaries. He writes as follows:

"As you may see from the figures of my report, we are



The Students of St. Thomas' Seminary at Foochow, Fokien, China.

From Mgr. Teissier, P.F.M., Bishop of Mysore: "Allow me to thank you and congratulate you on your article. . . . You have understood not merely the usefulness but the absolute necessity of a native clergy if we are to establish the Church on a solid basis in these infidel countries."

Mgr. Clerc, S.S.F.S., Bishop of Vizagapatam, writes:

"All the missionary Bishops of the Far East will owe you a heavy debt of gratitude for your foresight in trying to procure for them the means of forming a native clergy. In this is the future of the Church in these countries."

Mgr. Cardot, P.F.M., Bishop of Rangoon, writes:

"I am doing all I can to help the cause for which you plead, and it will be a great consolation at my last hour to think that



Bishop Raysac and Native Priests of the Vicariate of Swatow, China.

I have contributed to give a native clergy to this diocese."

Mgr. Joulain, O.M.I., Bishop of Jaffna, Ceylon, writes:

"I am most pleased with our native priests, they make excellent missionaries and the Church has every advantage in increasing their number; that is what we are trying to do as far as we can bear the heavy expenses it entails for the missions."

Bishop Perini, S.J., of Mangalore introduces a new argument, the desire of the Indians to have priests of their own nationality:

"You have done us an immense favor in taking up and pleading the cause of the formation of a native clergy. I am convinced that the future prospects and progress of our missions will always be disappointing as long as the work has to be carried on almost exclusively by a foreign clergy. This is so especially here in India where the spirit of 'Home Rule' and self-government is becoming so strong and begins to affect even our Catholic communities. The cry for more Indian priests is universal."

Another Bishop of India who, for obvious reasons, desires that his name be not published, develops at length Bishop Perini's remark and gives a view of the religious condition of that country which perhaps is not suspected by many:

"Of late years the national spirit has grown considerably in India, and the European war is giving it a new impetus. There is a general distrust of foreigners; they are believed to be unable to understand the natives or sympathize with

them; in a word, they are no longer wanted. They are accused of despising the Indians and keeping them purposely in inferior positions. You may have heard this from the public press, but probably suppose that it does not apply to our Christians and the European missionaries, who have done so much for them. Well, such is not the case, and we have an evident proof of it in a press campaign which took place several months ago in the Madras Presidency. Naturally it was not the work of the masses

but of members of the upper classes who thought it proper to vent certain feelings, little Catholic, and even hardly reasonable; nevertheless those unwholesome lucubrations did not meet with the blame they deserved on the part of the Catholic population. A Catholic, an employee of the government, wrote in a daily paper that the time had come for European missionaries to let the native clergy take the direction of the missions and become their auxiliaries. They want native priests, native bishops, and the more radical would gladly see the missionaries leave the country at once. I regret to say that some Indian priests entertain such ideas. It is therefore an obligation for us to prepare for any emergency and multiply the native clergy, and we must do it at once."

After stating, like all his confrères, that the main obstacle to a larger native clergy in the Far East is lack of funds to educate the candidates, the Bishop continues:

"You are right in affirming that the natives of India make good priests. Although I would not say that they are equal in every respect to Europeans, they can stand comparison in speculative questions. What they lack mostly is initiative, precision, and a practical turn of mind. But I know of Indian priests in charge of large parishes who administer them very well; some of them belong to castes to which the gates of the sanctuary were closed only thirty years ago.



Bishop Menicatti and Seminarians of N. Honan, China.

"As an American you will be shocked to hear that the members of certain castes are excluded from the priesthood; yet such is the fact, and it is not the fault of the missionaries. How can we admit in the seminary a young man with whom the others refuse to sit? How can we ordain

men whose ministry will be rendered impossible because of their caste? Some time ago the Bishop of Mylapore ordained a Pariah; he has been at a loss to know what to do with him ever since!

"Caste prejudice offers a great difficulty for the Church of India when it shall have become self-governing. It is decreasing, but slowly; it seems to be in the very blood."

We could quote a hundred more letters from as many heads of missions in the Far East. The foregoing, written by bishops of different nationalities and countries, members of various religious orders and mission societies, will suffice to demonstrate that, whilst it is most desirable to send as many missionaries as possible to the Far East, the future of the Church there depends on a numerous native clergy. They all assure us that now is the time to increase it; vocations are plentiful; results are satisfactory; the only obstacle is lack of means.

In the presence of those facts I issued an appeal in behalf of the formation of native clergy for the Far East and here are the results up to date.

Results of Former Appeal

After gathering much information on the subject from bishops and superiors of seminaries, I was able to state that a sum of \$60 a year, or \$360 for a course of six years, will about suffice to support a native student in the department of Philosophy or Theology of almost any seminary in the Far East. I stated also that \$1,000 would found a burse in perpetuity for that purpose. I foretold that attempts to "underbid" us in those figures would be made, and they were made. A priest "advertised" burses in China for \$800 and a bishop said that he would accept them at \$700. I could have answered the former by saying that, if it were true that \$800 would suffice in certain parts of China, in other parts of the Far East \$1,200 or even \$1,500 would be required, as in India, for instance. I simply took an average. The bishop referred to had in view the support of boys in the preparatory college, who were not likely to become priests, if they persevered, for a dozen years. My appeal was made in behalf of students in Philosophy or Theology.

Up to date (Oct., 1918) 48 burses and 4 scholarships have been founded. Twenty-eight persons have pledged themselves to pay \$60 a year or more for the support of a student. In addition, a fund of \$30,000 has been established which, after the death of the donor, will be employed for the foundation of burses in seminaries; in the meantime the interest of the sum is used for the same purpose.

Since the movement was started, therefore, the Society for the Propagation of the Faith has been

instrumental in securing the means to educate eighty seminarians in the Far East, and has promises of more. This is a good beginning, but only a beginning, as I am convinced that our clergy and people could easily provide funds for the yearly maintenance of 500 seminarians, and after some time that number of priests would be added each year to the apostles of Japan, China, India, etc.

It will be of interest to know the seminaries where the burses have been founded in accordance with the intentions of the donors:

JAPAN: Taikou, 6 Burses; Seoul, 3 Burses; Nagasaki, 1 Burse.

CHINA: Kien-tchang, 3 Burses; N. Honan, 3 Burses; Kuichau, 2 Burses; E. Shantung, 2 Burses; E. Kiangsi, 2 Burses; 1 Burse in each of the following: W. Che-kiang, Maritime Chi-li, S. Hunan, E. Hupeh, N. Hupeh, S. Kiang-si, S. Manchuria, C. Mongolia, E. Mongolia, W. Mongolia, N. Shensi, S. Shensi, E. Si-chuan, S. Honan.

INDO-CHINA: S. Tonkin, 2 Burses; 1 Burse in each of the following: E. Cochin China, W. Cochin China, C. Tonkin, U. Tonkin, W. Tonkin.

INDIA: Verapoly, 2 Burses; Pondicherry, 1 Burse.



Five Annamite Priests Ordained in 1917.

If the names of certain vicariates well known or dear to the reader do not appear in the foregoing list, it may be due to the fact that the bishops declared that they had sufficient funds for their seminary, as is the case of the Vicariates of Kiang-nan and S. E. Chi-li in care of the Jesuits, and of S. Shantung, in care of the Fathers of the Society of the Divine Word. The sum demanded for a burse foundation by most of the bishops of India is so high that it was impossible for us to meet their demands. Finally, a number of bishops did not answer our invitation to make application, either because they have no seminary or because their students are educated at some general seminary like those of Pulo-Pinang (Malacca) or Kandy (Ceylon).

On the other hand, if it appears that certain seminaries received several burses, it is because they are in special need of help, being of recent foundation, like the one of Taikou, or, again, because we were so directed by the donors.

The Plan Followed

The Society for the Propagation of the Faith aims at carrying out implicitly the intentions of its benefactors. Every donation received for a designated mission is forwarded immediately and directly to its destination, even if, in our own estimation, it would have been better placed elsewhere. Although we had absolute confidence that bishops who accepted foundations for their seminaries would apply them according to the instructions given, we thought it wise nevertheless to bind them by a regular contract, which would be a guarantee to the benefactors, the beneficiaries, and the Society. Needless to say, the form of contract had first been submitted to the Ordinaries and unanimously accepted by them. It is as follows:

I, the undersigned, Bishop of do hereby acknowledge receipt of \$..... (U. S. Currency) from the National Office of The Society for the Propagation of the Faith, 343 Lexington Avenue, New York, N. Y.

This donation, which is due to the generosity of, of the Diocese of, is accepted under the following conditions, which we pledge will be faithfully complied with by ourselves and by our successors in office:

This sum of \$..... will not be spent but invested as safely as possible and the yearly interest derived therefrom will be employed exclusively for the maintenance, in perpetuity, of a student in Philosophy or Theology preparing for the priesthood in our Seminary and intending to join the secular clergy of this Diocese.

The student beneficiary will be designated by us and his photograph sent to the founder of this burse.

We also agree to mail him every year a report showing conduct, health, and scholastic standing of the student.

The beneficiary will be required to pray for his benefactor daily and to offer, within one month after his ordination, three Masses for his intention, and thereafter one Mass each year, as well as three Masses for the repose of his soul in the event of his demise.

After the first beneficiary has been ordained the burse will be transferred to another student in Philosophy or Theology, and so on indefinitely under the same conditions.

If the beneficiary dies before reaching the priesthood or gives up his studies, the burse will be transferred to another student of the same rank, if possible, and also under the same conditions.

In either case notice will be given to The Society for the Propagation of the Faith, which will inform the donor.

This burse will be known by the name of

The original of this document is sent to the donor and copies deposited in the archives of the Diocese of and of the National office of The Society for the Propagation of the Faith, 343 Lexington Ave., New York, N. Y.

For all the foundations made the conditions imposed have been scrupulously adhered to and the contracts returned by the Ordinaries. As requested, they were accompanied as often as possible by the photograph of the beneficiary and a letter of thanks written in Latin. The following addressed to a Baltimore lady, foundress of a burse, will serve as a sample of gratitude expressed by an Oriental mind.

"TO MY MOST NOBLE BENEFACTRESS:

"Your generosity is a great surprise to me. You are unknown to me and I am unknown to you. We are separated by thousands of miles, and nevertheless you have come to the assistance of your poor servant. What mercy! What kindness! What generosity!

"How can I justly recognize your goodness? Since I am quite powerless to do so, allow me to use the only means the poor have to repay their benefactors, viz., prayer. Every day I will pray for you and on the first Sunday of every month I will receive Holy Communion for your intentions. God, Who has promised to reward charity a hundredfold, will bestow His favors upon you and your name will be written in His Sacred Heart.

"Your generosity will make the way smooth for me. I am poor in the goods of this world, and so far it is only through the charity of others that I have been able to pursue my studies. Thanks to you I have now the assurance of being able to reach the object of my desires, the Holy Priest-



Staff of Professors (O. C. D.) and Newly Ordained Priests of the Papal Seminary of Puthenpally, India.

hood. I always endeavored to prepare myself to be a useful servant in the mission of Honan; I will do it now with renewed zeal to show my gratitude to you, O noble Lady!

"Knowing well that without the grace of God I can do nothing, I beg of you to obtain for me, through your prayers, from the Father of All Light, diligence in my studies and progress in the path of virtue.

"Out of your good heart accept with benevolence these few words; they come from the bottom of my heart.

"AUGUSTIN KUO,
"Student in the seminary of
"Siao-tchuang, N. Honan, China."

I am glad to state that this plan has received the entire approval of the donors, one of them, a gentle-

man of the far West, expressed his satisfaction in the following terms:

"I am delighted with the Latin letter which the beneficiary of the burse wrote me. Curiously enough I remember just about enough of that dead lingo to be able to read it, and never before appreciated quite so much the value of having even a slight knowledge of Latin. In this connection I wonder how many seminaries in this country in their first year of theology could write as readable a letter in Latin as this young Chinaman can do. I imagine they would be very few and far between.

"The picture of the youngster shows him to be a mighty manly-looking chap. I will write him sometime and he will probably have to worry over getting my English words into some language that he can digest.

"I assure you that this whole matter has given me the greatest pleasure, and particularly the businesslike way in which you handle such things. Doing something in such cases becomes not at all an act of charity but a precious privilege. I only hope things may turn out so I can be of further service, and show my appreciation again of the splendid setting-forth of the subject of native clergy made by you."

This benefactor has carried out his promise and, since the foregoing was written, has founded another burse.

It now remains for me to offer again to the donors our heartfelt thanks for the generous answer they gave to the appeal, and to express the hope that they will have numerous imitators. The heads of the missions are unanimous in stating that the Church will be solidly planted in the Far East.

Another Example of India's Iron Caste System

Bishop Coppel, of Nagpur, India, sends a story illustrating the leadings of Divine Providence and also the strictures of the caste system:

"One of my missionaries, Fr. Gayet, never visits his villages on a Saturday. That day is reserved for the preparation of the Sunday services and meetings at Headquarters. One Saturday, however, by a strange freak, he ordered his bullocks to be yoked, got into the cart, and was soon jolting along towards one of his largest villages, which he had suddenly decided to visit. About halfway, he was told that a Mali (man of the gardeners' caste) was very bad with cholera. Now, the Malis are a caste far superior to the Mahars, from whom our Christians are recruited, and in ordinary circumstances, the priest's visit to a dying Mali would scarcely be possible. But this particular Mali was known to Fr. Gayet, who, therefore, went straight to his house.

"The man was dying, but had long ago made a profession of Faith and was ready to receive baptism. The Father asked the Mali if he would now receive the waters of regeneration, and the man answered, 'Having no hope of seeing you, I called my master and he baptized me.'

"How could a low caste master have given baptism to a high caste? He could not perform, the actual

Only When It Has Its Native Clergy

They assure us that vocations are plentiful and that *now* is the time to cultivate them. They turn their suppliant eyes toward us, American Catholics, as being the only ones who for the present can afford to furnish the means for carrying out this noble undertaking. Its success will be one day the glory of the American Church.

Let us not remain deaf to the entreaties of our distant brethren, but share with them the blessings Providence has so abundantly bestowed upon us. To our daily petition, "Thy Kingdom come," let us add an act of charity. It will prove the sincerity of our desire and make it more acceptable before God. "The harvest indeed is great, but the laborers are few: pray therefore the Lord that He may send laborers into His harvest." Do something more; send a harvester to work in your name and he will share with you the fruits of his labors. As the saintly Pope Pius X. said, "He who comes to the assistance of an apostle shall receive the reward of an apostle."

Those who have not read the first article and who are interested in the subject of which it treats may obtain it, free, by addressing THE PROPAGATION OF THE FAITH PRESS, 343 Lexington Ave., New York, N. Y.

act, but called in the Mali's wife. She poured the water on the brow of her husband while the low caste pronounced the necessary words.

"Father Gayet had time to reiterate the baptism. He did not proceed further on his journey, as he understood now why he had suddenly ordered his bullock cart.

"I am glad to add that Fr. Gayet has now baptized a dozen Kumbis (caste of cultivators) and Holis. This is an important step, as up to now we could reach only the low castes. He requests prayers for the perseverance of these converts, who have heard already terrible threats from their caste fellows, and for the spread of the movement."

Poor Japan

Fr. J. B. Chabloz, S. J., having visited Japan and noted its countless temples dedicated to the most hideous gods, exclaimed:

"Alas! How can we imagine that a people so intelligent, with manners so polished, can have lived for so many centuries buried in terrible mystery, and have produced these thousands of temples with their frightful monstrosities? Poor Japan! So beautiful to the eyes of the body, so sad to the eyes of faith! How long will you continue to burn your incense before idols and to grow musty among the shadows of death, beneath the bright rays of your beautiful Oriental sun!"

BRIGANDAGE AS A PROFESSION

Rev. R. Gaudissart, S. J.

Robbing is certainly a successful operation in China. In no other country, probably, is it carried on so openly and with such business-like detail. The reason for this remarkable condition is explained by Fr. Gaudissart who lives in the midst of a frequently ravaged district and has had personal acquaintance with some of the fearless knights of the road.

THE word "brigandage" arouses in the imagination of the European reader the frightful vision of a band of hardened men, armed with revolvers, who appear only at night, attack the houses of the rich, pillage them and flee laden with their booty.

But the European reader has a wholly wrong idea of the real Chinese robber. Here in the extreme south of Che-li, which is about seven hundred miles south of Peking, brigandage is a real profession, carried out very often in broad daylight, without violence and in a manner

As polite as One Could Wish

Everybody in the place, the mandarin included, knows the names of the robbers, their chiefs and the houses which receive their stolen goods.

And this is not all. Several days beforehand, by means of a very respectable letter signed by the chief of the robbers, the proprietor who is going to be robbed of his goods is warned of the day and the hour.

I have myself read one of these interesting epistles and I would like to ask if it was not as exquisite as anyone could wish.

Upon a large sheet of red paper appeared the name of the individual who was going to receive the honor of giving up his valuables. I translate literally the words of this document:

"Monsieur Tcehou is begged to read this note carefully. He is given permission to wait five days before procuring five hundred dollars. This sum must be brought to the village of Si Leang Tchoang."

The note was signed by the name of the chief of the brigands, and by his first officer. By which we see

that our thieves are well organized and methodical.

On the day named the proprietor brings his five hundred dollars to the appointed place, thanks the robbers for having been so kind, and treats them also to a feast of sweets.

But if the money is not forthcoming on the day fixed these polite gentlemen undergo a remarkable change of heart. Filled with rage they often kill the man who has disappointed them, take away his live stock, burn his house and secure his wife and children for slaves.

But Mr. Liou Pei U, the chief of the brigands near our mission, rarely goes to such extremes. He is an honest man who prizes himself on his generosity and here is an incident which will bear witness to this high character:

An unhappy farmer taxed for a large sum of money came on the day fixed and

Threw Himself at the Feet of Liou

"You may have your money because I have sold my farm and here is the sum received."

"How is that?" said Liou; "you have sold your farm?"

"Yes."

"And to what man? We must go and see him at once. Come with me."

And when they were in the presence of the purchaser of the farm, he said to him, "Is it true that my friend here has sold you his land?"

"Yes, and here is the deed of sale."

The robber said, "I certainly need to feed my men, and to do that I tax the farmers who have money, but I do not wish anyone to sell his land in order to



A robber chief who, his fortune made, has quitted his trade. Near him may be perceived his cup of tea and his opium pipe. Many brigands are confirmed smokers of opium.

satisfy me. Here, take back your deed." And with a magnificent gesture, our friend Liou took the document and gave it to the original possessor.

One day this same personage presented himself in a village for the purpose of robbing it. The village had four rich families. The first three were noted for their generosity to the poor; the fourth was less rich than the others, but well known for their stinginess. Liou placed a large tax on this last family and spared the three others.

Gentlemen of the road also have a professional honor to which they hold very tenaciously. Some weeks ago a grand alliance was formed between three bands of robbers—those of South Che-li, those of Shantung, and those of Honan. The band coming from Honan had for its chief a certain Heinvong, which translated means "The Black Man" and it seems "Black Man's" manners were simply atrocious.

"We will lose our face," said our friend Liou; "we who have been so well known for our politeness. We would better kill the black gentleman."

And by this simple expedient he of the bad manners

Was Gotten Out of the Way

and another chief, a little more elegant in his ways, replaced him and the honor of the clan was secured.

It is surprising to know that the brigands never attack our Christians; never, so far, has a letter of requisition come to any of our Catholic homes. But please do not think that it is a scruple of conscience or respect of men more honest than others which restrains the others. It is simply fear. They know that the Christians, sustained by the missionaries, will have the courage to carry their cause to a superior tribunal or even to Tientsin if necessary and that they are therefore not good people to come up against.

Some months ago I received a strange letter signed by Liou Pei U and Wang Eien Te, which may be translated as follows:

"Grand Gentleman: Your very humble servants inquire as to your health and respectfully make this announcement:

"Our troops have not enough food and after thinking the matter over we have decided to ask One Thousand Dollars from you. If it is not paid by the first of the second moon, we will burn all the churches of your religion, and we tell you this plainly."

This missive was accompanied by the visiting card

of the two gentlemen named printed in elegant style.

Mr. Wang Kien Te was a former Chief of Police and at the present time is a prominent merchant and not wholly unknown to me. I had some friends question him on the subject of the letter and he said that he had never written it or had any idea of so doing. It was simply a forgery concocted by some enemies in order to compromise him.

You will probably wonder what the police are doing all this time. When thieves announce five days ahead the time and place of their exploit, why are they not arrested? The answer to this marvel is that the robbers and the soldiers or policemen are usually on the best of terms; they lend and borrow guns and cartridges and make temporary alliances against rival bands of robbers and police. Sometimes the soldiers and the brigands take turns in robbing the same villages, and often the peasants fear the soldiers as much as they do their other enemies.

Not long ago six hundred soldiers were sent to Sienhsien for the purpose

Of Protecting the City

but they had not been there three days when they sacked it more thoroughly than the brigands whom they had been sent to disperse could have done. So that our unhappy people have little to hope from the guardians of the peace.

A suggestive story on this subject is one about our old acquaintance Liou Pei himself. He was in fact formerly the Chief of Police, but this fact did not prevent his young brother from being the leader of a robber band. Now one day the police succeeded in getting their clutches on this

famous individual and it was proved that Liou Fie U had been an accomplice and sharer in the spoils gathered by the band.

It happened that by order of a Superior coming from Taiming, the Chief of Police was seized and brought to the city to be tried in the court. On the journey the bold young brother attacked the convoy with all his band, killed two soldiers, put the others to flight and delivered his brother.

"What will you do now?" they asked of the rescued man, and when he said he did not know, they added, "Become our chief." And this in fact was done.

Last May I made an apostolic journey through the extreme south of our mission, where I accom-



Execution of a robber by strangulation. A cord is passed around the throat and a stick thrust through it and twisted slowly. When death is near the movement is relaxed, to be renewed again, thus causing slow torture so dear to pagan ferocity.

panied Bishop Lecroart on a confirmation tour. All the region was in a state of terror on account of the robbers of Liou Pei U. The villagers were all surrounded by earthen walls and the gates were kept closed day and night, but in spite of such protection the people finally opened a gate or two because they feared what the robbers would do if enraged.

When Monsignor and I arrived at Outchai, a large fortified city, half pagan and half Christian, near the Yellow River, we decided that after a certain stay there we would advance up the river to the district of Cong-Ming. The mandarin had promised us his own boat and we had already got into the native car intending to make our way to the dock, when suddenly a soldier arrived in hot haste and presented us with the card of the mandarin, upon which was written the following notice:

"A great battle is going on near the river between soldiers and brigands. Several of our people have been killed and the brigands have taken our Colonel prisoner. We have even heard that they have cut the heart out of him and have eaten it. The mandarin therefore begs that you will not take the risk of going farther up the river."

I must explain here that pagans believe that if they eat the heart of a very brave man they will themselves become equally courageous. This superstition is widespread and is responsible for horrible cruelty, for the natives do not hesitate to take the heart out of their victim while he is still living in order to eat it warm.

We therefore turned toward the North and later learned that the soldiers had been the conquerors in the fray. This simply meant that the soldiers in their turn fell upon the unhappy villages and took what the robbers had not found. They carried away horses, cows, sheep, and what little money or grain was left, saying, "All these things were stolen by the brigands and we will restore them to their rightful owners."

It is easy to understand in what a state of panic the unhappy populace exists during this siege of terror. They have no other recourse than the Catholic missionaries, and numerous families are continually asking to become Christians, hoping thus to gain our protection. Parents beg me on their knees to receive their sons in my little college or to take their daughters into the orphan asylums.

"Father," they say, "baptize our children! Bring them up in the Catholic religion, for without you they will die of hunger."

Alas, with sorrow in my soul I am obliged to say no to these pressing appeals. My college is full to overflowing and my orphan asylum is in the same condition. To feed all these hungry little ones it would be necessary to have my budget largely increased, or my gifts more numerous than ever before, instead of which both are much smaller.

Therefore, I advise all who come to wait a little while, and again, wait a while. But while they are waiting they are living in starvation and misery.

A Loss Not Covered by Insurance

A sad loss has been sustained by the White Fathers of Kivore, Africa. Their church, made of stone and capable of holding five hundred persons, has been destroyed by fire. But although the walls were of stone, the roof, according to African necessity, was of thatched straw and bamboo, and it became an instantaneous prey to the flames. In half an hour there remained little of the edifice wherein Mgr. Sweens, former Superior of the station, had taken pains to gather a very fine collection of altar ornaments and other furnishings.

It is not necessary to describe the manner in which mission churches are built. Stone by stone, bit by bit, the materials are slowly gotten together. The natives give their labor and what little assistance they are capable of; distant friends contribute their gifts, and finally the very *grand* edifice, often doomed, however, to see half of its congregation left on the outside for lack of space, is finished and given to the eager converts.

When this place of worship falls a prey to the flames, its destruction is indeed long and bitterly mourned.

The Bishop's Answer

Zululand, South Africa, would seem to be a hard field for those toiling in the Lord's vineyard to cultivate. Here is a letter from Holy Cross mission at Entabeni, written by Rev. A. Van der Laenen, B. M. F.:

"Zululand is about the size of Belgium and has a quarter of a million of inhabitants, most of whom are polygamous pagans. Our mission has been established twenty years, but the progress has been slow, and the work painful. The Zulus for the most part seem indifferent to religion and do not even wish to send their children to our school; however, we secure about fifteen or twenty for baptism each year.

"A book could be written about what we go through to capture these few souls—a book filled with the experiences of Job. The children must be lodged and fed, coadjutor Brothers and teaching Sisters supported, the parents appeased; finally the Protestants try to secure our children, and they must be dealt with as best we can.

"For my part, I confess that the burden weighs so heavily on my shoulders that several times I have asked my bishop to relieve me, but he responded, 'Your mission is a holy cross, which means much suffering, but also triumph.'

"Here, as elsewhere, native catechists are a great aid to the missionary. With the help of an increased staff we could gain a great number of these poor Africans."

A NEO-CHRISTIAN OF THE LOWER CONGO

Rev. R. Vande Steen, C. SS. R.

What can be more edifying than suffering endured for the Faith by the poor blacks of Africa. The Lower Congo is considered a difficult region in which to plant the standard of our Faith, yet even here are found brave souls who submit to torture rather than deny their new-found religion.

AT Moeka, a little native village lost in the immense depths of the African jungle, dwelt Peter Makwiza, a Christian Catholic forty years old.

The Black Continent, the home of paganism, fecund in superstition and the source of a satanic culture that finds a welcome home in the savage breasts of a primitive people, nevertheless produces a type of man like Peter Makwiza. Such souls are endowed with extraordinary virility. They maintain an independence in a heathen land as edifying as it is surprising.

Peter was of humble origin. His parents were polygamous. They brought up their children in the usual brutal practices which develop the worst instincts. The family herded in one room, the boys

country, but they were always repulsed. The chiefs invariably responded to all friendly advances with one proverb, "When the calabash is full of palm oil one must add no more."

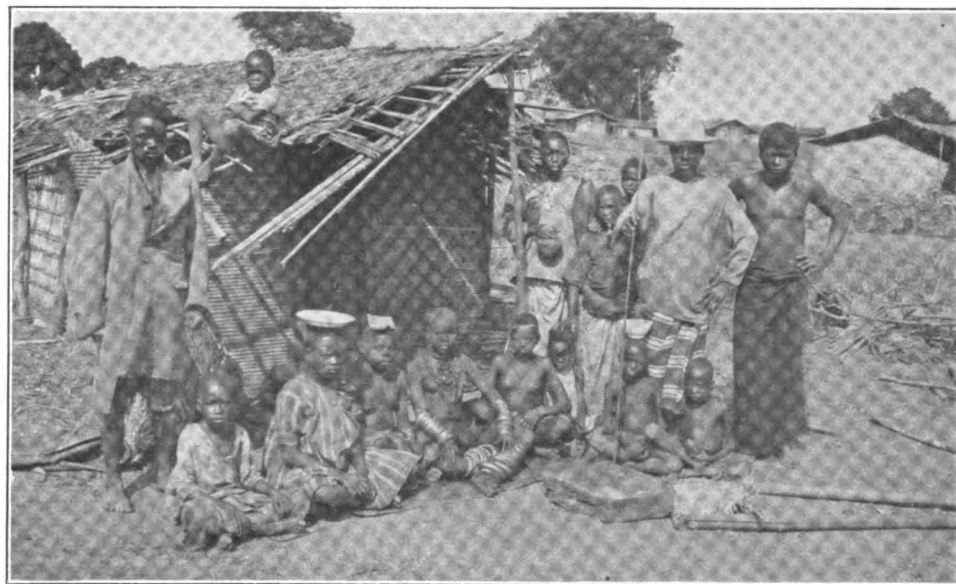
When Makwiza was baptized and received the name of Peter, he decided to return home, and set out boldly

With His Scapular and Rosary Beads

He was brought before the chief of his settlement, who heard his story and at once angrily ordered his exile from the place. The convent was not at all intimidated. He continued to travel from town to town, awaiting developments.

After a lapse of two or three years, Peter imperceptibly faded from our minds. Great was our surprise, therefore, when he presented himself in Tumba on a beautiful Assumption Day, when hundreds of strangers were crowding in and out of our church.

It was the season of tall grass, when fires rage after a dry season, and game, fleeing before the flames, is easily shot down by the hunters. Repeated salvos echoed around the mission amidst the waving undergrowth. Bleeding antelope bounded out of the jungles. Therefore the enthusiastic Christians rejoiced this fifteenth of Au-



Home life in the Congo. In spite of appearances there is material for good Christians even amongst such children of nature as these.

roamed about clad in loin cloths and sold cocoanuts for a livelihood, and Makwiza married according to the native custom; that is, purchased a wife.

One day Makwiza was put in prison near the mission of Tumba. He had failed to pay the state tax. This fact led to his conversion. The missionaries became acquainted with him through the medium of his Catholic custodians. He was properly instructed. Grace entered his soul, and after his liberation he was baptized.

As his native district was entirely pagan he did not wish to go back. Catholic priests had repeatedly attempted to penetrate that section of the

gust. Their chants of thanksgiving ascended to Heaven, thrilling the hearts of the most indifferent.

The scene inflamed the heart of Peter with new zeal; he burned to extend the cult of the Blessed Virgin to his own village, no matter what the cost might be.

He commenced his apostolic work by studying for three weeks at the home of a catechist. The pagan wife of Peter was frightened by the songs and chants of the converts. To her they seemed dangerous rites of sorcery.

A passing missionary visited the village and thus met Peter. During the visit of this priest the chief

unexpectedly asked for instruction and after him all the pagans. This was indeed a triumph for Peter, whose edifying conduct had been the cause of this surprise. The new converts proved to be fervent Christians. Since then conversions have multiplied.

I met Peter Makwiza one day in a village near Mbeka. He radiated with happiness, for his wife had at last begun studying our doctrine and would soon be fitted for baptism.

But the demon of persecution soon showed his hideous head in the pure atmosphere of our new Christian post. The chief of the country, a polygamous pagan named Nguzi, suddenly rounded up a member of our young male converts as non-payers of his tax. A month previous these youths had been pronounced exempt, as were minors. Two of them were sent to prison in Tumba. A missionary at once paid their debts and liberated them.

A polygamous woman, touched by grace, wished to be baptized. This meant that she must abandon her so-called husband and was promptly fined by the tyrant. A young Catholic girl from Mbeka refused to become the second wife of a pagan. In spite of her tears and prayers she was dragged to her new home of infamy.

On the fifth day of her imprisonment she made her escape. The friends who gave her shelter were brought before the chief, who fined them two goats. The slightest act of charity towards a Christian was the pretext for persecution.

Peter Makwiza was often accused of being the cause of so much suffering amongst his friends. Many times the natives were warned that

Conversion Entailed Unknown Perils

We always assured them that they would be rewarded, however, so Peter never ceased to labor for the right.

Three Christians overcome with terror fled to Portuguese Congo, where all traces of their whereabouts were lost. This fact exasperated the chief anew. Of course he used poor Peter as an outlet for his wrath.

By this time even the enemies of Peter had to acknowledge his honesty and loyalty to his friends. So, as his conduct was a direct contrast to that of his detractors, it was necessary to lower his prestige if possible.

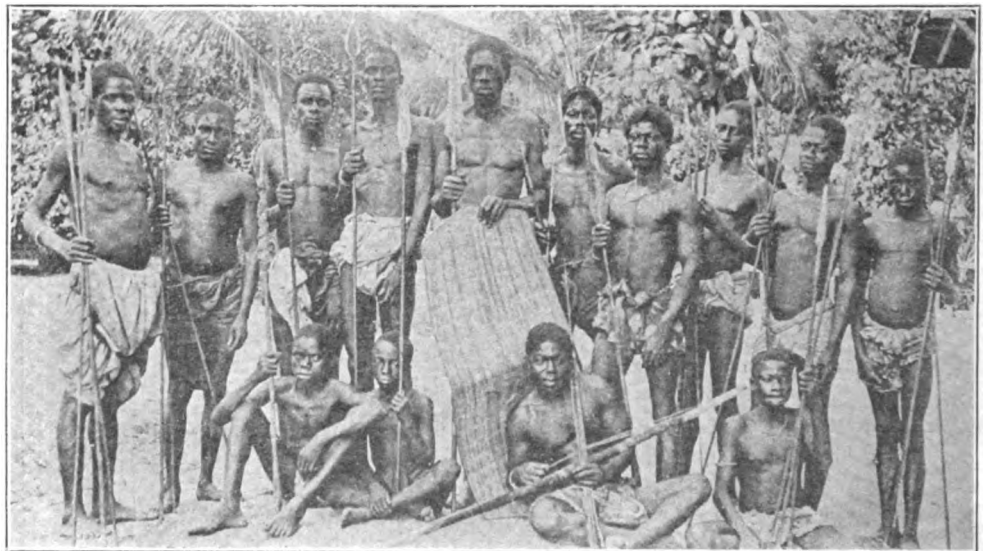
During the Month of June, 1918

he was taken ill and suffered much. His malady assumed the form of epilepsy. Delirium ensued; he shrieked and became violent at times. One of these epileptic fits assailed him while visiting the village of Kintoto, where a friend lay dead; he disappeared at twilight and could not be found all night.

His enemies thought this a good time to ensnare him. The strangers spent the vigil with the dead in the usual pagan debauchery, and reeling about half-intoxicated muttered curses against Peter, for whom vengeance was being prepared.

When the poor man returned to the home of the catechist where he lodged, he was set upon by a band of furious pagans who tied his hands behind his back and fastened a mantle to his clothing.

The Christian catechist Albert witnessed this scene. Other Catholics drew near, but no one dared defend the victim or even display pity for him. Peter Mak-



Congo braves, armed for warfare. Spears are the native weapons, but these may be of infinite variety and in the hands of skillful men become formidable weapons.

wiza was an honest man, it is needless to say, but he was now haled before Nguzi and accused of stealing the cloak. There was

No Pretence of Justice for the Innocent Man

He was at once condemned and sentenced to be flogged, the cruellest punishment the white men allow in the Congo. The lash in use was made of hippopotamus hide studded with iron nails.

The chief claimed the right to administer the scourging. The rude attendants threw Peter to the ground and held him prostrate, while Nguzi shrieked with laughter. He had restrained his anger for so long a time that he could scarcely realize that his foe had fallen into his hands. Never had he known such joy.

With the strength of a vicious madman he showered blows upon his bleeding victim. The unhappy man, weakened by fever, groaned helplessly and kissed the crucifix on his rosary which never left him.

The chief paused and in the refinement of cruelty gloated over his Christian audience. "You others," he sneered, "children of the Catholic priest, are all thieves also. Makwiza brought white men to this country but he is now my prisoner."

At the twenty-third blow the chief ceased. He left the Christian bathed in his blood, but alive.

God punished the malefactor. Two days after his only daughter, ten years of age, much petted by his numerous wives, died suddenly. She had been in perfect health.

Makwiza was carried to another village, where he lay very ill for eight days, his body a mass of wounds. He then sent a letter to the priests at Tumba, relating his dolorous experience, and ending

thus: "I was nearly killed, but I suffered for the love of God."

The laconic epistle moved us to tears. This man is a specimen of the sublime virtue of the Congolian Christian.

The priest learned that Peter suffered continually without complaint. He sent some strawberries to the sick man, who was able later to call at the mission. He arrived smiling and sincerely happy. "I have not much money left, since my purse was stolen, but I have enough to buy a scapular and some rosary beads for Elizabeth, my wife. She lost hers." That was his only remark.

I ministered to this brave man who bore severe wounds after ten days of tender care. Red welts and deep cavities testified to the lashes and nail-points. Four shocking gashes were left by the thongs which bound him.

We suffer in spirit with these people, but by patience we conquer.

Lepers Suffer from the Flood in China

News from the flooded regions about Sheklung continues to come in, although the flood was back in June. One of the Canadian Sisters of the Immaculate Conception, in charge of the leper asylum there, has written about the effects of the flood on their retreat, and from her account is taken these extracts:

"Our unfortunate sick were forced to leave their rooms in which the water carried them off their beds. They could not remain in the water, which was up to their shoulders. We lodged a part in the new infirmary, and we had to share with the remaining 130 the protection of our house by giving them the lower floor. The water comes in there, too, but at least they can sleep in dry beds.

"After having made several appeals to the government, we obtained a boat which accommodated 100 persons. We still have thirty persons in our house. All these trials do not dishearten us; we rejoice all the more that we have to divide the shelter of our roof with the most abandoned of this world.

"Among our unfortunate women there were some who would not obey when they were ordered to leave their rooms to enter the boat or our house. One of them, having passed the night in the water, probably became discouraged, and in a moment of despair she threw herself out of the window of her room and was destroyed. We recovered the body a few hours afterwards, only to let the current carry it away, not having a little corner of earth for the dead, as we are between Heaven and water.

"What is proposed is to buy an island at a higher elevation not far from that of the men, as the nursing sisters must devote two hours to the care of patients every day, and to construct a new lazaretto secure from inundations.

"But how can the poor missionaries meet this expense? The world, we know, is now passing through a severe period, but will not this be an opportunity to appeal to the Sacred Heart. Let us recall the history of the humble virgin, Pauline Marie Jaricot, who, in working for the foundation of the Society for the Propagation of the Faith, saved her country from greater calamities than those from which we are now suffering. Every offering, however great or small it may be, will be received with gratitude."

A Universal Sentiment

This appreciation of our efforts comes from Rev. Fr. Portelange, B. F. M., of the Philippines, but its sentiments are echoed by about all the priests in the mission field.

"I wish to express my thanks for the generous gift forwarded me.

"It is one more manifestation of the magnificent generosity of our American brethren and of the splendid work of the S. P. F., which has been so worthily praised by our Holy Father himself.

"Our missions have to struggle against many difficulties for the present, but it is a consolation to feel that one is not left alone to face them.

"I dare to say, because I know it is true, that were it not for the United States, and especially for the work of the Society for the Propagation of the Faith, there would not be any Belgian missions left in northern Luzon!

"I promise our most fervent prayers for the members of the Society and the donors of this gift."

"The weak things of the world hath God chosen that He may confound the strong" (Cor. i. 27.) In every period of the Church's history from the day when Our Divine Lord commanded His Apostles to go and teach all nations and to be His witness in Judæa and Samaria and in the uttermost parts of the world, up to the present day, these words of the Apostle of the Gentiles have been endorsed by historical facts.

"It was not the philosophers of Greece and the orators of Rome, who by their wisdom and eloquence were to preach the glad tidings of salvation, and it was not the mighty legions of Rome who were to direct the feet of the pagans into the way of peace, but the chosen few to whom Jesus Christ promised His ever-abiding presence and assistance."—REV. DOM MATERNUS SPITZ.

CHINA'S MOST DANGEROUS GHOST

Right Rev. H. Otto, P. F. M.

Who would guess that a young girl, after death, is dreaded more than any person who enters the spirit world. She is almost sure to come back to torment her family and although of little account when in the flesh is regarded with fear and horror as an avenging shade.

FEAR of the dead and of their returning spirits prevails in almost all parts of China. This fear centres, strangely enough, about young girls who have departed this life before marriage. The mysterious domain of legends and folk-lore abounds with fantastic tales of the deeds done by these youthful *revenants* and numerous are sacrifices and offerings made to turn aside their wrath.

Why are these maidens so vicious? Simply because they are disappointed. Continuing existence in another world they find themselves alone, isolated, unhappy, and they wreak their vengeance on the family they left behind in the material world.

In China, girls are brought up solely with the idea of giving them in marriage as soon as possible. Neglected educationally,

Cut Off From the Family Inheritance

regarded generally with scorn the girl, herself, finds her only refuge in matrimony. Cheated by death of her rightful existence she is miserable even in the spirit world and loses no opportunity to torment those she left behind.

So deep is the unpopularity of the single girl after death that her corpse cannot even be buried in the common cemeteries. Devotion to the shades is paid by children to parents and not by parents to children. Filial piety shows its respect to ancestors by various sacrifices and ceremonials performed in the cemeteries.

It would be impossible to carry out this program if the unfriendly spirit of a disappointed maiden were present. Feeble and inoffensive during life, these poor creatures are regarded as redoubtable enemies after death has claimed them.

Therefore, when after the demise of a daughter a family meets with reverses, illness, or loss of harvest or livestock, the trouble is regarded as coming from the absent one, now become a most malicious spirit.

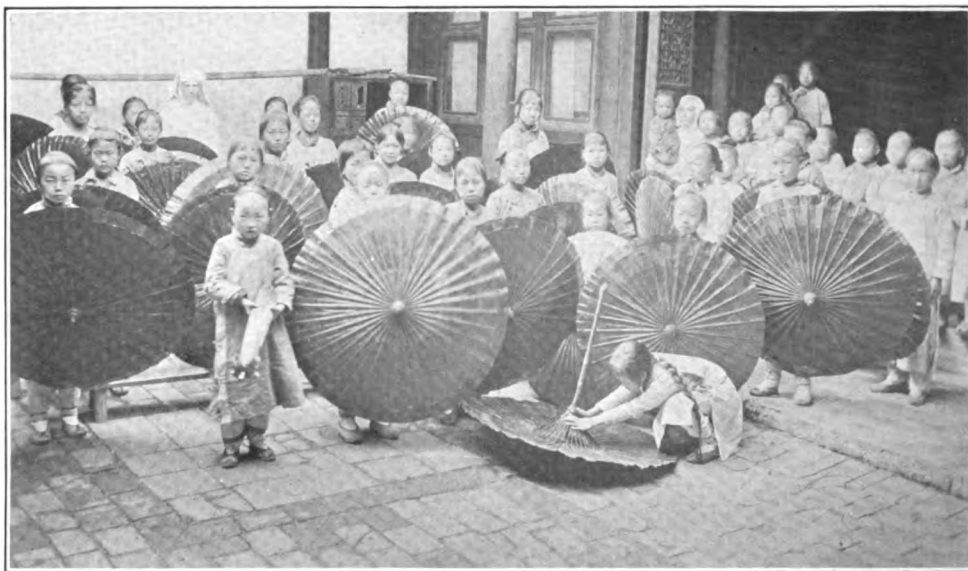
Cremation is considered a fairly good means of

protection: if nothing remains of the body, the spirit is reckoned as more or less weakened in power. Some families

Burn the Corpse Immediately

after death, others wait until enough misfortune has befallen to show that trouble may be expected. Then the body is exhumed, placed upon combustibles over which oil has been poured and cremation takes place.

Those who bury young girls also take various amusing precautions to render resurrection a difficult matter. For instance, they place the coffin with the foot much higher than the head; an acrobatic feat of some magnitude will therefore be required if the spirit is to leap from the body.



Umbrella making under the direction of nuns. Though not available for rain, the shades make pretty protection against the sun.

(Other methods are to fasten the hair to the coffin so tightly that the head could be moved only with great discomfort; to place a sharp pointed instrument under the chin; to blacken the face with soot; to jam the head into an earthen pot.

Occasionally some kind-hearted parents place beautiful nosegays of artificial flowers at the feet of the dead girl, so that lost in contemplation of their beauty she will forget the family hearth. However, if this truce is not effective, cremation takes place and the young form is reduced to ashes and blown to the four winds of heaven.

Married women who die without leaving children, more especially a son, have a posthumous position

similar to that of young girls. They, too, are not considered worthy of being buried in the family cemetery. They have missed their supreme destiny and no longer count—except as their influence after death may be an unfriendly one.

If the deceased wife has been particularly tyrannized over by her mother-in-law during life, she may well be expected

To Seek Revenge for Her Sufferings

when she has become a potential shade. Here again cremation is resorted to and the body of the much-

feared relative is carefully reduced to nothingness.

This fear of ghostly visitation shows that almost all the peoples of the earth are more or less superstitious regarding the spirit world, and also illustrates the heartlessness of pagans when they wish to rid themselves of embarrassments. In Kansu woman has no claim to respect except through her children, and is excluded from all privileges except those accruing to them.

How different is the condition of women in Christian countries, where by the glory of Mary Immaculate our mothers and our sisters claim and receive equal love and respect.

A Boat for Missionaries at the End of the World

The expression "end of the world" applies well to the islands of the Tonga Archipelago, in the Oceanic group. They are separated from us by an enormous distance and little is known of their exact locality.

But the Marist Fathers have found them out and are struggling bravely to plant Christianity in their tropical jungles. Scattered in the wastes of the Pacific Ocean, as the island are, the priests must go from station to station in boats. Sometimes these are steamboats, again sailing vessels, or even small skiffs. Many difficulties are encountered, and the only way to save the missionaries' time and money is to provide them with transportation of their own.

Fr. Macé would like a sailboat, and indeed this has become a real necessity. The priests can manage and repair it themselves, and once purchased, it would be practically no expense for its upkeep.

If a few persons would contribute more or less generously, the amount could be forwarded to the mission and some faithful apostles made happy.

Another Story of Diabolical Influence in Wenchow

Sister Mary of Wenchow keeps us in close touch with her missionary work. Like other writers, she states that the Evil One seems particularly active in that section, which is good evidence that many souls are being snatched from his clutches. Here is her latest communication:

"Our neophytes have a great devotion to the Blessed Sacrament. Perhaps when some of our millions of pagans are converted we shall then see the fruits of the first Christians here, but at present it is uphill work, and the devil is very powerful in Wenchow; strange apparitions, cases of possession terrify the people.

"In a village close to us he was determined to drive the Christians from a certain house the Fathers had hired for school and chapel, but the owner still occupied the center rooms and was a fervent heathen. Evidently the devil was angry and vented his rage by setting fire to different pieces of furniture: at meal time a flame broke out from a corner of the table; when extinguished one appeared on the leg of a chair. At night the mosquito net took fire. The poor

landlord, wearied out, went to the catechist and begged him to stop the prayers for a few days, as the pagan priests were coming to offer sacrifices to appease the outraged god. So the catechist arrived to ask the missionaries what he was to do. The answer was a decided one: 'Prayers to be said as usual.' So the Christians prayed and the pagans prayed, but people spoke of it in awed whispers, and I was not allowed to be appeased until the Christians went to live elsewhere. It was no easy matter to hire rooms; the villagers were cautious, and the end of it all was that land had to be bought and a chapel and school on a very small scale built.

"I wanted to photograph the burnt furniture as a curiosity, but people spoke of it in awed whispers, and I was not allowed in with a kodak."

"It is no exaggeration to say that the Church officially recognizes as missionaries, fulfilling the precept of Our Lord, "Go ye and teach all nations," every one of those who have joined the Association for the Propagation of the Faith, whilst those who have not joined a missionary organization have no part or share in the missionary life of the Church, however zealous they may be in other Catholic activities.

"Why should we join this Society? and why should we be anxious to take in the missionary life of the Church? We would answer with another question, "Why are those men of the United States who are prevented by some good and adequate reason from enlisting in the Army, so eager to enlist in some service helpful to the country?" Obviously because, as loyal and patriotic members of the Country they are eager to have some share at least in the maintenance of her interests and welfare, even through circumstances prevent their going to the front. So, too, surely loyal and patriotic Catholics will be eager to have a share in foreign mission work."

Whenever it seemed as if the bark of St. Peter would be overwhelmed by the waves of schism and heresy, persecution and calumny, the Lord in His own good time calmed the tempest and raised His chosen instruments to lead her safely through the storm-beaten waves.

THE SPIRITUAL TREASURES OF THE TRANSVAAL

Right Rev. Bishop Cox, O. M. I.

Bishop Cox, O.M.I., is Vicar Apostolic of the Transvaal and Administrator of the Kimberly Vicariate, with a residence at Johannesburg. This section of South Africa is intimately associated in most minds with the rich diamond and gold mines that abound there and that have poured out untold riches during the past half-century. The missionaries are on the spot, too, looking for treasure and often they find it in the souls of the untaught natives. The Transvaal has also a large population of white people among whom are many Catholics.

OUR readers have not yet been introduced to what the Oblates of Mary Immaculate are doing for the natives and colored people in the countries lying west of Basutoland and Natal, in which two countries these missionaries and the Trappists have very flourishing missions.

The chief labors of the Oblates in the Transvaal Orange Free State, Bechuanaland and Griqualand West are among the white population, but distributed over these countries there are also schools, churches and stations for the natives.

In Johannesburg there is a neat church for the natives, or Zulu house-boys, and for others

Working in the Gold Mines

This is well attended at the morning and evening services, and there is school on appointed days during the week. A Father has special charge of all native work and he attends the native wards in the city hospital. A certain number of natives also attend the churches for the white people.

Six miles from the church just spoken of there is a native township. In this a church was opened in August, 1918. It is served from Norwood, three miles distant.

In the suburbs of Pretoria there is St. Teresa's mission for the natives and colored people. Here there are five Sisters of the Holy Cross. They have attending their school 170 children. The girls are instructed in house work, so as to fit them for domestic service; and the boys are taught gardening and useful handicrafts.

Six miles from Pretoria there is a leper station for natives. Here a handsome church has been built, which is served from the city. The Sisters of the Holy Cross go there every week to give instruction and their services are highly appreciated. Great

good among the afflicted inmates is resulting from this work. At Vleeschfontein, sixty-one miles north of Zeerust, there is an extensive Catholic native farm. On it there are all that is requisite for a Catholic population, namely, a church, a mission house, a convent and a school. A Father and Brother attend to the church, house, and garden; and the services are carried out just as in other missions. There is a

Sodality of the Children of Mary

and processions are organized on the greater festivals. The Nuns of the Holy Family, besides teaching the school and attending to the sacristy, have also a private boarding school. There are six hundred Catholics at this mission, and the native chief is a Catholic.

At Taungs, in Bechuanaland, there is also a flourishing native mission, having a very fine church, mission house with garden and grounds beautifully laid out, and a convent and schools. Besides the day school, there is also an industrial school. The Sisters of the Holy Cross do the teaching, and they are a valuable asset in the missionary work. At Taungs there are five hundred Catholic natives, and outlying villages are visited from there.

At Mafeking the natives and the colored people attend the parochial school. The Sisters of Mercy have a school for them, but they are prevented from having one in the native location or village owing to a stipulation made by the Chief with the Wesleyan body. The Sisters are preparing to put their work on a more solid foundation.

In Kimberley the natives attend the parochial churches, but a church, used also as a school, has been built for the colored races.

In the Orange Free State there is a fine church for the natives in their own location at Bloemfontein.



The donkey that takes the Sisters of the Holy Cross to the leper station at Pretoria, where they give religious instruction to the inmates.

workers who have given to our altars many illustrious martyrs, among whom is the Proto-Martyr of China, Francis de Capillas. It is to this ancient and renowned Province of the Order of Preachers that Rosaryville belongs.

We can obtain an idea of the work that is being done there for the missions when we realize that the Holy Rosary Province has five hundred members, all devoted to missionary activity—that Rosaryville is the nursery where the future missionaries

Receive Their Final Training

before departing to heathen lands—that from its halls eight or more young men depart each year for the Field Afar to fight the battles of the Lord in China, Tonquin, Formosa, Japan and the Islands of the Philippines, for such is the extent of the mission field entrusted to the white-robed sons of St. Domi-

nic! Surely we who are blessed with the faith should rejoice and praise God for such heroic work in that distant vineyard of the Lord.

Let us thank God that Catholic America has given so generously to the support of the Foreign Missions and that she at last is to take an active part in the conversion of the infidels to God. The splendid growth of The Society for the Propagation of the Faith and the flourishing mission houses at Maryknoll and Rosaryville would alone be sufficient proof of the wonderful growth of the Foreign Mission idea among American Catholics.

May this interest in the salvation of souls for whom Christ died, continue to spread among the Catholics of our land, and may the grace of God prompt them to assist this noble enterprise by their alms, and above all to pray that "the Lord of the harvest send laborers into His vineyard."

An Appeal for Our Indians

Rev. W. Ketcham, of the Bureau of Catholic Indian Missions sends the following call for help:

"The recent Minnesota forest fires with the appalling loss of life and property caused by them are still fresh in all minds.

"Among the sufferers are a large number of Catholic Chippewa Indians and their missionary, Fr. Simon Lampe, O.S.B., who lost not only his church and residence near Cloquet but most of his mission chapels. He says: 'In Cloquet 1,100 houses are in ashes; 40 Indian homes on the reservation have been devoured by flames; Holy Family the best equipped of all my churches is a total loss. St. Patrick's at Brookston is no more—nothing was saved. The Big Lake church also is gone.'

"Father Simon, like many others, barely escaped with his life. The Red Cross of Duluth ministered to him in his extreme personal necessities.

"He estimates the mission losses at \$8,000.00, partially covered by insurance.

"It will be seen that Fr. Simon needs help and needs it at once."

Alsace and Lorraine have ever been rich in vocations to the priesthood, and in Alsace was born Rev. Francis Paul Mary Libermann, a converted Jew, who founded the Missionary Society of the Holy Ghost and thereby gave to slave-ridden Africa one of its most devoted congregations of apostles. The West Coast, where these priests labor in great numbers, is called the White Man's Grave, and from 1843 until 1911 seven hundred and forty priests and brothers perished from fever, want and accident, or were killed by savages or devoured by wild beasts. The cause of Blessed Libermann's beatification is in progress.

A Little Store Would Help the Dominican Sisters of Santa Cruz

Sister Pulcheria, O. S. D., labors at Santa Cruz in the Island of Aruba, Curacao, and according to her account great poverty exists there and is the chief cause for parents neglecting to send their children to school. To get enough food to feed the numerous little ones is about all they can do.

The Sister tells of one lad of seven years who was absent from class eight days, then one Monday morning he walked in most unexpectedly. His clothes looked so strange that all the children burst out laughing. There was not a single sound part on his blouse, neither on his little trousers; he was clad with rags.

"My boy," the Sister asked him, "where do you come from? Have you been fighting?" "Sister," said he, "I worked in the fields the whole week; mother would not have me go to school with these clothes, but yet I have come."

Such cases happen often. The children must help their parents; their clothes are worn out; the parents have no money to buy new ones, and the consequence is that the children cannot go to school. By erecting a little store for food and clothes to be sold at very cheap rates the Sisters would be able to supply the necessities of life to the very poor and aid effectually in the evangelization of the country. Of course money is needed to set up the establishment.

"It is a contemptible thing to be a physical shirker. A spiritual shirker is infinitely worse. You have need of the Lord all the day long, and in return it is your bounden duty to do something for Him, something for a cause so dear to His Sacred Heart—the bringing to His Feet of the entire pagan world. Do not forget that if you only will you can do great things for the Lord, and that He hath need of you."

DOMINICAN FOREIGN MISSION HOUSE IN AMERICA

Rev. John Labrador, O. P.

Located in Rosaryville, La., is a seminary for the training of young men belonging to the Dominican Order who are to engage especially in the conversion of the heathen. Belonging to a Spanish province, the students are placed in the United States for the chief purpose of acquiring the English language, now deemed essential in dealing with the peoples of the Far East.

DURING the last few years American Catholics have become deeply interested in the cause of the Foreign Missions and have contributed generously to the Propagation of the Faith. Much literature describing apostolic work has been published by the various societies engaged in the apostolate.

The same year that the Maryknoll Seminary was approved by the Councils of Archbishops assembled in Washington, April 27, 1911, and was authorized by Pope Pius X., June 29th, another Foreign Mission Seminary was inaugurated by the Spanish Dominicans under the name of Rosaryville. Happy coincidence! Both institutions were established in the United States for the same glorious purpose, both were erected in the same year and both are guarded by the same heavenly shield—Mary's patronage. The skeptic may call it chance, but the Christian sees in it

The Design of Providence

God surely wishes America to play her part in the conversion of the millions of souls "who sit in darkness and in the shadow of death."

Rosaryville received within its walls in 1911 the first band of Dominicans. It included ten fathers and twenty-six students of Theology. Thus it became the house of theological studies and the novitiate of the Dominican Province of the Most Holy Rosary of the Philippines. This province formerly had its College in Avilla, Spain, whence the future missionaries departed directly for the Orient.

But as the superiors realized the political and commercial influence of this country among the peoples

of the Far East, they decided to locate their House of Studies here in America. And so each year a band of ten or more students crosses over.

From Spain to America

here to complete their theological studies and to become acquainted with English—a most necessary and almost the official language of the Orient.

The Province of the Holy Rosary is recruited from Spain, the land which has produced such great missionaries as St. Francis Xavier, St. Louis Bertrand, Las Casas and many other preachers of the Gospel in the Western and Eastern Indies. It was founded in 1587 with the main object of preaching the Gospel in China.

The zealous and prudent founders established their headquarters in Manila as a suitable and convenient point for entering China. Father Castro, the first Provincial, and Father Benavides—later the Archbishop of Manila and founder of the University of St. Thomas—succeeded in reaching the shores of China, hoping to preach the glad tidings of redemption there. But taken prisoners and severely ill-treated, they were finally expelled from the land.

The present field cultivated by the Dominicans was opened to missionary

labors in 1630. Since that date the whole province of Fokien—one of the richest and most populous in the eastern part of the Celestial Empire, covering 41,300 square miles and containing about 25,000,000 inhabitants—has been under the care of these indefatigable



The Dominicans have missions in Japan, a country that is beginning to offer serious obstacles to the adoption of the Faith on account of Shintoism, the prescribed national religion. How many of the children of Japan will grow up Christians?

Owing to the dearth of priests during the war this church has to be served from the parochial church. The Sisters of the Holy Family take care of the religious instruction of the children. When the work is developed, many conversions are accepted. A priest from Basutoland visits periodically in order to hear confessions and give instructions.

At Kroonstad (Orange Free State) the Sisters of Notre Dame have initiated an excellent work among the natives.

They Have Built a Fine School

which is attended by pupils from the age of four

years to that of seventeen. Unhappily the Anglicans, who imitate the Catholic Mass, the sacraments and Catholic devotions and practices, in a neighboring church, persuade the natives that, although they may attend the Sisters' school, they must not enter the Roman Church, as they have all they require in theirs.

All the pupils learn the Catholic prayers and sing Catholic hymns, both in English and in their own language. Let us hope that their eyes may be opened to the true Catholic faith.

The work in the various native localities which have been blessed with happy results are the beginning of the great mission which needs development. Missionaries and means are sadly needed.

The "Dibya"

In Nigeria a native doctor is called a "dibya," but before he has a right to this title he must fulfill certain conditions. He must receive his training from some famous doctor unless he be the son of a doctor; he must be approved by other doctors; he must swear that he will never give a medicinal herb to anyone, unless a very near relative, without receiving a certain amount of money in payment; and he must take part in a number of religious ceremonies.

When at last he has earned the right to his title, he goes to a distant village and there tries his skill in curing disease. If successful, he returns to his home, beats his drum and sings of the wonderful deeds he has accomplished and of his marvelous skill. Before long his fame spreads abroad and people from the surrounding villages bring their sick to him.

The "dibya" in treating a patient, first consults his charms and spells and proclaims what his price will be, and if the afflicted one agrees to the amount, he proceeds with his operations. His fees are by no means small and he rarely fails to get what he asks, in spite of the fact that there are many in the medical profession. Naturally, however, with the introduction of Christianity, the natives lose their confidence in the "dibya."

The Missionary is Useful in Many Capacities

African natives, mobilized for the war and brought to Europe, caused their commanding officers not a little difficulty at first, and the Minister of War tried to solve the question.

It happened that Bishop Lemaitre, of the White Fathers, was in Paris, and the Minister of War requested the prelate to call upon him, wisely deciding that no one could understand the negro character better than this bishop from Soudan. After a conversation the Minister said:

"Bishop Lemaitre has given me more information in one hour about the native of Africa than I have learned during all my parliamentary career."

It was furthermore decided that Mgr. Lemaitre should visit all the native camps in France and Africa and report on existing conditions.

Beginning with the camps nearest, the "White Bishop," as he is called, chats familiarly with the blacks in their own language, and as a result of his talks many reforms have been inaugurated.

Strange Adventures in Hangchow

Fr. Tisserand, C. M., of Hangchow, W. Che Kiang, relates the story of one family he baptized who became converted on account of the persecutions of the devil; clothes, money and other articles disappeared, but the thief remained invisible.

Acting on directions from his bishop, Mgr. Faveau, Fr. Tisserand went to the haunted dwelling and read the exorcism of the ritual against the apostate angels, displaying prominently at the same time a picture of the Sacred Heart. The depredations ceased, but a great stone fell into the house through the roof, which nevertheless had no opening. In China the Evil One does much to torment his subjects, especially when he feels they are about to escape his toils.

"There are lands where a thousand million unbelievers are roaming in intellectual night and in degradation, in wretchedness and in peril. There are lands where men are no more than cattle; where the family has no meaning; where infants are left to perish or are sold for a few cents; where human sacrifices are offered on pagan altars; where ignorance and superstition and vice are rife; where the race is sunken to the lowest level.

Catholics must take the field against the forces of darkness. We owe it to ourselves; we owe it to the heathen; we owe it to the Giver of all things."

Fr. Faber says: "The Apostles who lived with our Lord continually and were imbued with His spirit, are recorded to have asked only two spiritual things of Him—prayer and faith."

CHINESE JESUIT IN NEW YORK

As Father Chan has spent sixteen years in Europe, he will be almost a stranger to his native country when he returns to take up his apostolic labors there.

A VISITOR of unusual interest is now in New York in the person of Rev. Peter Chan, a Chinese Jesuit priest. This young member of the Society of Jesus has come from Europe, where he finished his studies and received Holy Orders. With French, Spanish and Portuguese already at his command, he now desires to learn English.



Father Chan

Fr. Chan comes from the South of China. In 1912 a new mission was established there, with headquarters in the town of Shiu-Hing, seventy miles from the great city of Canton. In this district the pagans number six millions and the Catholics only one thousand, with three hundred catechumens preparing for baptism. The mission is the work of Portuguese Jesuits, exiled from their native country, and illustrates the truth that persecution results in spreading the Faith to other lands.

Fr. Chan and his brother missionaries are anxious to erect a church in honor of the Sacred Heart, together with a small college and seminary for the education of boys and the preparation of candidates for the priesthood.

Fr. Chan himself belongs to a family that has been

Catholic for two hundred and fifty years. When the Jesuit missionaries were withdrawn in the latter part of the eighteenth century, most of the Catholic population gradually removed to larger centers, like Canton and Macao, where they could rely upon having Mass and the sacraments. Only the Chan family and one other clung to their homes and remained faithful to their religion through more than a century of difficulties and persecutions. They now have the joy of seeing priests and Sisters again among them, working in full liberty, and the ancient Faith resuming new life and vigor in this abandoned but fertile soil.

It is the descendant of these staunch Catholics who now asks the aid of Americans in founding educational institutions that will enable Chinese priests to carry on the great work of evangelization. The district has about six millions of inhabitants and only two or three poor chapels.



A flooded district.

Nineteen-eighteen a Bad Year in Lang Son

Fr. Cothonay says that when neither floods nor droughts interfered, there are two good crops in Tonkin every year. But very often this happens, and 1917 brought an inundation and 1918 a dry spell that completely destroyed the harvest. Wherever he goes he meets afflicted natives, who cry out, "Father, have pity on us; we are seeking work everywhere in order to get the price of some food. But we cannot find work and are dying of hunger. We have heard you are founding new parishes; if you will receive us we will be wholly yours and will do exactly as you direct. Save us before we perish."

Whole families come to the mission seeking shelter. I have built about a dozen huts for them, but I need a hundred or more. But a shelter is not enough, the men work, so that they can support their families.

Times, then, are hard in Lang Son, and our only

hope is that Providence will not wholly forsake us, but will renew the fruits of the soil and permit us to secure the means of existence.

Give the Christians a Place in Which to Worship

Fr. John Gni, a native Lazarist priest of the Ka-Shing mission, Che Kiang, China, says that he has met many catechumens who do not wish to be baptized unless they can have a chapel built for them wherein they can practise their new religion. This is only a reasonable request, after all, and shows that next after the need of missionaries and catechists comes that of houses of worship. Very small and inexpensive structures are all that are required, and persons wishing to erect memorials to some dear departed one could not do better than to place them in poor mission countries.



Catholic Missions

PUBLISHED EVERY MONTH BY

THE SOCIETY FOR
THE PROPAGATION OF THE FAITH
(INCORPORATED)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

PEACE has come at last and the whole world is rejoicing and thanking Divine Providence. Our missionaries are among the first to sing a heartfelt hymn of gratitude that mankind has been delivered from the curse of war which has been afflicting it for over four years. Outside of the devastated regions, few perhaps have felt more deeply the consequences, of war.

Not to mention the priests who gave their lives for their country or have been incapacitated for future work, the missions themselves have been in a distressing condition during these past years, the supplies they were accustomed to receive from Europe having ceased almost completely. From the beginning of the war the missionaries turned expectant eyes toward the United States and we are pleased to state that their hopes were not vain ones. We are daily in receipt of letters from bishops, priests and nuns stating that, but for American alms, they would have perished.

We take this opportunity to transmit anew to our benefactors the sincere thanks of all the missionaries whose works and lives they have saved. We also express the hope that these persons will continue their benefactions. Peace will not mean prosperity for a long time. There is an immense construction work to be done in Europe and for years the missions will have to rely on the generosity of American Catholics for the pursuance of their labors. We have no doubt that, having suffered comparatively little from the great conflict, our friends will show their gratitude to God by a renewed interest in His cause.

* * * *

THE question "Can Mass stipends be sent to missionaries?" was answered in the July number of *The Ecclesiastical Review* with the remarks "that the new code of Canon Law allows it with even fewer formalities than heretofore; that the distance and delay make no difference, provided of course the donors of the stipends have made no condition as to time that would be interfered with by distance and delay; and that the practice of

Mass Stipends for Missionaries

sending Mass Intentions to the missions is one of the finest forms of sacerdotal and fraternal charity."

We wish to supplement this information with the announcement that the Society for the Propagation of the Faith is empowered by the Holy See to receive and distribute Mass Intentions in any part of the world. Consequently when sending Mass Intentions one may consider himself free from further responsibility as soon as they have been acknowledged by one of the official Directors of the Society who will see that the obligation is satisfied.

On the other hand we must state clearly that whilst the Society will see that the Masses will be offered in accordance with the rules of the Church, it cannot guarantee any limits of time or dates set by the donors, as it is impossible for us to know in advance whether the priests to whom the Masses will be forwarded shall be free to discharge the obligation within the dates or on the days stated.

* * * *

THE Superior of the Sisters of Charity of Kinkiang, (China), wrote recently for a little help and after describing the great needs of the mission added: "Recently an American millionaire gave *one million dollars* to the Protestant mission in Kinkiang. Is this not enough to make the poor Catholics a little envious? However we have other consolations; Divine Providence is visibly blessing our efforts and our work is much appreciated by the civil authorities. For instance the Peking government has asked the Sisters of Charity to take charge of a new hospital opened in the capital. That tells that the hostile feelings are dying out in the country as far as religion is concerned."

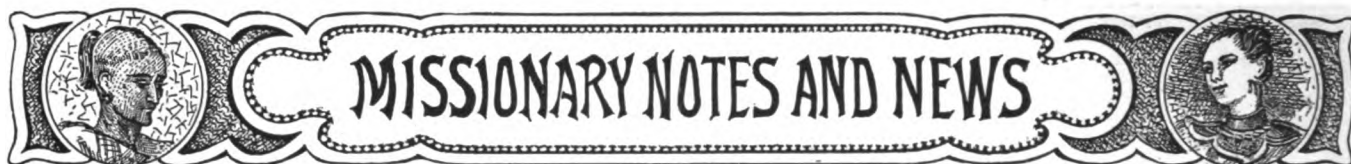
When will the generosity of the Protestant millionaire be imitated by some Catholic millionaire?

* * * *

THE *Catholic Review*, a London Quarterly devoted to the study of theology, Church history and kindred subjects, has recently published an article entitled "China, Yesterday and To-day" which should be read by all persons interested in the spiritual welfare of China. The author, we take the liberty of stating, is the Assistant Editor of the English Catholic Missions and she has brought much enthusiasm and research to her timely composition. After leading her readers from the troublous period that saw the introduction of the Faith in China to the present era of comparative liberty, the author touches on the subject of a native clergy and says: "The fostering of a Chinese clergy is dear to the hearts of all our missionaries, for Europeans alone cannot win the Chinese masses." We profoundly echo that sentiment.

The Chinese Must Be Converted By Chinese

The author, we take the liberty of stating, is the Assistant Editor of the English Catholic Missions and she has brought much enthusiasm and research to her timely composition.



AMERICA

The newspapers of recent date have contained items referring to Leo Francis McGuire, who has been twice decorated for bravery. This youth, according to *The Indian Sentinel*, is an Osage mixed-blood.

For exceptional bravery in effecting the removal of wounded at night over a road shelled and badly torn up by enemy artillery, in September, 1917, he received the *Croix de Guerre* from the General commanding the 74th Division of the French army, in which the brave Tulsa boy was humbly serving as an ambulance driver.

Again for "distinguished bravery," nine months later, Leo McGuire received the *American Distinguished Service Cross* from the hands of Colonel Percy Jones, Chief of Service.

He had an almost miraculous escape from death when a shell burst near the ambulance he was driving. That he is a good Catholic is shown by this extract from a letter written to his sister:

"Do you know to what I attribute my escape? I was wearing the scapulars that Sister Basilissa had sent to me through you. I received them a few days before. Your good letter was in my pocket at the time. *Something was watching over me that day.* I wish you would write and thank Sister Basilissa for me. Tell her I am now wearing the scapulars and have been to Holy Communion this week."

Unfortunately the missions suffered severely in the earthquake that shook Porto Rico early in October.

Fr. Raemaker, O.P., gives some details in a letter dated at Bayamon, where the Dominicans have one of their principal stations.

"On the eleventh of October we had a terrible earthquake, with much more damage than any before in the history of Porto Rico. Our mission suffered a great loss. The tower of our church here, with the bells and a great part of the outside wall, came down, and the whole roof is cracked. In another of our parishes the church is completely destroyed and will have to be rebuilt from the first stone up. Much damage was done to other churches and to parochial schools. The loss in our parishes at least amounts to \$60,000."

EUROPE

One of the chief aims of the **FRANCE** Paris Foreign Mission Society is to form a native clergy in the pagan lands that shall be

able to administer the Faith to their own people.

Returns from mission countries are slow in coming in, so that the latest report gives figures for 1916. According to them there were 1,234 European priests and 1,043 native priests in the fields evangelized by the Society in 1916. Thus the native apostles very nearly equal those of Europe. Of course the war has taken many of the latter from their usual posts, but the number of natives educated for the apostolate is nevertheless one to be proud of.

The Society also possesses 30 seminaries, attended in 1916 by 2,367 students.

ASIA

It seems that even pagans **CHINA** make vows to their gods when obliged to leave their missions. For instance, a rich Chinese mandarin promised to perform good works for six months. It appears his passage was taken on a certain steamer, but he was detained, and the boat left without him. It collided with another ship and, with a few exceptions, all on board were drowned. A month or so afterwards he was made Governor of a province, and mindful of his escape from death, he opened a dispensary, giving alms at the same time.

When this conscientious mandarin's six months of charitable deeds are ended, perhaps he will receive grace to understand the true religion as it is taught by the good missionaries all around him.

Owing to an unjust law a number of missionaries have been obliged to leave their missions and join the colors of their native country. Among them is the Rev. Joseph Bois, of the Diocese of Nagasaki Japan. Fr. Bois was in charge of the Hirado mission where live the descendants of those heroic faithful who for 250 years, in secret and without a priest, kept the Faith and persevered in the practice of their religion. Since his return to Europe the faithful of Hirado have regularly communicated with their pastor!

He writes:

"Since my return, my good people have continued to think of me."

"I have received from them 130 charming letters. A young man writes me that on the anniversary of my departure, despite the cold and the snow, he walked an hour in the dark in order to go to Confession and receive Holy Communion for my intention. A Christian woman, baptized not long since and who subsequently became a member of a

community of native virgins whom she greatly edifies, begs me 'on her knees and with her head bowed to the ground' to offer to God some of my sufferings for the conversion of her mother and her own perseverance in our holy religion which she has come to know so far. An old man of eighty begs me to come back quickly because he 'suffers a great deal in not being able to hear holy Mass every morning, and he is afraid of dying without the assistance of a priest.' A venerable catechist, who has devoted his whole life to inculcating the love of God, asks me to thank my mother for having sent two of her children to evangelize the pagans of Japan and beseeches her, despite the pain of a fresh separation, to send them back after the war. The little first communicants write me that they had a Mass said for me at which they all received Communion. A little girl of thirteen counsels me to spend myself for the honor of my country and to offer to God my daily trials."

AFRICA

Rev. Nicholas Gonzales, Perez, Missionaries of the Immaculate Heart of Mary, has been appointed Vicar Apostolic of Fernando Po.

This Prefecture Apostolic, **KAFFA** erected in 1913, upon territory detached from the Vicariate of Gallas, was confided to the Turin Missionaries. But up to the present time they were not able to take possession of it. A letter received from the Prefect Apostolic states that the obstacles have now been removed.

BOOKS RECEIVED

The Missionary Spirit in Our Parochial Schools. By Rev. Bruno Hagspiel, S. V. D. The Mission Press, Techny, Ill.

Sermons and Lectures on Foreign Missions. Edited by Rev. A. Huonder, S. J., from the German of Rev. C. Pekari, O. M. Cap. The Mission Press, Techny, Ill.

The Society of African Missionaries (White Fathers). Published at Bishop's Waltham, Hants, Eng.

The World's Debate. By William Barry. Price, \$1.50. George H. Doran Co., New York City.

The Prisoner of Love. By Father Lamsance. Benziger Brothers, New York City.

Laying Up Treasures in Heaven. By Rev. F. J. Remler, C. M. Kenrick Seminary, St. Louis, Mo.

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